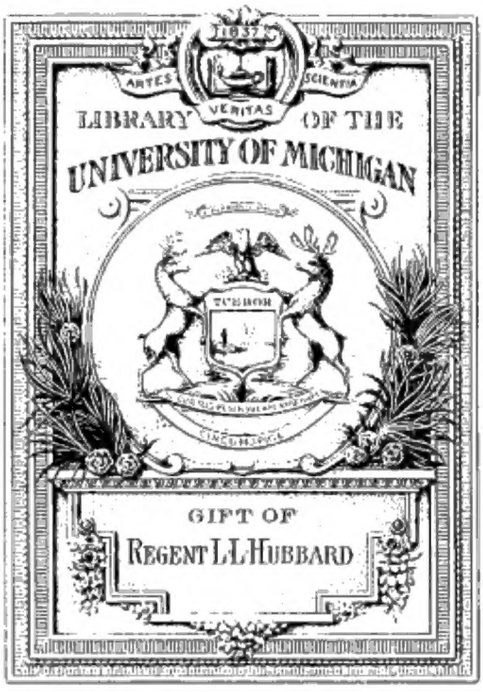
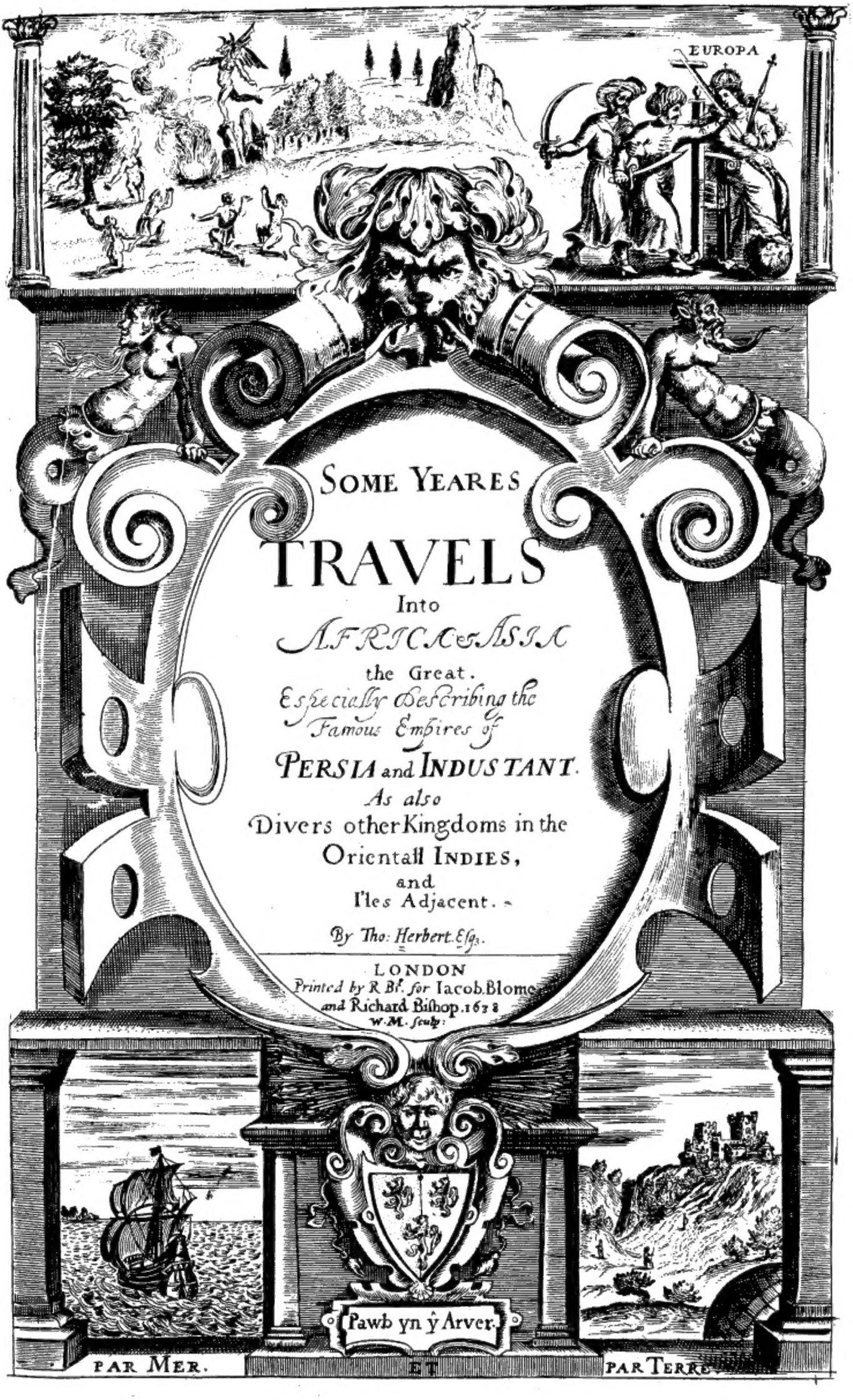

ARTES
VERITAS
SCIENTIA
LIBRARY OF THE
UNIVERSITY OF MICHIGAN
TURRIS
GIFT OF
REGENT L.L. HUBBARD

Strongly stated by J. Churton Collins as a source for Gulliver. Cf. Collins' Essays by Wm. A. Eddy, 1923, p. 66, Note (74).

Hubbard
Imag. Voy.
DS
7
.H24



SOME YEARES

TRAVELS

Into

AFRICA & ASIA

the Great.

Especially Describing the Famous Empires of

PERSIA and *INDUSTANT.*

As also

Divers other Kingdoms in the Orientall INDIES,

and

Iles Adjacent.

By Tho: Herbert Esqr.

LONDON

Printed by R Bi. for Iacob Blome and Richard Bishop. 1638

W.M. sculp:

SOME YEARES TRAVELS

INTO DIVERS PARTS OF ASIA and AFRIQUE.

Deſcribing eſpecially the two famous Empires, the *Perſian*, and great *Mogull*: weaved with the Hiſtory of theſe later Times

As alſo, many rich and ſpatious Kingdomes in the Orientall INDIA, and other parts of ASIA; Together with the adjacent Iles.

Severally relating the Religion, Language, Qualities, Cuſtomes, Habit, Deſcent, Faſhions, and other Obſervations touching them.

With a revivall of the firſt Diſcoverer of AMERICA.

Reviſed and Enlarged by the Author.

Segniùs irritant Animos demiſſa per Aures
Quam quæ ſunt Oculis Subjecta fidelibus, & Quæ
Ipſe ſibi præbet Spectator. Horat.

LONDON,
Printed by *R. Bi*[p]. for *Iacob Blome* and *Richard Biſhop*. 1638.

Res.
Regent L. L. Hartford
9F
1-28-1924

TO THE

RIGHT HONOVRABLE

PHILIP

Earle of *Pembroke* and *Mountgomery*: Baron *Herbert* of *Caerdiff* and *Sherland*;

Lord *Parr* and *Roſs* of *Kendall*; Lord *Fitz-Hugh*, *Marmyon*, and Saint *Quintin*: Lord Chamberlain of his MAIESTIES moſt honourable Houſhold, Lord Lieftenant of *Kent*, *Wiltes*, &c. Lord Warden of the *Stanneries* in *Corn-Wales* and *Devon*:

Knight of the moſt noble Order of the Garter: and one of his MAIESTIES moſt honourable Privie Councell.

MY LORD,

HAving paſt the Pikes, I take new courage to come on againe. One blow more and I have done. Ten to one it lights on my owne pate: but if my head ſtand free, my hand ſhall not bee guilty of more Intruſion: No more preſſure to the Preſſe: the

the Crowd is too ſtrong already: and I will get out by Head and Shoulders rather than faile.

Your Lordſhips word may paſſe for me: and I dare not break it. Greatneſſe hath a great ſtroak over Men, but Goodneſſe a greater; Men chooſing to obey for Love, rather than Feare. In both, you have a ſtrong Intereſt, and in both ſorts of Men they have taken Poſſeſsion, and like Twyns grow up together: *Quam bene conveniunt*! And may their reſidence be as immovable as your Conſtancy to Good: yea may the Title of plain Dealing and honeſt Man bee the worſt Reproach, Malice or double Dealing can fix upon your Name and Memory, who have gained much honour and eaſe too in Court and Country, by that excellent Dialect and generall Beliefe.

The Dedication like a fayre Frontiſpice to a meane Houſe, or a beautifull Signe to an ill Lodging, hath tempted Travellers to look in and make ſome ſtay: But I feare to have uſed my Readers, as my Hoſt the Gueſts, that ſet a mark on the Doore, to paſſe by, and call in no more. Tis my feare only; which being begot of Modeſty, may ſerve to invite the beſt and moſt ingenious Company.

To pleaſe all is my Deſire; but my Choice a few: taking the bigger Number to be the leſſer in Vertue, and ſwollen only with a timpany of Wind and Water.

The

The Boat is in your Lordſhips hand, which ſteares as you direct it. Yours is the greateſt Intereſt: you are our Chiefe: yours is the leading Iudgement: do but approve, the Mark is hit, and you make many Followers; Which is the Requeſt of

Your Lordſhips

humbleſt Servant

Tho. Herbert

To his vertuous Kinſman
THO. HERBERT Eſquire.

WHat! is't the Love thou bear'ſt the Southern Clyme?
Or Care to inſtruct us? That the ſecond time
Thou ingageſt Fame. Or is't thy Love to pay,
Thanks to mild cenſures? or thy Friends to obay?
Or to Inlarge? or deck thy Mayden lines?
Like to a Nurſe whoſe eyes on th'Infant ſhines.
Which of them all? or all it be: 'Tis well.
Who threats good-will imparts a part of hell.

CH. HERBERT.

Nobili ſuo amico THO.
HERBERTO armigero

APpulit Eôis Herbertus ſoſpes ab Oris,
Vicit & immenſi mille periclâ Maris.
Non tulit hinc ſecum piper, aurum, balſama, gemmas,
Coſtum, aloen, myrrham, cinnama, thura, crocum.
Rettulit hic Mores Hominûmq; Viator, & Vrbes,
Regna, habitus, linguas, prælia, jura, deos.
Divite ne poſthac quæras è Perſide gazas,
Anglia nunc Anglis Perſia tota domi eſt.

AR. IONSTONUS Med. Reg.

Deſcriptio

Deſcriptio decoris reciproci, inter Arborem Nobilem ſeu Familiam de *Herbert*; & Authorem vere ramum ejuſdem arboris ſeu Familiæ.

NIl tantum decorat ramum quam nobilis arbor,
Florentem ramum ſic Decus Arbor habet.

MAR. BELWOOD Dr. Med.

Amico ſuo nobiliſsimo THO. HERBERTO armigero.

VRbes quod varias ſolers vidiſſet Vliſſes
Et Mores hominum, clarus honore fuit.
Sola inter Phrygiam licet errans Heſperiamque
Littora luſtraſſet per duo luſtra Maris.
Tu ſpatia ut ſaperes immenſa emenſus es Orbis
Herberte *inque Salo gnaviter inque Solo.*
Compertaunde tibi nova multa & mira Brittannis
Candidus impertis veridicuſq; tuis.
Fallacem hoc Ithacum ſuperaſque peritia rerum
Quod tua candori ſit fideique comes.

WALT. O-QVIN Armig.

To the Reader.

HEre thou at greater Eaſe than hee
Mayſt behold what hee did ſee;
Thou participates his gaines,
But he alone reſerves the paines.
He traded not with luker ſotted.
He went for knowledge and he got it.
Then thank the Author: thanks is light,
Who hath preſented to thy ſight,
Seas, Lands, Men, Beaſts, Fiſhes, and Birds,
The rareſt that the World affoords.

THO. Lord FAYRFAX
Baron of *Cameron.*

TRAVELS

BEGUN Anno 1626. DESCRIBING DIVERS

parts of *Africk*, and *Asia* the Great; but principally the two famous Monarchies, the *Mogull* and *Persian*.

THE FIRST BOOK.

ALL things are the more, most things the better for Addition. In honour and wealth no fault is found with encrease; full meales & full pleasures too; brim-full have no guard upon them. The fuller the better: If the husbandry bestowed upon this Book hath improv'd the soile, since you view'd it last, the Lyme was yours and charge of bringing; the spreading only belongs to mee as your day-labourer. *The Induction.*

To improve on your incouragement, is for your credit, my delight; both our benefits. The gale you late so favourably lent me spred my affection, and againe lancht me into another Ocean. And,

Turpe mihi abire domo, vacuumq; redire est.

I know my new Relations must endure the touch; yea, and the handling too. So should all Books: But in this Age it fares with Books as with French toyes, faire to the eyes, well coverd with your empty Gallants, who take the people with the out-side bravery; Give me good Lynings.

My minde is like my habit, plaine; and my expressions (I hope so) too. If my new thoughts have added to your bottom, I know you will unwinde gently for feare of ravelling, and tie a knot where the thread breaks. But if I have made no Topographic mistakes, I feare no other deviations.

The first (the fruits of youth and haste) came abortive into your hands; and fail'd not of respective welcome. Yet in so cold, so nipping a Zone, more cloathing may be accepted of, and which I have woven with some toyle, but

very willingly, hoping it may diſcover more maturity. I formerly obeyed my friends, who thought the firſt too ſhort; this then may prove the happier, ſince I have laboured to give them a ready acknowledgement. Let my errors therefore reflect on them, and impale me in your favour, for peradventure I may give boldneſſe to your Factors, to fetch exotique rarities in a new diviſion of the world, and in aſſuring their Barques to bring you home, what may prove worthy your ſight and mony. But this lucky gale will ſuffer no longer complement.

The relation of our Sea-voyage, is firſt enjoyned me.

1626. VPon Good-Friday, we took ſhip at *Dover*, having ſix great & well-man'd ſhips along with us. In few houres coaſting cloſe by the Ile of *Wight* (call'd ſo from *Gwydh* a Britiſh word ſignifying, ſeene at diſtance; *Vectis* in *Pliny*, *Vecta* in *Eutropius*;) where, a ſudden and violent guſt aſſaulted us; which, after an houres rage, ſpent it ſelfe, and blew us the third day (double ſolemniz'd by being the feaſts of Mother and Sonne) upon the Lizards point or lands end of *England*, the utmoſt promontory of *Cornwall*; and from whence, to the extreameſt cape of *Afrique*, wee compute our longitude, and not from the *Azores* the firſt Meridian.

The wind blew faire, ſo as the ſeven and twentieth day wee entred the Spaniſh Ocean, the coaſt of *Biſcay* neighbouring us. Ere long, we deſcried ſeven tall ſhips, whom reputing enemies, we bore up to ſpeake with, but they proved friends, Hollanders out of the Levant, who drunk our healths as they paſt, by a roring Culverin; and we vomited out a like eccho of thunder, plowing up the liquid Seas in merrineſſe, till the nine and twentieth day made us the ſport of Danger, dancing upon the raging billowes, *Æolus* from his iron whiſtle bluſtering melancholly tunes, a good while heaven and ſea ſeeming undivided. To which Tune *Horace*, *Od.* 3. *lib.* 1.

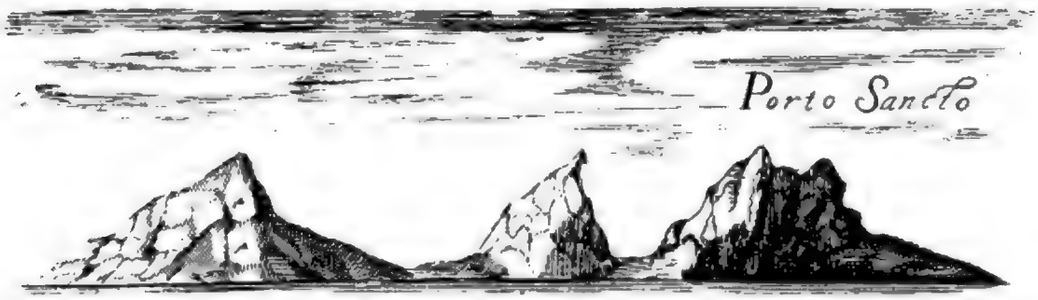
Illi robur et æs triplex
circa pectus erat, qui fragilem truci
Commiſit pelago ratem ——
Primus; nèc timuit præcipitem Africum
Decertantem Aquilonibus,
nèc triſtes hyadas, nèc rabiem Noti.

A heart of braſſe that man had ſure,
Who in a Barque durſt firſt endure
The raging waves, not valuing life
Midſt fierce South-weſt and North winds ſtrife.
The Hyads (who clouds ſeldome want)
Nor bluſtring South his ſprite could dant.

Violence has no permanence; in thirty houres, the quarrell 'twixt wind and ſea was ended, and joy in a ſerene sky reanimated us, ſo as wee ended March in chaſe of a Turkiſh Pirat, whom with top-gallant top-ſailes we purſued 6 houres, but (to our griefe) he out-ſailed us. The firſt of April we cut our paſſage into the vaſt *Atlantick Ocean*, by *Arabs* call'd *Magribana*, as ſaith *Marmolius*, (nam'd from *Atlas Maurus*, (brother to the ſtar-gazer *Prometheus*) from whom two famous Mounts, one in *Mauritania*, th'other in *Lybia*, are denominate.) Long we had not been in theſe ſeas, but another *Barbarian* Sally man of Warre came up to us, ſculking all night in hope to board the firſt hee ſaw divided; at day break we found the villaine, who, loath to parlee in fire and ſhot, fled amaine and left us; who ſwum ſo well, that the third of April at *Titans* firſt bluſh we got ſight of *Porto Santo*, a holy Port, (call'd *Cerne* in *Ptolomy*

Atlantic Ocean.

Ptolomy) commanded by the ſuperſtitious Spaniard, and of *Madara* (or Ile of Wood) from the *Canaries* 300 miles; the firſt, diſcovered by *Pereſtrellus*, *anno* 1419. 5389 undiſcovered; given him upon condition he would people it, which he found difficult, the Conies in ſuch numbers reſiſting and undermining him. The other the ſame yeere by *Gonzalvo Zarco* from incouragement of *Henry*, ſonne to King *Iohn* the firſt, of *Portugall*. The holy Port has five and twenty miles compaſſe, notable in Wheat, Ry, Rice, Oxen, Sheep, Bores, Conies. *Sanguis Draconûm*, Fruits, Flowers, and Grapes, at 8 leagues diſtance thus reſpecting us.



The ſixt of Aprill we had 27 degrees and a halfe, at that inſtant deſcrying the Iles *Canariæ*, of old, fortunate in name though not in quality, undiſcover'd till the yeare 1328 accidentally by one *Machan* (or *Marcham*) an Engliſh man, from whoſe relation *Lewes de Cerdezo* two yeare after ſail'd thither, and by conſent of his King, *Pedro* of *Arragon*, had liberty of conqueſt and benefit; but long enjoyed neither, *Iohn* 2. the *Caſtilian* King, *Anno* 1405 extruding him. From whom alſo, *Ventacurtius* a French man ſnatches them, but by *Iohn de Betancour* a well-deſcended Gentleman, kinſman to *Bracamonté* the French Admirall, is diſpoſſeſt, *Anno* 1417 ſhipping 10000 voluntiers, by whoſe valour and conſtancie he ſubdued five of the Iles; *La Palma*, *La Gomera*, *Lanzarota*, *Ferro*, and *Fortéventura*, an atchievement honourable, yet ſuch vexation poſſeſt the ambitious Gaule that *Canarie* maſterd him, as made him entertaine death with an uſeleſſe complement; his Nephew *Menaldus* left heire to what he had got, and (has added) his misfortunes; *Mundus* a haughty Biſhop incenſing the *Caſtilian* King, by whoſe greatneſſe *Menaldus* is forced thence, glad of ſome compoſition pay'd him by *Don Barba* the Biſhops kinſman. But ſee variety! *Barba* repents the purchaſe, and for ſmall profit aſſignes his Title to *Don Fernando Perazzo*, whoſe brain taking like infection, growes weary of his toile, and for other imployment parts with his claime to the Prince of *Caſtile*, from whom 'twas torne by *Don Henrico* Infant of *Spaine*, to this day conſtant to Spaniſh ſervitude.

Theſe Iles (perhaps the ſame *Ptolomy* and *Mela* call *Deorum currus*) are from the *Morocco* or *Lybian* continent 20 leagues, from *Spaine* 200. ſix commonly numbred (*Cadamaſtus*, ten; three by ſpeculation) by old Authors, *Ptolomy*, *Pliny*, *Strabo*, and others, *Canaria*, *Capraria*, *Niveria*, *Iunonia*, *Ombrian* (or *Pluvialia*,) *Aproſita* (or *fracta lancea*) and, as *Martian* adds, *Caſperia* (or *Fortunata*.) At this day thus; *Canaria*, *La palma*, *Teneriffa*, *Lancerota*, *Hierro*, *La Gomera*, and *Fortéventura*. A word of what they were and are. They knew no God, but Nature, were ignorant of the uſe of fire, ſhaved with flint ſtones,

gave their children to be nurſt by Goats, cultured the earth with hornes of Oxen, abhominated the ſlaughter of beaſts.

For how can they be good
Who dare each day imbrue their hands in blood.

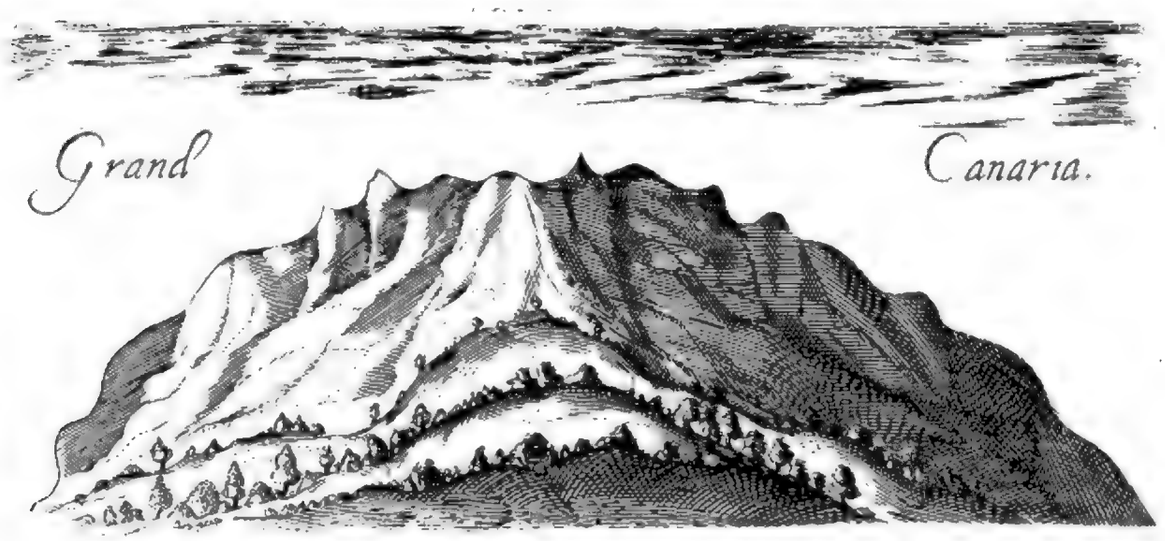
Like beaſts us'd women in common. No *meum tuum.* Luſt and careleſneſſe ſo vailing them, that little difference was 'twixt them and their cattell.

Sylva domus erat, cibus herba, cubilia frondes.

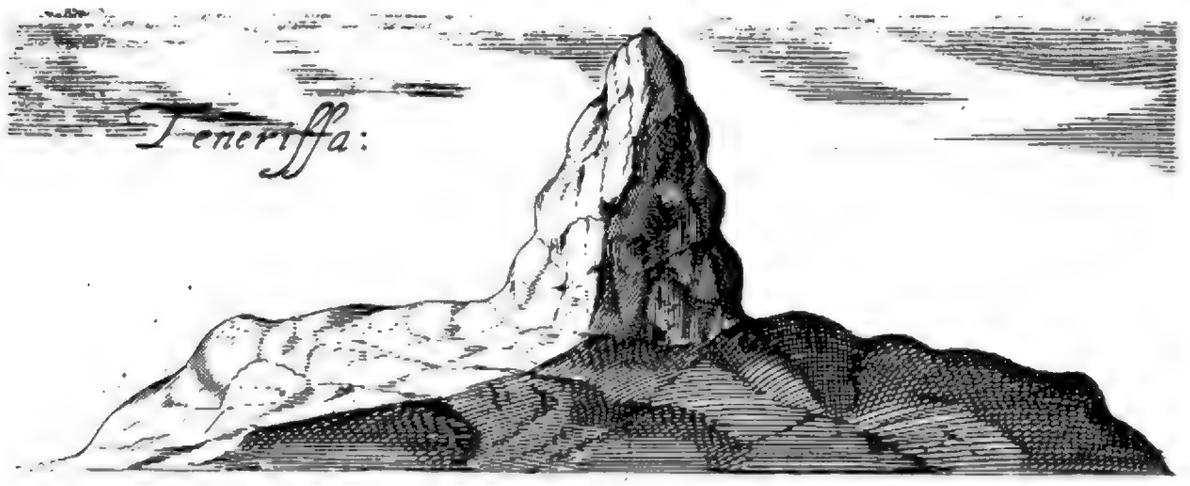
The Woods their dwelling was, the herbes their Diet,
And on the leaves and boughes they ſlept in quiet.

Some glimmering they had of ſuperſtition: having alwayes two Kings, one alive, one dead. The dead they waſh and erect him in a Cave, a ſtraffe in one hand, a payle of milk and wine ſet by him, to ſupport and help him in his Travell.

At this day are Spaniſh Chriſtians. The Inquiſition affrighting honeſt men to come among 'em. *Grand Canarie* is the reſidence of the Inquiſitor, whither all the other Iles repaire for Juſtice and other buſineſſe. *Canarie* has 120 miles circumference, full of many good things, Goats, Beeves, Aſſes, Hoggs, Barly, Rye, Rice, variety of Flowers, Grapes, and other excellent fruits. The Ile as I tooke it, thus ſeemes at 8 leagues diſtance.



Teneriffa, in multitude of Inhabitants compares with great *Canary*. Exceeds it in Grapes, yeelding yearely eight and twenty thouſand Butts of Sack, outbraves all the earth for ſupereminence. Her high peak *Teyda* towring ſo loftily into the ayre, as ſeemes not only to penetrate the middle Region, but in a ſort to peepe into heaven it ſelfe, from whence *Lærius* metaphorically calls it *Atlas* and *Olympus*. 'Tis accounted 15 miles high, and ſeene (in faire weather) ſixſcore (ſome ſay 300) Engliſh miles diſtant, and ſerves as an excellent *Pharoe*, exceeding thoſe at *Cayro* on the other ſide of *Nylus*. The ſhape I thus preſent, badly formed.



Teneriffa is 20 leagues from *Grand Canaria*. *Hyerro* or *Ferrum* gave it ſelfe very high, and beares from *grand Canary* South and by Weſt; which Ile (as be the reſt) ſuch time as *Phœbus* is to us vernall, growes inſufferable ſcortching. Famous in one tree(it has but one) which(like the miraculous rock in the Deſart) affoords ſweet water to all th'Inhabitants, by a heavenly moiſture-diſtilling conſtantly to the peoples benefit. Heare *Sylveſter*.

In th'Ile of Iron (one of thoſe ſame ſeven
Whereto our Elders, happy name have given)
The ſavage people never drink the ſtreames
Of Wells and Rivers, as in other Realmes.
Their drink is in the Ayre! their guſhing ſpring,
A weeping Tree out of it ſelfe doth wring.
A Tree whoſe tender bearded root being ſpred
In dryeſt ſand, his ſweating leafe doth ſhed.
A moſt ſweet liquor; and (like as the Vine
Vntimely cut, weepes (at her wound) the Wine
In pearled teares,) inceſſantly diſtills
A royall ſtreame, which all their Ceſterns fills
Throughout the Iland; for all hither by,
And all their veſſells, cannot draw it dry!

Of theſe Iles, *Lancærota* was taken by that Engliſh *Leonidas* the Earle of *Cumberland*, *anno* 1596. and *Teneriffa* 4 yeares after by the Dutch; the firſt pillaged, the other burnt; ſince when, both are better fortified.

The ninth of Aprill wee croſt the Tropick of *Cancer*, of like diſtance from the *Æquator*, the vtmoſt limit of the temperate Zone is from the Pole, called *Cancer* from *Apollo's* Crablike retrogradation, moving back in Iune from that ſigne in the Zodiac: The 12 day, wee had the wind high and large, ſo that in two dayes ſaile we made the Sunne our Zenith or verticall point, his declination at that inſtant 14 degrees North; where note, that only then, when we are Nadyr to the Sunne, wee have no ſhadow; as alſo, whereas to all in the temperate Zone, in the Sunnes Meridian their ſhadowes caſt North, having paſt the Zenith, the ſhade or *umbra* becomes contrary. *Tropic. Cancri.*

An Obſervation forcing wonder in the Sunne-burnt Arabs upon their deſcent into *Theſſaly*, As *Lucan* notes.

Ignotum vobis (Arabes,) veniſtis in Orbem
Vmbras mirati Nemorûm non ire ſiniſtras.

An unknowne world (Arabians) you invade!
Wondring to ſee the Groves yeeld right-hand ſhade.

And becauſe we have *nil niſi pontus et Aer* to obſerve upon, let us theorize a little upon the Mathematiques. The Inhabitants within this Zone (the torrid) we are now in, are call'd *Amphiſcij*, in reſpect they caſt their ſhadowes both wayes according as the Sunne is in declination, and *Aſcij* or ſhadowleſſe, when *Sol* is Zenith, from which point when it fleets either North or South the ſhadow ever darts contrarily, as falls out when ever the gnomon or cœlated body is interpoſed. The *periſcij* have their ſhadow circulating, their meridionall ſhadowes having no exiſtence from the vertice, but oblique and extended to the plaine of the terreſtriall Horizon, glomerating the gnomon or body opacous; theſe ſort of people freezing within the polar circles (of like diſtance from the pole, the Tropicks are from the Æquinoctiall) the pole being their vertex, and Æquator (90 degrees) their direct Horizon. The *Heteroſcij* are ſuch as live in the temperate Zone, whoſe ſhadowes at noone day turne but one way. And this the Mathematicks teach us, that the *Heteroſcij* comprehend 41 parellells, the *Amphiſcij* ſeven, the *Periſcij* (thoſe in the frozen Zone) halfe the yeare. With theſe, goe others as they ſtand comparatively, the *Periæci*, *Antœci*, *Antichthones*. The firſt being ſuch as dwell in two oppoſite points of a like circle, one from the other a ſemicircle or 180 degrees, ſo they be numbred after leſſer parellells. The *Antœci* are alſo oppoſite, but vary neither in Meridian nor æquidiſtance from the Horizon, reſpecting either Hemiſphere.

The *Antipodes* are ſuch as be feet to feet, a preciſe ſtraight line paſſing thorow the Center from one ſide to another: differing frõ the *Periæci* by degrees of a ſmaller circle, whence we obſerve, that ſuch as be to us *Periæci*, be *Antœci* to our *Antichthones*, each inverted to other in a perfect contrary. Nor doubt wee that there be, *Antipodes*, (the vaile of ſtupid ignorance being rent away) the *ſphericity* of the world, and that every place in the earth (tho oppoſite) is habitable, now ſo well knowne as nothing ſeemes more familiar. Notwithſtanding, it was not ſo of old, when *Boniface* Biſhop of *Mentz* (a Clerke well learned in that blockiſh age) was excommunicated by Pope *Zachary*, *Anno* 745. for maintaining ſuch a paradox, yea was ſentenc'd to be burnt for a heretick except hee had re canted: the holy Father bringing in Saint *Auguſtin* againſt it in his 16. book *de civit. Dei*, *Qui Antipodas eſſe fabulantur, &c. nullo modo credendum eſt:* and *Lactantius* another great Scholler deriding it in his third booke of Inſtitutions. Very ſtrange, ſuch famous men to bee ſo ill read in *Chorography:* eſpecially, ſince ſuch a tenet was proved before them by many: by *Euclyde*, by *Cicero* in his 4. *lib. de Academ. queſtion.* by *Tyberianus* who records an old letter beginning, *Superi inferis, Salutem*; by *Strabo*, and of all others moſt ingeniouſly by *Lucretius*, *lib.* 1.

Illi cum videant Solem, nos ſydera noctis
Cernere, & alternis nobiſcum tempora cœli
Dividere, & noctes pariles agitare diebus:
Sed vanus ſtolidis hæc omnia parturit error.

When they ſee Sunne, we ſee the lamps of night,
And with alternall courſes times do change,
Dividing equall darke with equall light:
But error vaine in fooles makes theſe ſeeme ſtrange.

To

To returne: in changing ſo many parellels, the weather increaſt from warme to raging hot, the Sunne flaming all day, inſomuch that *Calentures* begun to vexe us. A ſailer either by accident or infection falling from the ſhrowds into the mercileſſe waves aggravating our extremity, increaſed by a violent guſt and ſtorme of wind and raine which in 6 degrees ſuddenly affrighted us, the ſquiffe (faſtned to the upper deck) in leſſe than two houres being fild with nalty raine, ending in thunder and flaſh, mingling terribly, a great while the *Tornado* troubling us, a weather ſo incertaine and variable as is admirable; now blowing freſh and faire, and forthwith ſtorming outragiouſly, in one houres ſpace the wind veering about every point of the compaſſe: *Tornathos.*

The winds from Eaſt, Weſt, North, and South advance
Their force, and urge the furious waves to dance.

Vna Eurusq; Notusq; ruunt, Zephirusq; maligno
flumine, tum Boreas.——

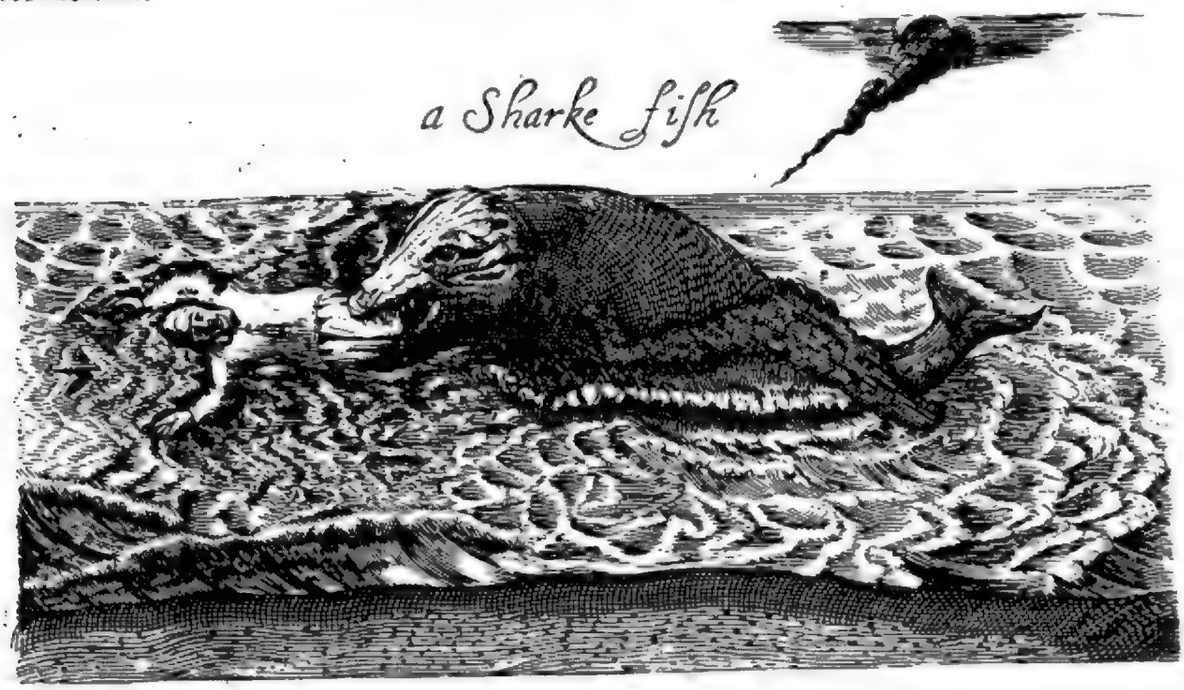
The infectious raines moſt damnifying the poore ſaylers, who muſt be upon the decks to hand in their ſailes, abiding the brunt, and (which is worſe) commonly get forthwith into their beds (or hamackoes) reſting their tyred bodies in wet naſty clothes, thereby breeding many furious and mortall diſeaſes, as burning Feavers, Calentures, Fluxes, Aches, Scurvy, and the like; which doubtleſſe, did they moderate their bibbing ſtrong waters, and ſhift their filthy apparell, might be prevented: Other unlucky accidents happen in theſe ſeas to vexe them, as when (in moſt becalmings) they ſwim in the bearing Ocean, the greedy *Tuberon* or *Shark* arm'd with a double row of venemous teeth purſues them, directed by a little *Rhombus*, *Muſculus* or pilot-fiſh that ſcuds to and fro to bring intelligence,

His body is right faire, though ſeeming ſmall,
And fitly him by name of Guide they call.

Muſculus eſt parvus viſu, ſed corpore pulchro,
Hinc piſcem vero ductorem nomine dicunt.

the *Shark* for his kindneſſe, ſuffring it to ſuck when it pleaſeth. Many have beene devoured by this ravenous Dogge-fiſh, more have ſuffered in their members, whoſe ſhape (miſtaken in the poſture by the Ingraver) is thus reſembled.

a Sharke fiſh



By this, under 13. degrees we are parrellel with *Sierra Leon* a Cape land upon the *Lybian* ſhoare, by old Geographers improperly cal'd *Deorum currus*, *Frons Africæ*, *Tagazza* and *Zanguebai* in *Thevet* and *Marmolius*: ſtrengthned by a Caſtle built by the *Spaniard*, famouſed for refreſhing our *Engliſh Neptune*, *Drake*, at his returne from circumnavigating the body of the whole Earth: and that thence to *Bab-mandel*, (the entrance into the red Sea) *Africk* is no where broader.

The Inhabitants here along the *Guinea* coaſt, *Bynin*, Cape *Palmas*, *Lopez Gonzalvo*, *&c.* know no God, nor are willing to bee inſtructed by Nature. *Scire nihil, jucundiſſimum.* Howbeit, the divell (who will not want his ceremony) has infuſed demonomy and prodigious idolatry into their hearts, enough to relliſh the divells pallat and agrandize their owne tortures, when hee gets power to fry their ſoules, as the raging Sunne has ſcorcht their bodies.

A Ship of ours coaſting along and landing for diſcovery, was ſo admired at by the Salvages, as if they never had ſeene men nor Ship afore. Two of our men adventured the ſhoare, (ſome hoſtages kept in the boat till they return'd) and are welcom'd by thouſands of thoſe naked black skind *Æthiopians*, who were ſo farre from injury, that they loaded them with Flowers, Fruits, Toddy and what they judged acceptable: after immeaſurable admirations returning them ſafe aboard all contented.

Cape *Verd.* *April* the 18. wee had 15. degrees, and ere morne were in height of Cape *Verd* in 14. degr. ſo named by *Florian*. *Heſperion cornu & Surrentium* in *Pliny*, *Lybiæ promontorium* in *Strabo*, of old cald *Arſinarium*, at this day by the *Negroes Mandangan*, *Hacdar* by the *Alfarabes*. Diſcovered by *Dio Fernandezo*, or *Antonio di Noſſe* a *Genoan*, Anno 1445. at the charge of King *Alphonſus* 5.

Heſperidæ. Famouſed eſpecially in the *Heſperian* Garden, enricht with Golden Apples, robd by *Alcides* in deſpight of that hundred-headed Dragon, engendred by *Typhon* on *Echydna*. 'Twas a Greeke fable: who ſurpaſt for lyes. The morall this. The garden was a ſpacious, greene and pleaſant Field; the apples of gold, good ſheep worth gold (ſuch ſheep and fleece as *Iaſon* had) the errour partly ariſing from the word μηλομ, admitting a double conſtruction, ſheep and apple. The Dragon, no other than a meare or fluxe of the Sea, in forme or nature of a Dragon or Serpent invironing it, ſwelling in 100. armes or ſluces: which *Hercules* (to enrich *Spaine*) paſſed over and exported. The three faire daughters of *Heſperus*, were three honeſt Ilands in the Weſt, adjoyning this garden; their names *Æglæ*, *Arethuſa*, and *Heſperthuſa*; now new named, *Mayo*, *Sal*, and *Bonaviſta*: three other neighbouring them, the *Atlantiades*, which we have no leiſure now to treat of, the magnifique Fabrick of *Anthæus* calling us away to look upon, but alas we find nothing extant ſave memory; a pallace doubtleſſe brave and capacious, the Lord of it being no meane nor little man: he grew 70. cubits high (a dozen ordinary mens proportion) a proper man, and an excellent log for *Hercules* to ſmite at: yet (the *Greekes* perſwade us) his ſword could not conquer, nor was he overcome when by prodigious force *Ioves* ſonne threw him thrice upon the ground, the Earth his mother ſtill reanimating him; till being perceiv'd, he ſtrangled or choakt him in the helpleſſe Aire.

Extreame heat *April* 21. *Æolus* was a ſleep, one breath of Ayre not comforting us, the Sunne

Sunne over-topping us and darting out ſuch fiery beames that the Ayre inflamed, the Seas ſeemed to burne, our Ship ſulphureous, no decks, no awnings nor invention poſſible able to refreſh us, ſo that for 7 dayes (70. are better endured in a zone more temperate) wee ſweat and broyle, unable to ſleep, reſt, eat or drink without much faintneſſe; in this ſpace our Ship making no way (no current is felt in the vaſt Ocean) till the fift day the billowes began to rowle and the Ayre troubled, travelling with an abortive cloud, which ſuddenly fell downe in forme of an inverted Piramid, wonderfull and dangerous. A cloud (as I apprehend) exhaled by the Sun (a powerfull Magnet) not agitated by the wind, and miſſing the retentive property in the loweſt region, diſtills not in ſweet drops, but diffudes or falls hideouſly the whole cloud together, ſo impetuouſly into the Ocean, that many great ſhips (as if a thouſand milſtones or cataracts had fallen) have beene daſht and ſunke paſt all recovery; and what's little leſſe formidable, the ſtinking raine is no ſooner in the Sea, but (as a fearefull farwell) a whirlewind circles with ſuch violence as helps the cloud to laſh the murmuring Seas ſo furiouſly that oftimes the waves or ſurges rebound top gallant height, as if it meant to retaliate the Ayre in another region: God be praiſed, we miſt the rage of raine, the guſt ſomewhat affrighted us; but it contraried *Seneca's* Philoſophy. *Finis alterius mali, gradus eſt futuri:* a pleaſant Breeſe firſt, increaſing into a happy gale, cooled the Ayre and poſted us out of thoſe exuberances of nature: ſo that on *May* day we croſt under the Æquinoctiall, a circle imagined to divide the world into two equalls, from either Pole ninety degrees, and where we loſt ſight of the *Sydus ſalutare*, the Pole-ſtarre, of a third magnitude, fixt in the tip of the little Beares tayle: the Sunne at this time was in the 19. degree of *Taurus*; in Artick declination 17. degrees, 31. minutes.

Spouts of raine.

Æquator.

May 6. We had ſome thunder and lightning or *corpo ſanctos*, ſuch as ſeeme good Omens to the ſuperſtitious *Portugalls*; and at night, paſt by *Santo croix*, the holy croſſe, every houre expecting the *Monzoon*, an anniverſary wind that blowes one way ſix moneths, and the other halfe yeer the contrary way conſtantly; which if Sea-men neglect they loſe their happy paſſage into *India*.

Monzoon.

But how prepoſterous the yeere and wind proved elſewhere I know not, doubtleſſe it is the Emblem of inconſtancy, experience taught it us: ſo long time proving our Antagoniſt that our paſſage to the Cape of *good Hope* became ſixe weekes longer than we looked for, forc't to runne into much more longitude than we deſired.

May 8. We had 8. degr. 10. minutes Antartick latitude, the *Monomotapan* on the one ſide, the *Braſilian* coaſt on the other ſiding us to the weſt. The *Afrique* ſhore runs on in divers names, *Congo* in 6. degr. *Angola* in 9. *Manicongo*, *Loanga*, *Monomotapa*, *Benomotapa*, and *Caffaria*, full of wretched black skin'd wretches; rich in earth, but miſerable in demonomy: the diſcovery is given to many men (the firſt not agreed upon), to *Petrus Cavillanius*, to *Iacobus Canus*, *Bartolmeo de Dyas*, *Vaſco de Gama*, and ſuch as *Iohn* 2 King of *Portugall* imployed about it, Anno 1497. or thereabouts. Let one character ſerve them all: they look like chimney ſweepers; are of no profeſſion, except rapine, and villany makes one. *Demonis omnia plena.* Mokiſſes or deformed Idolls are indeered amongſt them, the red Dragon uſurping worſhip in a Dra-

gons ſhape, a Goate, an Owle, a Batt, a Snake, a Car, a Dogge, or what the witches (*acheronta movebunt*) urge them to, and to adore in an infernall poſture; gaping, whooping, groveling, foyling their helliſh carkaſſes with juyce of herbs, ryce, roots, fruits, or what the old impoſtor infatuates them with; the female ſex each new Moone defying pale fac't *Cynthia* by turning up their bummes, imagining her the cauſe of their diſtempers. A Dogge is of

An Inhabitant of Angola.

ſuch value here, that 20. ſalvage men have been made the price of one: their coyne, are beads of glaſſe, ſhells, ſtones or traſh: they marry not: they bury thus; the dead are waſht, painted, apparrel'd, and laid to ſleep in a neat and ſpacious dormitory, his Armolets, Bracelets, and voluntary ſhackles accompany him, they circle the grave with mimmick geſtures and ejaculations, concluding by the ſacrifice of a luſty Goate, and ſo go ſatisfied. In *Longa* and the

the *Anziqui* (whence *Nilus* drawes his origin, even from *Zayre* a lake neere the mountaines of the Moone) the people (if *Gonſalvo Soza* ſay true) are divels incarnate; not ſatisfied with natures treaſures, as gold, precious ſtones, ſtrength, and the like; the deſtruction of men and women neighbouring them, better contenting them, whoſe dead carkaſſes they devoure with a vultures appetite; whom if they miſſe, they ſerve their friends (ſo they miſ-call them) ſuch ſcurvy ſauce, butchering them, thinking they excuſe all in a complement, that they knew no rarer way to expreſſe true love than in making (not two ſoules) two bodies one in an inſeparable union: yea, ſome (worne by age, or worme-eaten by the pox) proffer themſelves to the ſhambles, and accordingly are joynted and ſet to ſell upon the ſtalls. *Iuvenal* had notice of them.

The ſlaughter of a man doth not ſuffice
Theſe caniballs we ſee, but breaſts, armes, eyes,
Like dainty meat they eat.

Aſpicimus populos, quorum non ſufficit iræ
Occidiſſe aliquem; ſed pectora, brachia, vultum
Credidêre genus eſſe cibi.

Nothing commendable in them but their Archery, in which they excell; ſhooting a dozen ſhafts ere the firſt touch ground; their *Amazonian* neighbours forcing their care and diligence. The only ornament they have, is ſlaſhing and cutting their skinne and faces; the Sunne and Moone are man and wife, the Starres their children, in their religion; the divell is their Oracle.

May 24. We had 19 degrees and a halfe, from whence to the thirtieth degr. the wind was large and proſperous, nothing in that great diſtance obſervable, ſave that on the 26 day, our Admirall the *Mary* (in which one *Hall* commanded) early diſcryed a ſaile, which he made after with his barge, long boat, and 80. men; at two leagues diſtance they perceived her a Carrack of 1500 Tun, who durſt not adventure her hulk againſt our ſhot, and therefore made all ſailes draw and that night eſcaped; tho to grapple her, our fleet divided all night, but ſaw her not till the 27. day, and but ſaw her, her velocity ſo much excelled ours; till the 7. of *Iune* ſhe againe deluded us, after two houres chaſe as a phantaſma vaniſhing towards *Goa*.

Vpon *May* day we croſt the line, and laſt of *May* the Tropick of *Capricorne*, the utmoſt limit of *Apollo's* progreſſe towards the Antartick; and 53 dayes we ſwet within the burning Zone ere we paſt under both the Tropiques. The firſt of *Iune*, our obſervation was in 24 degrees 42 minutes South latitude, the Sunne then in 23. degrees, 8'. North, in the 20. degree of *Gemini*. In which height, we had many ſudden and violent guſts and ſtormes, contrary to our deſires, unable thereby to direct our courſe, being driven to Lee-ward 100 leagues upon the coaſt of *Brazeel*, to 25. degr. latitude and 27. of longitude from the Lizard. Howbeit, *poſt multos ſequitur una ſerena dies*, for on the 13. day, in the firſt watch, our long lookt for *Favonius* blew ſweetly upon us.

Tropicus. *Capricorni.*

Iunij. 1.

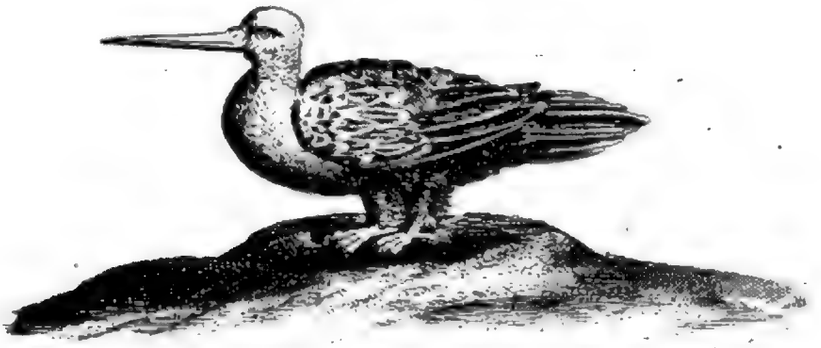
——— The Weſt wind (moſt men know)
From the vaſt ſea is ever felt to blow.

——— Semper lenis aura Favoni
Spirat ab Oceano.———

At which time, ſome *Boobyes*, weary of flight, made our Ship their pearch, an animall ſo ſimple as ſuffers any to take her without feare, as if a ſtupid

ſenſe made her careleſſe of danger, which to ſympathize I have as ſimply for your ſport depicted.

A Boobie.



Tis not long, ſince I told you how favourably *Æolus* entertained us, but his other adjunct is inconſtancy; for, veering into another qnarter, he began to puffe and bluſter, yea ſo furiouſly, that *Neptune* ſweld with rage in ſuch impatience, that the *Tritons* (Marriners) grew agaſt, not without reaſon, the Cape land thought (not neere enough, and yet) too neere us: for foure dayes and nights not daring to beare any ſaile, but lay ahull, driving whither the ſtorme compelled us, all that while the ſea ſurges ſo ſublime and impetuous, that wee were toſt up into the Ayre, and forthwith throwne downe as into an Abiſſe, ſometimes dancing upon the liquid ridge of a dreadfull wave, and anon inveloped with many others all ſeeming ro ſwallow us, heaven and ſea roaring and commixing in an undivided manner; yet the Lord be praiſed (having Sea roome and good tite Ships) his providence ſaved us; in 16 dayes more, meeting together joyfully at the Cape of good hope: and I confeſſe ingeniouſly, not till then did I feele that Ironic Satyre of *Iuvenal* biting us.

I, nunc & ventis animam committe, doloſo
Confiſus ligno; Digitis à morte remotus
Quattuor, aut ſeptem; ſi ſit latiſſima tæda.

Goe, now and to the winds thy life commit,
Truſt the ſmooth wood foure or ſeven fingers ſet
From death, the broadeſt heart of Pine admit.

Iune 24. Wee rais'd the Pole Antartick ſix and thirty degrees, our longitude from the Meridian of the Lyzard five and twenty degrees, wanting three to the Cape; variation three degrees; our courſe E. S. E. the Sunnes declination, two and twenty degrees, twenty ſixe minutes, and as many ſeconds North, in the 17. degree of *Gemini*. The ſame time mid-ſummer in *England*, and mid-winter with us in thoſe South clymats. The 7. of *Iuly*, betimes wee deſcried land and tho threeſcore miles diſtant (from its height) ſeemed very nigh us, proving the place wee aimed at, that famous promontory (now no longer *Tormentozo*, but) of *good Hope*. Howbeit, we could not flie upon the wings of deſire, the wind withſtanding our haſt, wherby we let fall our Anchor (14 leagues ſhort of the Bay of *Soldania*) and went a ſhore upon a little Ile (3 miles round) corruptly cal'd Cony Ile, from the Welſh *Cain-yne* or white Ile,

Ile, where we kil'd many Conies (or Cats rather) great and rammiſh, bad and wateriſh, commended for dainty meat by hungry Sailers, *Iejunus raro ſtomachus vulgaria temnit*: It alſo ſuperabounds with Seales (*piſcis marinus*, as big as Lyons, and though doggedly viſaged, can out barke them, yea bellow like Bulls, and from ſuch as not till then ſee any, may challenge wonder. They turne to oyle, and give their skins for buffe coates, ſoft and ſerviceable. Here are alſo birds cal'd *Pen-gwins* (white-head in *Welch*) like Pigmies walking upright, their ſinns or wings hanging very orderly downe like ſleeves, a creature, fiſh and fleſh, participating ſea and ſhore, feeding in the one, breeding in the other; eaſie to be caught on land (but that their undermining the ſandy ground for habitacles makes the paſſage bad,) at ſea, diving like a Duck, ſwift as a Dolphin; fat, but oylie; ſome dare eat them, curioſity may invite a taſte, but to make a meale on, unſapory and offenſive: to which May-game of nature I may inculcate that, made on her acquaintance.

Divide her, I deſire but neck and breſt,
They ſavour well: the Cooke may eat the reſt.

Tota quidem ponatur anas; ſed pectore tantum
& cervice ſapit; cætera redde coquo.

For whoſe further ſatisfaction the *Idæa* I preſent you, not drawne by *Phydias*.

A Pen-gwin.

Pen-gwin Ile is 6 or 7 leagues from the continent, which when wee got aſterne we grew becalm'd, land-lockt in a ſort, and were ſported all the way (till we dropt anchor) by Whales, the Seas Leviathan, who after their manner thundred our welcome into *Æthiopia*, fuzzing or ſpouting part of the briny Ocean in wantonneſſe out of their oylie pipes bored by nature a top their prodigious ſhoulders, like ſo many floating Ilands concomitating us.

The 1. of *July* wee anchor'd with ſafety in the *Soldania* Bay, 12 leagues ſhort of the utmoſt Cape: a Road worthily cald *good Hope*, by King *Iohn* 2. of *Portugall* rejecting that of Tempeſtuous firſt impoſed by *Gama*; in that if any attaine hither, their *Indian* voyage is halfe done, and the other part leſſe ſolitary, ſo many excellent Ilands entertaining them.

The *Soldania* Bay is of a ſemi-lunary forme; large and ſafe; high, 5 or 6 miles from the ſea; towards the ſhoare, low and fruitfull. Where we pitch our Tents, is a ſmall ſtreame of Chryſtallin water, exceeding ſweet, trickling from a mighty

a mighty mountaine 4 miles from the Sea; and in a perpendicular eleven thouſand eight hundred and ſixty foot; from its reſemblance commonly cald the Table; the aſcent uneaſie, but moſt pleaſant at the top, diſcerning thence 100 miles into the Ocean, and looking S. S. W. we ſee the Cape or extreame point of *Africk* 12 leagues off, whoſe character in the inhabitants ſeemes long ſince to be drawne in this ſame diſtich.

Extremique hominum maris ad vada ſalſa ſeorſim
Degimus: ac nobiſcum nemo negocia miſcet.

By ſalt ſeas limited, the Worlds end wee
Inhabit; none with us to trade agree.

And from this Table, or from *Herberts* mount (a Piramid adjoyning, like the Sugar loafe, another hill ſo named) we ſee Cape *Falſo* S. and by E. ten leagues; either of theſe great Promontories are divided by a Bay, but inconvenient to ride in: the diſtance of each Cape is 10 miles from North to South; either ſide environed with mountaines ſo lofty as ſeeme to penetrate the middle region with their aſpiring foreheads, where they find ſufficient moyſture to coole their ambition: another river cal'd *Iaquelina*, ſtreames upon the N. ſide of the roade, halfe a league from our Tents (under King *Iames* his mount we uſually pitch them) broader than our *rio dulce*: but by a low courſe and too long ſporting with the briny Ocean it taſts brackiſh and inſalubrious; it is foordable without boate or Elephant, and gives variety of Shell-fiſh, as Tortoiſes, Limpits, Muſſels, Cockels, Crabs, Rock-fiſh, and Mullets, Crafiſh, Thornback, Gudgeon, Eeeles, &c. The Earth abounds with roots, herbs and graſſe aromatique, redolent and beneficiall: ſuch as I took notice of, I may dare to name; Agrimony, Mynt, Calamint, Betony, Plantain, Ribwort, Spinage, Sorell, Scabious, Holy Thiſtle, and (of which beware) Coliquintida: all the yeer long, nature roabing the fruitfull earth with her choiſeſt Tapiſtry, *Flora* ſeeming to dreſſe her ſelfe with artleſſe Garlands; *Alcinoe* and *Tempe* ſerving as Emblems to this Elyſium. *Quamvis enim montoſa appareat, & collibus multis diſtincta, interim tamen multis vallibus, ſilvis, pratiſque decorata eſt, gramina & flores ſuaviſſimè olentes, magna copia producit. Cervoſque & feras & leones multo numero nutrit, quæ omnia viſu & aſpectu longe jucundiſſime exiſtunt: preterea, limpidiſſimis fontibus ſcatet quamplurimis, qui non ſine gratiſſimo ſuſurro, de montibus altis prorumpentes, fluminibus ſeſe paſſim inſinuant, & cum eis poſtmodum in mare exonerantur.*

The Mountaines, without doubt, abound with Marquiſate and all rich Minerals, which for want of ſearch are yet undilucidated: the chiefe refreſhment we get here is water, bunch-backt Buffolos and Sheep, not of *Iaſons* race; theſe in leiw of wooll, have haire parti-coloured, long leg'd, leane bodied, not caus'd by want of paſture, rather from too high feeding, or from reſtleſſe moving with their tripping Maſters. But, the land exuberates in many other Animalls. Lyons, (which uſually ſteale Beeſe out of the water when Ships are here, fire or a lighted match only ſcaring thē) Dromidaries, Antilopes. Apes, Baboons, (venerious ones) Zebræ, Wolves, Foxes, Iackalls, Doggs, Cats, and others; and in birds, as Eſtriches, Vultures, Cranes, and Paſſe-flemingoes, whoſe feathers (equallizing the birds of Paradiſe) are rich crimſon and pure white ſo amiably commixed, that above others it inticed my pains to preſent it you, which ſhall terminate our curioſity touching the earth, & commence an Anatomy lecture of the moſt ſavage (of all ſavage) inhabitants.

The

The Cape of *good Hope* elevates the Antartick-Pole foure and thirty degrees 3 minutes; has longitude from the Meridian of the Lyzard 28 degrees, and Weſterly variation, one degree, and about forty minutes: diſtant from *England* about 6600 miles Engliſh; (or 2200 leagues, which at Sea we uſually reckon by) from Saint *Helena S.E.* 600 leagues; from *Iava major* 1850 leagues; from *Surat* 1800. This land is the furtheſt part of the old knowne world, god *Terminus* here eſpecially triumphing. *Afrique* in holy writ is called (from *Cham*) *Chameſia*: *Lybia* by the Greeks: *Eeſecath* by the Indians: by *Leo*, *Iphrychia*: by *Thevet*, *Alkebulan*: by *Pliny*, *Atlantia & Aetheria*. *Aphrica* and *Æthiopia* in their *Etimon* are not diſcrepant: the firſt from α and φρίκη, without cold: the other from αἴθω and ὤψ to ſcorch the face: but ſome would have the one from *Afer* ſonne of *Abram* and *Getura*: the other from *Æthiops* ſonne of (*Cham* or) *Vulcan*. That it is part of *Æthiopia*, wee muſt prove againſt inconſiderat *Laudinus* who will not be perſwaded, any part ſo nam'd, exceeds the Tropicks. *Aethiopia* is (therefore) either ſuperiour, from 6 degrees North to the *Ne plus ultra*, compriſing *Mauritania*, *Lybia*, *Guiney*, *Cape Verd*, &c. or inferiour, from thence ſtretching South to this promontory by *Zanzibar*, *Monomotapa*, *Manicongo*, *Angola*, *Caffaria*, &c. by *Homer* alſo, divided into two *extra et intra*, allowing it the better halfe of *Africk*, terminated (ſaith he) on Eaſt, Weſt, and South by the Ocean; *Æthiopes*, *Ætherij & Macrobij qui Africum ad Auſtrale mare habitant*. *Herod. lib.* 3. admitting which, it muſt needs tranſcend the Tropicks: the moſt Authentique of Poets is of this opinion. *Od.* 13.

The utmoſt ſort of people (knowne to man)
Is the divided Æthiopian.

Extremos homin ûm Æthiopes, geminiſq; diremptos partibus.

Let us then examine the diſcoverer.

Ptolomy nor *Pliny* knew it not; that report of *Herodotus* gayning little credit, who labours to perſwade us in his fourth book, how *Pharao Necho* (after his

his loſſe of 1200000 men imploy'd to make the red and mid-land Sea as one) incouraged the Phœnicians (then, proud of their Art in Navigation) to ſurround *Afrique*, which to pleaſe him but more for glory, they undertook, and in three yeares effected. But ſure, ſo excellent an adventure (if it had beene ſo) could not have eſcaped the buſie pens of the Ægyptians and Greeks, who for want of true matter, invented a thouſand Fables. The firſt threfore we can honour (as ſayes *Oſorius*) is, *Vaſco de Gama* or *Bartolo de Dios*, *Luſitanians*, *anno* 1497. from *Adam* 5467. by importunity of that excellent Prince, *Iohn* 2. coaſting hither and ſo into the Orient.

The Country is rich and fruitfull in her womb, but owned by an accurſed Progeny of *Cham*, who differ in nothing from bruit beaſts ſave forme; a people by ſome call'd (metonimically) *Caffarrs* or Atheiſts; Anarchy confounds order, no Prince of power or policie awing them: each Canton commanded by a Captaine, not choſen by voice but as force urges it. Captain *Fitz-Herbert* ſome yeares ſince ceremoniouſly devoted the Title to our King, in a memoriall new naming two little riſing Mounts twixt the Sea and Sugar loafe, King *Iames* and Prince *Charles* their Mounts, (our now dread Soveraigne;) Give we an exact *Idea* of the Inhabitants.

The People deſcribed. Their colour is ugly black, are ſtrongly limbd, deſperate, crafty, and injurious. Their heads are long; their haire, woolly and criſpt, no apparell in any place ſhewing more variety. Some ſhave one ſide and leave the other long and curled. Another cuts all away, a little tuft atop, excepted; a third (thinking his invention beſt) ſhaves here and there, the bald ſcull appearing in many places; and otherſome, (not unlike Occaſion) ſhave away all ſave a lock before, of no uſe, ſave ornament. Such as have tufts, or haire, plait braſſe buttons, ſpurre-rowells, pieces of pewter, or what elſe the mirthfull Sayler exchange for Beefe, Mutton, Woodſorrell, Oeſtrich egge-ſhells, little Tortoiſes, &c. their eares are long, made longer by ponderous Bables they hang there, ſome uſing links of braſſe, of iron, others have glaſſe-beads, chains, blew ſtones, bullets, or Oyſter-ſhells. And ſuch as cannot reach to ſuch jewells (rather than be without) have ſingles of Deare, beaks of birds, Doggs or Cats ſtones, Egg-ſhells, or the like: their noſes are flat, cruſht ſo in their infancie; great lips, deſcription cannot make them greater; quick crafty eyes; and about their necks (in imitation of the Dutch *Commandores* chaines) have guts and raw-puddings, ſerving both for food and complement, eating and ſpeaking both together. Yet of late they have got hoopes of iron, and long links of braſſe, graſſe wreathes, or greaſie thongs of ſtinking leather. Their armes are loaden with voluntary ſhackles of iron, Ivory, ruſty braſſe, or muſty copper. The reſt of their bodies are naked, ſave that a thong or girdle of raw leather circles them, a ſquare peece (like the back of a Glove) is faſtned to it, ſerving to cover their *pudenda*. But I cannot commend their modeſty, the women (upon receipt of any thing) returning her gratitude by diſcovering her ſhame, a curteſie taught them by ſome ill-bred Boore, our men I hope have more civility. The grand Seigniors among them have better cloathing; a naſty untand hide or skin of a Lyon, Leopard, Calfe, Baboon, or Sheep (the haire inverted) is as a roabe put about their ſhoulders reaching to their waſte, thighes and legges never covered, their feet faſtned to a broad peece of leather, tied by a little ſtrap, reſembling the Roman *crepidula*, not alwayes worne; their hands

hands for the moſt part hold them, not that they feare to weare them out, but that their feet may have their liberty to ſteale, which with their toes they can doe moſt daintily, all the while looking you in the face as if they knew not how to deceive any. Moſt of the men are Semi-Eunuchs, one ſtone ever being tane away by the Nurſe, either to diſtinguiſh them from ordinary men, or that Miſtreſſe *Venus* allure them not from *Pallas*. The women alſo exciſe themſelves, not from a Notion of religion but as an ornament: Both ſex, hideouſly cut, and gaſh, and pink in ſundry works, their browes, noſe, cheeks, armes, breſt, back, belly, thighes and legges in *Acherontick* order: in a word, are ſo deformed, that if they had ſtudied to become antick, they might be praiſed for invention.

Antra lares, dumeta thoros, cænacula rupes; They have no houſes, Caves and holes they delight to dwell in, or Lyons dennes, unfurniſhed, but perfum'd I warrant you, a whole Tribe commonly keeping together, equally villanous, coupling without diſtinction, the name of wife or brother unknowne among theſe inceſtuous Troglodites: feeding, ſleeping, ſpeaking all together without order or law; in the night ſleeping round a fire, a Centinell regarding the Lyons their adverſaries, 'twixt whom is ſuch hate and ſtratagems, *Vivitur ex rapto* that one eat other, the Lyon ſuddenly tearing ſome of them, and they other times trayning the Lyons over cover'd pits, which catches them, and ſo retaliating; ſlaying and eating them to day, who perhaps were Sepulchres to their friends or parents the day before. Other times they dawb and rub their skinne with greaſe and coale, and ſo indent it, drying them in the Sunne, by that trick becomming Monſters to all civill eyes that look them upon.

By what I have ſaid, you may imagine their pallats are not very delicate. *Solinus* calls the tawny *Africans*, *Agriophagi* (or Panther and Lyon-eaters) we now call them *Icthio* and *Anthropophagi*, a degree more barbarous than the Lyons, of whom 'tis ſaid, *Mortuorum cadavera non guſtant; quod vivit, corripiunt et ex eo comedunt.* But theſe Savages eat men alive or dead, as in both kinds many poore men have lamentably made experience of. Which whē they faile of, dead Whales, Seales, Pengwins, greaſe or raw Puddings diet them. Safety is ſcarce among themſelves, for when the froſt of old age benums their vigour, unapting them to provide their owne food, they either eat them, or leave them deſtitute of defence upon ſome Mountain, pittied by none, where famine kills them, or the ravening Lions.

With theſe, no violent death nor 'ſtroying rage
Of Luſt, is halfe ſo dreadfull as old age.

Non præmaturi cineres, nec funus acerbum
Luxuriæ, ſed morte magis metuenda ſenectus.

The leſſe to be admired at, for where God is not knowne, what villany is unwarrantable. *Ariſtotle* a Heathen (I remember) could make it a maxime. 1 *lib. de cœlo. Omnes homines Notionem Deorûm habent, &c.* And another. *Univerſum genus humanum ubiq; Terrarum colit Deum verum vel falſum.* Which is beleev'd by moſt men, and I dare not oppoſe it. Notwithſtanding, though I made all ſignes, and tried each way poſſible to diſcover ſome ſpark of devotion, of the knowledge of God, heaven, hell, or imortality; I could not finde any thing that way, no place of worſhip, no day of reſt, no order in Nature, no ſhame, no truth, no ceremony in births, or burials, meere brutiſhneſſe and ſtupidneſſe wholly ſhadowing them.

The women give ſuck, the Vberous dugg ſtretched over her naked ſhoulder: the ſhape of which Soldanias with a landskip of the Table and other Mounts, loe here preſented.

A man and woman att the Cape of good Hope

Their language is apiſhly ſounded (with whom tis thought they mixe unnaturally) the idiom very hard to be counterfeited, ſome words I gather'd from one of the graveſt of them, which (being voyced like the Iriſh) if I give it hardly to be pronounced, you may excuſe mee, in that *Pliny* confeſſes in the Proem of his 5 *lib. Nat. hiſtor.* That their names and Townes were ineffable, or not to be diſtinguiſhed. Theſe be *Anonymi* and ſo more barbarous. Their Arithmetick exceeds not ten. *Iſtwee* 1. *Iſtum* 2. *Iſtgwunny* 3. *Hacky* 4. *Cree* 5. *Iſtgunny* 6. *Chowhawgh* 7. *Kiſhow* 8. *Cuſho* 9. and *Gheſhy* 10. A knife *droaf*, a quill *guaſaco*, a hatt *twubba*, a noſe *tweam*, a ſword *duſhingro*, a book *bueem*, a

ſhip

ſhip *chikunny*, water *chtammey*, braſſe *hadderchereef*, a skin *gwummey*, a bracelet *whohoop*, eggſhells *ſun*, ſeales *harkaſh*, a woman *traqueoſh*, bread *bara*, give me *quoy*, the yard *gwammey*, ſtones *wchraef*, womb *wchieep*, paps *ſemigwe*, geniter *Iſtcoom*, &c.

To draw to an end, (leſt *Mindus* gates be opened) many beaſts we got here for refreſhment, ſuch and the good ſallads and baths quickly recuring above 300 of our men (till their landing) nigh dead of the ſcurvie. *Anno* 1600 Sir *Iames Lancaſter* had 1000 Sheep and 50 Oxen for Trifles. Wee had no want, and might have had more but for a trick the Hollanders put upon our Nation; riding here with our Colours out, and killing ſome of the people when they had got their ends, that at our arrivall wee might be the baſelier uſed; they traine their cattell to ſuch obedience, as with a Call or Whiſtle (impoſſible to be counterfeited) a great Heard will follow them like dogges, and being ſold, with a like Call will as readily runne after them, to the purchaſers coſtly mirth and admiration; a deceit ſo long ſo unjuſtly acted, that now (to prevent them) our men upon delivery of each beaſt, either kill it quickly, or faſten their hornes with cords to ſtakes plac'd here of purpoſe: and to ſay truly, by the friendſhip and good dealing our men uſe to them (*Nomen amicitiæ barbara corda movet*) our eſteeme among them is more gratious than of Portugall, Dane, or Flemmin.

Their Art in Warre is guided by diſorder, their weapon no other than a Javelin headed with iron, and directed by ſome feathers, which they take off and on at pleaſure; ſome quarrels happend (by ſome mens indiſcretion) twixt us and them, and I know a dozen Muſquets will chaſe 1000, at every diſcharge falling downe as thunder-ſtruck. Yet let me adviſe our Men to avoid needleſſe bravadoes, and not contemne them from their indefenſive nakedneſſe, or by a ſupercilious conceit of their owne weapons and field practiſes. *Exempla docent.* *Almeyda* the braveſt Captaine the Portugals ever had, after many glorious atchievements in *Aſia* and *Africk*, thought invincible, and returning home *anno* 1510 out of *India*: Hee, eleven Captaines and many other gallant men, upon a ſmall affront putting ſome of the Savages to death (who grew deſperate in revenge) were ſet upon by theſe naked Barbarians, and ſlaine every one of them. *Qui* (ſaith *Oſorius*) *cumper mediæ flammas, per pilas innumerabiles, per tela, per gladios, ſine ulla formidinis ſignificatione ruentes, maximum terrorem hoſtibus intuliſſent et inſignes victorias contra innumerabiles inimicos adepti fuiſſent, tunc à paucis hominibus inermibus atq; nudis interfecti et ſpoliati fuerunt.* And as ſimple as they ſeeme, they are witty enough in craft, revenge, and villany. I will end all in a ſuccinct character *Salvian libro de vero judicio* has made of all the Africans. *Omnes quippe gentes habent ſicut peculiaria mala, ita etiam quædam bona; in Afris pene omnibus inſunt omnia mala: inhumani, impuri, ebrioſi, falſiſſimi, fraudulentiſſimi, cupidiſſimi, perfidiſſimi, & obſcænis libidinum omnium impuritati & blaſphæmiis addictiſſimi, &c.*

The 19. of *July* we weighed anchor frō the Cape of *Good Hope*, bending our courſe towards *Madagaſcar*; the wind was favourable till ſuch time as Cape *Falſo* was doubled, for then being off to Sea we perceiv'd a ſtorme intended us, happy in ſight of a ſmall black bird, long wingd (in-juſtly by Seamen call'd the divells bird) an Antimilago never ſeene but againſt ſtormy weather; doubtleſſe it is a warning from God rather, as bee the Pantado birds (like Iayes in colours) who about theſe remote ſeas are ever flying and give Sea-

Our parting frō the Cape.

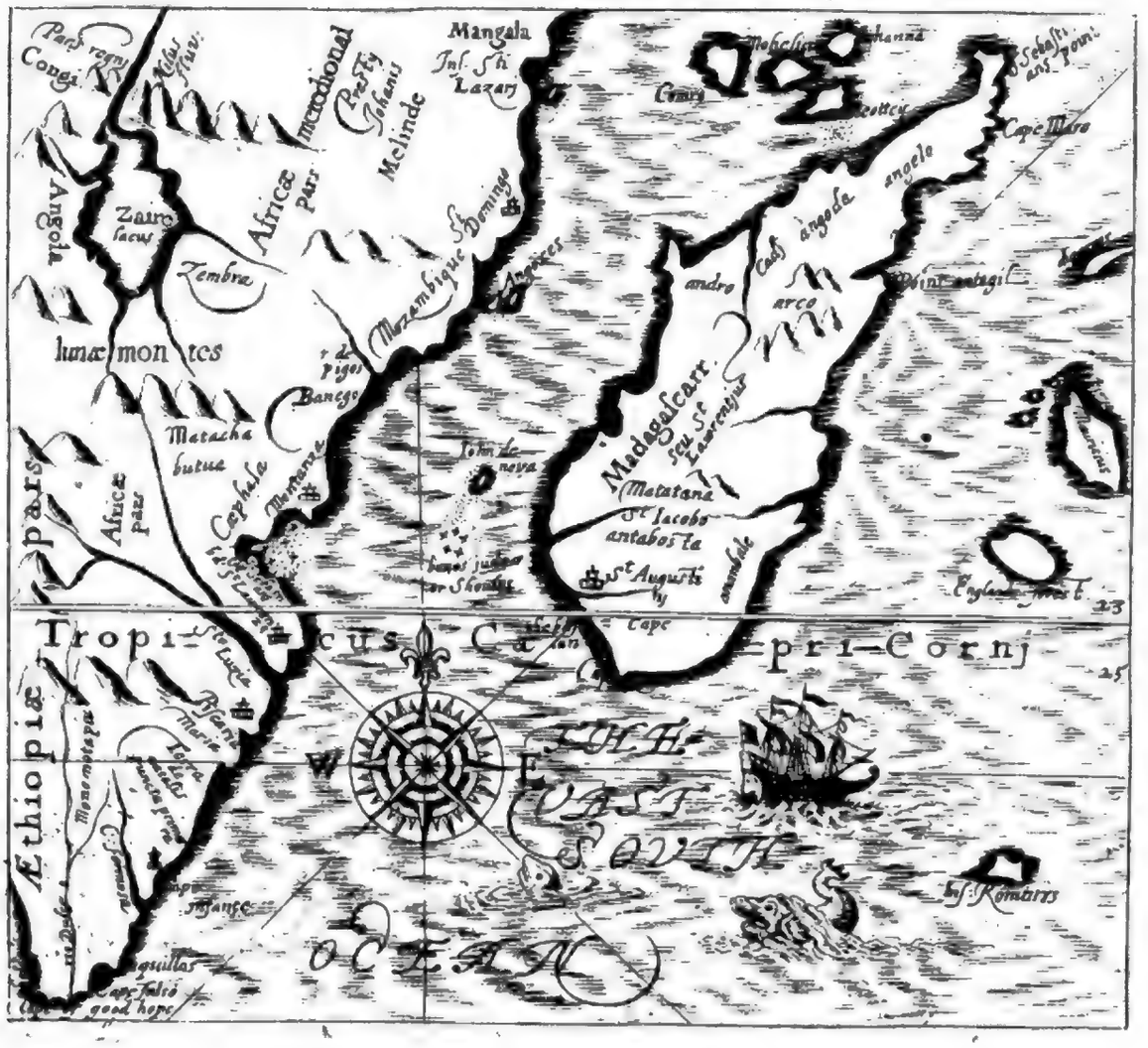
men an infallible incouragement (when neither ſounding nor obſervation from Sunne, Moone nor Planets for many dayes are had) they are upon this coaſt, theſe birds and Sargaſſes or Trumbaes (eradicated by ſtormes) being never ſeene in ſuch quantity in any other part of the univerſe, upon theſe for 50. leagues into the ſea ſeldome failing our intelligence. The three and twentieth of *Iuly* the wind got up, inraging the reſtleſſe Ocean; one ſurging wave (I well remember) ſtriking us ſo pat upon our broad ſide, as forced our Ship in deſpight of her helme (then cloſe by the Lee) to turne about above 5 points in the compaſſe, the noyſe not inferiour to a Cannon; inſomuch, our Captaine cryed out we had ſtruck upon a rock, but his error quickly appeared (after ſo great a thunder) the wave flaſhing upon our decks ſo much ſalt water as ſoundly waſht us all; the ſtorme continuing till the eight and twentieth day, when veering into a milder quarter (our courſe E. N. E.) it grew calme and moderate.

And now that the Seas are peaceable, the Ayre calme, the Skie ſerene; let us look about for ſome Ile or other, that; (if poſſible) which *Venetus* (perhaps from an Optick glaſſe upon a Tarraſe beyond *Tartary*) deſcried in this ſea and about this place; where we find none reſembling; but hee not only aſſures an Ile, but ſaw a bird there (his multiplying glaſſe deceived him) ſo big as a Ship, and ſo ſtrong as in her tallons can eaſily gripe and truſſe up an Elephant: I will not paraphraſe, take his phantaſma in his owne expanſion, Nam falſa eſt veris affinia multa locutus. *In quadam Inſula verſus Meridiem prope Madagaſcar, certo Anni tempore apparet mirabilis ſpecies Avis, quæ* Ruc *appellatur. Aquilæ quidem habens effigiem, ſed immenſo magnitudinis: pleraſque alarum pennas habet, in longitudine continentes duodecim paſſus, ſpiſſitudinem vero ejus proportionem tenere longitudinis, & totum Avis corpus pennis proportione reſpondet. Eſt etiam tantæ fortitudinis, ut ſola ſine aliquo adminiculo Elephantem capeat & in ſublime ſuſtollit, atque iterum ad terram cadere ſinat quo carnibus ejus veſci poſſet.* A bird worthy of *Geſners* knowledge, and which we will ranck with thoſe Gryffins that guard the *Ophyrian* Mounts of gold againſt the *Arimaſpi* (who from wincking when they ſhoot are ſaid to be *Monoculi*) not ſeldome from their Scythic holes attempting the conqueſt of Mammon inclos'd in the *Rhyphean* hills, as *Toſtatus ex Rabano*, *Æſchilus*, *Dionyſius* and *Herodotus* would perſwade us: rejecting which, let us reſt a while upon *Madagaſcar* the Empreſſe of all the Ilands in the Vniverſe.

MADAGASCAR, ſo called by the Natives; by *Ptolomy*, *Menuthyas*; by *M. Paulus Venetus*, *Magaſter*; by *Thevetus*, *Albagra*; by *Marcator*, *Do Cerne*; (both unwiſely:) by *Triſtan d'Acuna* the *Portuguiſe* (who diſcovered it *Anno Dom.* 1508.) Saint *Lawrence*; that day he firſt veiwed it: howbeit I find great difference in *Spaniſh* writers about the firſt that landed here. Some ſaying that *Emanuel Telezo de Menezes* anchor'd here two yeere before *d'Acuna*: and *Oſorius* in his 4. *lib. de vita Emanuelis reg. port. fo.* 140. ſaies, that *Fernando Suario* and *Roderigo Frierio*, two Marriners in two Ships returning from *India* to *Lisbon*, *Anno* 1506. accidentally fell upon this Ile, and ſuffered from the trechery of the ſavage inhabitants, and that in honor of *Lawrence* ſonne of *Almeida* the Admirall and Commander of all the Forts in *India*, from his name named it; but in his 5. book fol. 162. that *D'Acuna* named it. Let us now a ſhoare; our obſervation may prove more conſequentious.

Madagaſcar

Madagaſcar (that name ſounds beſt) is queſtionleſſe the greateſt Iland in the world: accounting its extent from Cape *Roma* in the South, to point Saint *Sebaſtian*, from 16 to ſix and twenty degrees; the North end, parralelling *Cuama* in *Quiloa* (a famous part of the *Africk* continent:) and to the South, the great River of *Magnice* in 26 degrees; in length a thouſand *Engliſh* miles (ſome report 1200.) in breadth, in ſome part 230. *Oſorius* numbers 400. and a hundred where 'tis narroweſt, full of Townes, People, Mineralls, Beaſts, Wood, Water, and what's requirable.



Such Marittim townes and ports as be knowne to us are theſe: *Roma*, *Auguſtine*, *Antaboſha*, *St. Iacobo*, *Matatana*, *Angoda*, *Ferendo*, *Fermoſo*, *Anton-gill* and *Iungomar*; the 2. laſt almoſt oppoſite: *Auguſtine* (under the South Tropick) and *Anton-gill* (upon the Eaſt ſide) affoord beſt anchoring: the firſt, we uſually ride in paſſing to *Surat*, the other home bound is beſt; as Sir *Iames Lancaſter Anno* 1600. made proofe of, in 8. fadom water, in the bottome of the Bay (a ſmall Ile behind them to ſea) ozie ground, the place good for victualling, ayre quick and healthfull. Howbeit, the *Dutch*, at this place 2. moneths formerly (through diſtempers) loſt 200. men, of agues and fluxes: the variation at *Auguſtine* Bay is 16. degrees.

The whole Ile is Tetrarchicall, 4. ſeverall Kings ſwaying their Ebony Scepters in each Toparchy; jealous each of one anothers greatneſſe. The

Sea

Sea townes are infected with Mahometiſme; the Mediterran, are eclips'd in black Idolatry: Nature has given them lawes, murder being puniſht by death, adultery with publique ſhame, and theft with baniſhment. Fiſhing delights them more than tillage: *Thetis* is better accounted of then *Ceres:* yet I rather think, their ignorance in agriculture ſo diſpoſes it. The people are generally ſtrong, couragious, and proper; the male ſort, from their infancy practiſing the rude poſtures of *Mars*, cover their naked bodies with long and maſſie Targets, their right hand brandiſhing a long neat pike or lance of Ebony, barb'd with iron, kept as bright as ſilver, and which they know how to uſe and jaculate as excellently as any people in the Univerſe: they are black, at no time ſhading their bodies from the parching Sunne, rather delight to rub and annoint all over with greaſe and tallow, proud to ſee their fleſh ſhine, the ſtinck never offending them: their haire is black, and long, and curled; the length is an eſpeciall ornament; a few leaves plaited about their waiſts, elſewhere naked; their eares are bor'd and wide enough; pincking and cutting the fleſh, is here alſo in faſhion: whiles the better ſex ſeeke prey abroad, the women (therein, like themſelves) keep conſtant home and ſpin: bigamy is tolerated; they affect copulation very early, the youth ſcarce knowing 12. the maiden 10. yeeres in the world the name Virginity. They are delighted with ſports and novelties; hunting, hawking, fiſhing, (of which, the Ile affoords variety) and dancing, in *Mæanders* winding, beating and clapping their breaſts and hands, their feete ſpurning the yeelding ſands, forcing the ſpectators further of; during which, the women with ſavage harmony, modulate with hands and eyes, obſerving an exact meaſure, equall if not exceed the men in their more laborious treadings.

They know not letters, Arts are burdenſome to idle ſavages, they compleat that jeere of *Sophocles*, *Nihil ſcire, nil jucundius*: howbeit, neceſſity has taught them ſome parts of the rudiments of Arithmetick; the number 10. limits their invention, *Iſſo*,1. *Tone*,2. *Tello*,3. *Effad*,4. *Fruto*,5. *Woubla*,6. *Sidda*,7. *Fonlo*,8. *Malo*,9. *Nel*, 10. The earth is rich in myneralls and merquiſate, Gold, Silver, (and as *Edoard Lopez*) Iron and Copper: but, by hearing the cruelty and avarice of the *Portugall*, prohibit the uſe, and digging it, contenting themſelves rather with uſefull hearbs and graine (of which they have great ſtore) than by the Magique of gold and pearle to allure the hearts of greedy men; a vice, the *Portugall* is more branded with than any other Nation.

Nec Babylonis opes, Lydæ, nec pondera gazæ,
Indorumq; dapes, Særumq; Arabumq; potentes
Divitias, mallim cum paupertate pudica
Intemerata mori, quam famam impendere vitæ.

Not Crœſus wealth, nor Babels vaſt command,
India, Arabia nor of Særes land
Can ſpeake me rich or happy; if with them
I throw away my more price worthy fame.

But, if you will buy any thing the Ile affoords (I think the Ile it ſelfe) you muſt furniſh you with Agats, Helitropians, Iaſper, and (which they value more than all the Dyamonds and pearles in *India*) with long red Cornelian beades, of which they are ſo proud, that the owner be it King or ſubject is oft dethroned, ſpoyled for it, one ſtring able to put them all in a cumbuſtion: bracelets, copper chaines, bells and babies are valuable alſo here, and for which, (or one bead of cornelion) you ſhall have in exchange, Sheep (big tail'd like thoſe in *Syria* and *Perſia*) Beeves and Buffoles, big-bond, fat, and

Camel-

Camel-backt: Camells, Antilopes, red-Deere, Leopards, Pards, Goats, Milk, Hens, Egges, Wheat, Barley, Rice and Cuſcus, with what fruit you like; Orenges, Lemons, Lymes, Pomcitrons, Plantans, Sugercanes, Ginger, Toddy, Cocoes, &c. Nor are the Lyzards, Camelion and Salamanders to bee loſt in oblivion. The Camelion (the hyeroglyphic of a diſſembler) take thus from *Alciat*.

She alwayes gapes, ſhe eates the ſlender Ayre, Semper hiat, ſemper tenuem qua veſcitur Auram,
Changing her lookes, ſhe varies colours rare. Et mutat faciem, varios ſumitque colores.
Even ſo the Flatterer applauding feeds, Sic & adulator populari veſcitur Aura,
Clawing his Princes moſt opprobrious deeds. Et ſolum Mores imitatur principis atros.

The Salamander, is in ſhape not much unlike; extreame cold by nature, from whence (like Ice) ſhe can long time indure the fire, yea (if little) extinguiſh flames:

The Salamander, endures fire without danger. Seu Salamandra potens Nulliſq; obnoxia flammis.

commonly obſcuring themſelves in moyſt and umbragious places, ſeene againſt ſtormes, their teeth and tongues are mortally venemous, the other parts eaten without hurt.

If ere the Salamander hap to bite thee, Si mordu t'a une Ariſſade,
Thy coffin and thy winding ſheet invite thee. Pren's ton linceul é la haſſade

We have ſaid enough: let my *vale-dictum* now be this; the Land mournes to ſee it ſelfe ſo trod upon by a people, ſtrangers to God and vertue: concealing ſuch uſefull treaſures, and making unuſefull ſo many ports, obſcured farre beyond her meriting; ſeated ſo advantagiouſly for traffique with all the world, both the *Indies* poſſible to be awed by her; and vicinating thoſe golden countries of *Mozambiq'*, *Quiloa*, *Soffala*, *Mombaſſa*, *Magadoxa* and other parts of *Ægiſimba*; proffering alſo many petty Ilands under her, as thoſe of *Cumrho*, *Primero*, *Maſcarenas*, *Caſtle Ile*, *Moritius*, *Dygarrois*, and *Englands Forreſt*, environing and in a ſort defending her upon occaſions.

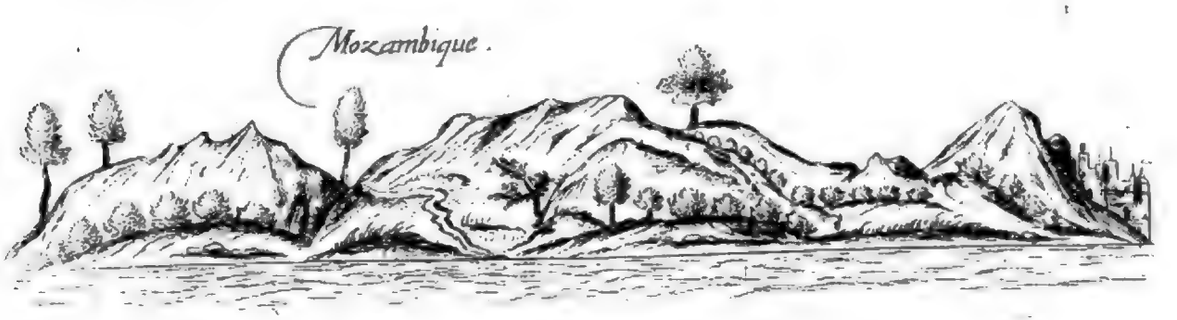
Nine leagues from *Madagaſcar* (in a North-Eaſt courſe) we had welnigh (for want of heed) runne upon the ſholes of *Iudea*; ſands memorably dangerous, ſince *Annius* a *French* man with all his Navy here periſhed; our variation at this time being 13 degrees, 18 minutes in longitude from the Cape, Whence wee ſteered N. E. and by E. aiming at *Mobelia*. By the way, one of our men tooke a Shark (a man-eating fiſh, and who ſeldome miſſe the hook, out of too much greedineſſe) 9 foot ſhe was in length and a halfe by the rule, I ſpeak it in this reſpect, wee found in her paunch five and fifty young ones, every fiſh a Geometricall foot in length, (100 of our Ship ſaw it) all which, go out and in at pleaſure: that night, wee ſailed merrily by the *Maſcarenas*, a Charybdis in 21 degrees, var. 13 and 17 minutes, where ſuſpecting no danger, the wind favouring us, wee were at tenne at night throwne (by an inſenſible current) upon the ſhoalds of *Mozambique*, and ſounding (where wee thought wee had a 1000 fadome) the plummet or lead found bare eight fadome: the wind was high, ſea rough, and *Cynthia* clouded; it ſtood our Captaine upon to give ſpeedy notice (that night we bore the light in our maine top) by eccho of 2. roring Culverins warning our Fleet, guided

guided by our Lanterne to tack about, loring our top-ſailes, and hovering till day light might help us by diſcovery: at our ſecond ſounding wee had 14 fathoms, 12. 15. and 14. after that; then 22. 24. 33. 35. and 40. fadoms by which wee ſaw, the Lord in mercy had (as by a thred) directed our courſe from out theſe flats of death, and where (if his providence, which let us ever magnifie, had not prevented it) in halfe an houres ſayle further we had beene caſt away moſt miſerably:

—Cave ſis ibi tu ſorbente charybdi,
Nam neque Neptunus poſſet tibi ferre ſalutem.

From us, learne to avoid that deadly ſand,
Where Neptune cannot lend a helping hand.

Iohn de Novo, Primero and other dangerous Iles on every ſide invironing us: we had here 17 degr. 37 min. lat. 20 degr. 20 min. long. cape var. 13 degr. 52. min. the current ſets S. W. At day break we were cloſe by the *Peninſule Mozambique* (part of *Quiloa*) inhabited by *Negroes*; abundant in Gold, Silver, and Ambergreece; at ſmall diſtance, that part wee ſaw appeared thus unto us:



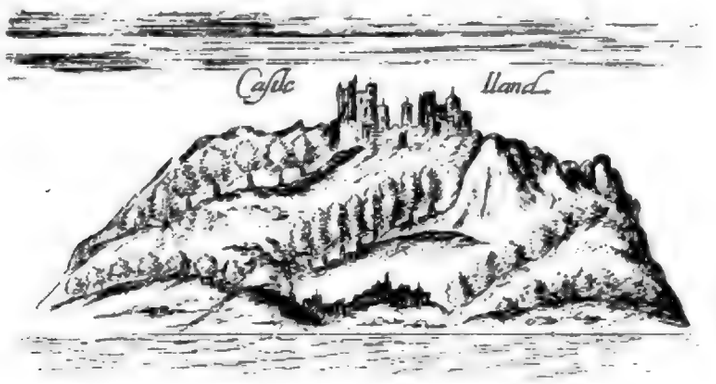
which we ſcarce loſt ſight of, when an Armado of Dolphins aſſaulted us; and ſuch we ſalted as we could intice to taſte our hooks or fiſſgiggs: a fiſh (it merits your patience) from its ſwiftneſſe metonymically ſurnam'd the Prince and Arrow of the Sea: celebrated by many learned pens, by many Epethites; Philanthropoi, for affecting men; Mono-gamoi, for their turtle conſtancy; generated of ſperme, nouriſht like man, imbrace, joyne, and go great 10 months. *In faciem verſi dulces celebrant hymenæos Dolphines, ſimiles hominis complexibus hærent*: a carefull husband over his gravid aſſociate, deteſting inceſt, abhorring bigamy, tenderly affecting their parents, who when 300 yeers old, they feed and defend againſt other hungry fiſhes; and when dead (to avoid the Sharks and like marine Tyrants) carry it aſhoare and there (if *Ariſtotle*, *Ælyan*, and *Pliny* erre not) inhume him and bedew his ſepulcher: they were glad of our company many hundred miles concomitating and friſking about us.

Vndiq; dant ſaltus, multaque aſpergine rorant
Emerguntq; iterum, redeuntq; ſub æquora rurſus
Inque chori ludunt ſpeciem, laſcivaque jactant
Corpora; & acceptum patulis mare naribus efflant.

On every ſide they leap and dew their fyn,
Advance from Sea and bathe againe therein
In ſport, and meaſur'd dances, nimbly fling
Themſelves, whilſt ſeas do from their noſtrils ſpring.

Six leagues North-Eaſt from the laſt land, we diſcried another Ile, full of Palmeto trees; the current here ſet us 20 leagues forward in 24 houres, the latitude of this Ile 16 degrees and a halfe, longitude 21 degrees and 28 min. thus ſhaped.

The



The 7 of *September* we diſcried land, it prov'd *Meottey* one of the Iles of *Chumro*, ſeated at the North end of *Madagaſcar*. It riſes very high to the Eaſt as we ſailed by it, mounts in a piramid and views far into the Ocean. Its latitude is 12 degr. 56 min. South, and longitude 23 degr. 59 min. in this ſhape profering it ſelfe unto my Table book.

Theſe Iles, (call'd the Iles of *Cumro*) be 5: either becauſe *Chumro* (or *Cumr-yne* the *Welſhmens* Ile) is greater, than the reſt, or that it was firſt diſcovered: named *Cumro*, *Meottis*, *Ioanna*, *Mohelia* & *Gazidia*: by others thus; *St. Iohn di Caſtro*, *Spirito Sancto*, *Sancto Chriſtofero*, *Anguzezia*, and *Mayotto*: each of them excellent for refreſhing paſſengers, abounding with delicate fruit and ſuch cattell as are had at eaſie prices: none of them are above a hundred miles about yet very populous and full of natures bleſſings. *Chumro* is the higheſt and beſt land, but branded with the moſt ſubtle and bloody Savages: *Ioanna* has courteous people, and ſuch as readily help ſtrangers in neceſſity: It lately obeyed a Queen rectrix much commended for ſagacity, but now ſubmits to a King, who tho tyrannicall yet better ſo (as *Tacitus* proteſts) than be anarchicall; to theſe Iles we ſent our boates aſhoare (intending to ride at *Mohelia*) and returned with Oxen and Buffolls, Goats, and variety of Fruits, all which were very heartily wellcomed. And tho our Randezvous be now in ſight, ſuffer me (whiles in memory) to tell you of a fiſh or 2 which in theſe ſeas were obvious. The Sea Tortoiſe is not much differing from thoſe at land, her houſe or ſhell is only flatter; by overturning them they are eaſily taken, diſabled then to ſinck or help themſelves: ſome we tooke, for paſtime more than food, they taſte wateriſh and inforce fluxes; they ſuperabound in eggs, in thoſe we took every one having neere 2000, pale and *Sea Tortoiſe*

round, but never made hard though extremely boyled: ſome eat them and the fleſh (or fiſh as you pleaſe to call it), but by the Leviticall law it was forbidden; and tho our religion conſiſts not in ceremonies (ending in the prototipe, our Saviour) yet except famine or novelty ſo invite mee, with ſuch cates my pallat craves not to be refreſhed. The Mannatee is good meat, and from their uſing the ſhoare have a fleſhie taſte, reſembling in ſhew and eating, Veale; the intralls differing little from a Cow, and from whom in reſpect of its phiſnomy, ſome new name her: her face is like a Buffolos, her eyes ſmall and round, hard gums in ſtead of teeth: the ſtone generated in the head is moſt valuable, ſoveraigne againſt choler aduſt, the ſtone chollick and diſſentery, ſo it be beat ſmall, infus'd in wine and drunk faſting: the body of this fiſh is commonly 3 yards long and one broad, ſlow in ſwimming, wanting fins, in their place ayded with 2 paps which are not only ſuckles but ſtilts to creep a ſhoare upon ſuch time ſhes grazes; where ſhes ſleep long, ſucking the coole Ayre, unable (contrary to other watery inhabitants) to be halfe an houre under water: are famouſed (like Lizards) for their love to man, whoſe face they delight to look upon, and in weakneſſe have refreſhed them; tho moſt unhappy to our Captaine *Andrew Evans*, who by ſtriking one at the *Moritius* with his harping-iron, and leaping into the ſea to make ſhort work with his ſteletto, was ſo cruſht, that he dyed ſhortly after, as I ſpeak in our deſcription of *St. Helena*, were we intombed him.

Mannaty a ſtrange fiſh.

The Carvell is a meere ſea ſome, every where floating upon the ſurface of the Ocean, of a globous forme, like ſo many lines throwing abroad her ſtrings, which ſhe can ſpread at pleaſure, angling for ſmall fiſhes which ſhe captivates at leiſure: a ſea ſpider ſhe may be cal'd, for when ſhe ſees her webb too weak, ſhe can blow an infectious breath, foming death, or ſuch a ſting as if ſhe had borrowed it from the Scorpion.

The Carvel.

We are now ready to caſt Anchor, hopefull of freſh refreſhment. *September* the eleventh, we rode in five and twenty fadoms, the enſuing morne wafting neerer ſhoare, dropping it againe in ſeventeene fathoms, at the Weſt ſide of *Mohelia*, a bow ſhot from a ſmall ſcatter'd village of ſtraw, unworthy a name, yet called *Meriangiwy*, governed by a *Sha bander*, *Alicuſary* by name, a blacke big-bon'd knave, ſavage in ſhew, but ſlie and crafty in curteſie and bartring.

Mohelia elevates the Pole Antartick twelve degrees, fifteene minutes; has longitude from the Meridian of the Cape of *good Hope*, foure and twenty degrees, and variation of the Compaſſe 16 degrees, 20 minutes; is about three-ſcore miles in circuit: from *Cumroh* South Eaſt 14 leagues, and from *Ioanna* Eaſt and by South about 10: the Marittim places riſing gently, the inland woody

woody and mountanous; a little village here and there ſcattered; the houſes are of reeds and ſtraw, fitted to the heat of ſuch a torrid climate. *Moella* ſome pronounce it, *Molala* others, and worſt of all one *Beſt* (thinking the derivation would carry it) *Mal-Ilha* or *bad Ile*, an incongruity, that from his ill judgement, ſo ſweet and uſefull a place ſhould be defamed.

From *Madagaſcar* it is removed about 50 leagues, from *Quiloa* in the *Africk* continent ſixty; the Inhabitants are a mixture of Gentiles and Mahomitans: the *Portugall* has preacht Chriſt, but have few Proſelites; ſome fragments of their language take thus in their owne idiom. A King, *Sultan*; Bracelets, *Arembo*; a Hen, *Coquo*; an Oxe, *Gumbey*; Coco-nuts, *Sejavoye*; Plantains, *Figo*; a Goat, *Buze*; an Orenge, *Tudah*; Lemon, *Demon*; Water, *Mage*; Paper, *Cartaſſa*; a Needle, *Sinzano*, &c. a miſh-maſh of *Arabick* and *Portuguiſe*.

The people are cole black, have great heads, big lips, are flat nos'd, ſharp chind, huge limbd, affecting *Adams* garb, a few Plantaine leaves girding their waſts, vailing their modeſt parts; cut and pinckt in ſeverall works, upon their duretto skins, face, armes, and thighs, ſtriving to exceed each other for variety: The *Meccan* zealiſts have here a few poore built Moſques, ſtraw and wood without, matted and neat within, admitting no entrance with ſhooes

on; the other ſort of men are doubtleſſe magicall: I thus imagine it; another Gentleman and I, one evening got us under a Tree to avoid the ſtorme, at that time thundring and raining exceſſively. A *Negro* ſtood by all the while trembling, now and then lifting up his hands and eyes, muttering his black Art to ſome hobgoblin, and (when we leaſt ſuſpected it) skips out, and in a limphatic rapture drew a long knife which he brandiſht about his head 7 or 8 times, and after ſo many ſpells put it up againe; hee then kiſſes the humid earth 3 times and riſes merrily: upon a ſudden, the skie cleared and no more noiſe affrighted us.

Two Kings of late commanded them, *Phancomall* and *Synal-beg*; the one a Native, th'other an Arabian; both made great by their wives, the only daughters of the late King *Sultan Sheriph Booboocharee*, and Queene *Nannan-galla*, both of them alive in leſſe than 20 yeares paſſed. The two Kings (envious of one anothers greatneſſe) live at defiance, and oft times the poore Savages pay deerely for eithers ambition; the two ſiſters (whom Nature has united) burne in jealouſie, and exaſperate their Lords, ſo as (tis thought) one of them will downe the ſtreame ere long, if the proverb ſay right; that

Non bene cum ſocijs Regna Venuſq; manent. — *Love and Scepters ill agree, To admit Societie.*

Tobacco is of great account here; not ſtrong (as our men love) but weake and leafie; ſuckt out of long canes call'd hubble-bubbles; ſneezing-powder is not more frequent with the Iriſh, than chawing Arec, (by Arab and Indians call'd *Tauffet* and *Suparee*) is with theſe Savages: the Arecca (reſembling the Nutmeg, the Tree the Toddy) is not us'd alone, add they to it Betele, which like the Jvie leafe involves the Arec and combured oyſter-ſhells, a chalky ſubſtance, good in operative property, as colouring their white teeth to a pure crimſon; it alſo ſweetens the breath, kills wormes, giddies the braine, dries rheumes; helps *Venus*, and begets an appetite. If I erre, blame the Interpreter I had there; I profeſſe no Phyſick. The Ile inricht us with many good things; Buffolls, Goats, Turtles, Hens, huge Batts, Camelions, Rice, Peaſe, Cuſcus, Hony, Oyſters, Breams, Cavalloes, and ſtore of other fiſh; alſo with Toddy, Cocos, Plantains, Orenges, Lemons, Lymes, Pomcitrons; Ananas, Cowcumbers, Tamarind, and Sugar canes; Mother of pearle and good pearle too if it were div'd for; an Ile ſo verdant all the yeare (each day a gentle breeſe and ſhowre bedewing the earth, and lenifying the flaming Sunne) attired in *Flora's* Summer livory, yea roabed with Natures beſt Arras; ſo pleaſant, ſo refreſht with ſilver purling ſtreames, ſo ſhaded, as may parallell the proud Paradiſe of *Alcinoe*.

Of fruits we will ſelect but three, ſuch as may merit our acceptance.

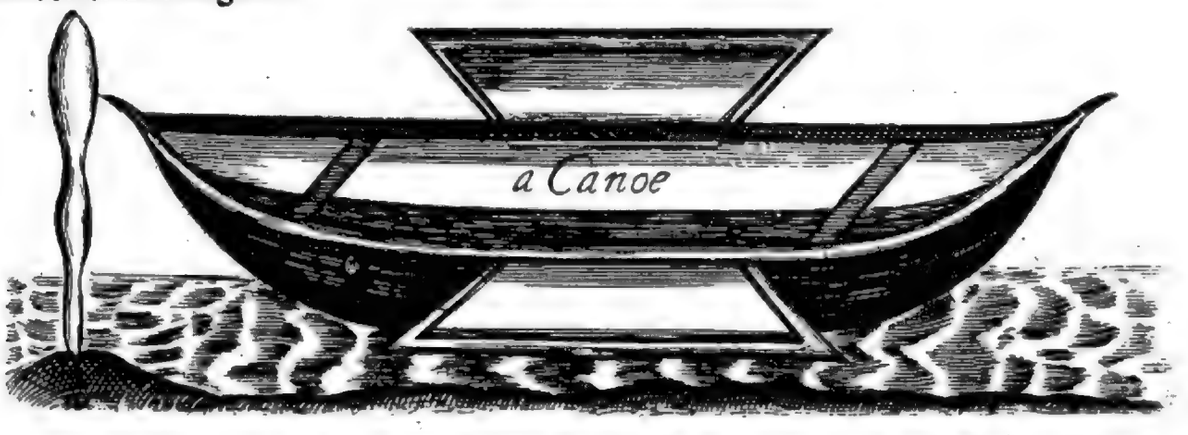
The Plantain fruit. The Plantain, for taſte and odour is ſecond to none in *Mohelia*; is a fruit ſo good and vailed with ſo broad a leafe that *Goropius* (if he be worth beleeving) perſwades us, *Adam* offended in eating it, and with theſe leaves made his tranſgreſſion manifeſt; and that alſo, which was brought *Moſes* out of the Holy Land: by the Arabians it is called *Muſa-mawm*, *Picas* by the Indians: they hang in great cluſters, their ſhape is long and round, not unlike a Soſſage; the rind peels off, the fruit is gold-yellow, reliſht like a Windſor Peare; good for urine, but bad for fluxes, cold crude ſtomacks, and diſſenteries.

The

The Coco (an excellent fruit) is cover'd with a thick rynd; both together, equall in bigneſſe to a Cabbage: the ſhell is like the skull of man, or rather a Deaths head; eyes, noſe and mouth, being eaſily diſcerned; *intus vita!* within, we find better than the out-ſide promiſed; a quart of Ambroſie, coloured like new white Wine, but farre more aromatick taſted; the meat or kernell cleaves to the ſhell, and is not eaſily parted; above an inch thick, better reliſht than our Philberts, and enough to ſatiate the appetite of two reaſonable men. It has other excellencies, The Tree (which is ſtraight and lofty, not branching ſave at the very top, where it ſpreads in beautifying plumes, the Nuts like pendants or pearles adorning them) is good for timber, or Canooes, Maſts, Anchors; the leaves for Tents or thatching; the rynd for Sailes, Mattreſſes, Cables and Linnen; the ſhell for furniture; the meat for victualling: rare bleſſings! I will give thee them contracted in that excellent Poem of my Coſen *Herbert*, late Cambridge Orator.

——The Indian Nut alone
Is cloathing, meat and trencher, drink and kan,
Boat, Cable, Saile, Maſt, Needle, all in one.

The Toddy Tree is not unlike the Date or Palme to, the Wine is got by *Toddy:* pearcing and putting a Iar or Pitcher under, that the liquor may diſtill into it, at the very top it has a pith or marrow, which being boyl'd is like a Colliflower, but the taking that part is as if another Tree ſhould be eradicated, the ſoule therein conſiſting; theſe (as the Dates) thrive not nor fructifie, except the flowring male and female be united. The Toddy is like Whay in colour, in taſte and quality like Rheniſh wine, at firſt draught uncouthly reliſht, but every draught taſts better and better, and will eaſily inebriate; a little makes men merry; too much makes them mad; extreame is mortall: in the morning tis laxative; in the eve coſtive; at midnight dangerous. Of this or the Coco, *Herodotus* and *Pliny* write thus: *Ex quibus, panem, mel, vinum, acetum & veſtitum conficiunt.* To end, theſe are bought without much charges: thirty Orenges or Lemons for a ſheet of paper: for two ſheets tenne Coco Nuts: an Ox for a ryall of eight: a Goat for ſix pence. They have no Ships, nor Boats, ſave ſuch as are hewed out of one ſtump or tree, capable to receive three Fiſhermen in faire weather; and if they ſink, their ſwimming helps them: but though of no uſe with us, yet for rarity ſake I give thee the ſhape better to be imagined.



The 15 of September we bad farewell to *Mohelia*, by benefit of a faire gale that fild all our ſailes, plowing up the yeelding Ocean. The long billowes made

made us dance apace, but without dread; the whistler with his iron Pipe encouraging the Marriners; who made so good use of this advantage, that in foure dayes wee found our selves but foure degrees from the Æquinoctiall; that night the 19 of September, the Sea was for 10 leagues as white as snow, not froathy or by agitation of wind, but in calmest weather (as many say) is here still the same, from whence caused is not now to be disputed. Next day we made the Sunne our Zenith: in this Latitude opposing that rich part of *Afrique* we call *Soffala* and *Mombassa* (in three degrees 50 min. South:) *Magadoxa* (in 3 degrees:) *Zanzibar*, *Pata*, and *Brava*, terminating one another, till with *Bernagasso* (the Port to the great *Neguz* or Priest *Iohn*) the red Sea limits *Africk* from *Asia*.

White-Sea.

Antartic starres.

The three and twentieth day wee once more sail'd under the Æquator and againe bad farewell to those late usefull Antartique constellations: the Crossers (foure starres like a crosse, of a second magnitude 17 degrees 30 min. from the Pole) *Noahs* Dove, *Polophilax* and others: the two Beares now rising in our Horizon againe, and at eight degrees North, the wind grew wearie of too much constancie, veering into E.N.E, so that the *Monzoon* affronted us, and we could lie no neerer than South-East; at which time many of your company died, imputing the cause of their Calentures, Fluxes, Aches, Scurvie, Feavers, and the like, to the sulphurous heat there, stinking water, rotten meat, and worm-eaten Biskets (in the Torrid Zone, no mans care can better it, but in the temperate they all recover and become sweet and nourishing again) But rather I beleeve, their over-eating themselves at *Mohelia*, where they farcinated their crude stomacks with unsalted flesh, and gulped downe too much Toddy, caused it; here our Admirall threw over-board five and thirty dead men: the *Hopewell*, eleven; the *Starre*, five: every ship lost some, too many if God had pleased. But of most note were *Harvey Keynell*, an expert Masters Mate in the *Starre*, Captaine *Goodall*, all good, if skill in Navigation, humanity, courage, and piety may have it: at whose putting into the Sea (a spatious grave) a volley of one and twenty great Gunns awaked the watery Citizens to safeguard such a Treasure, heaven it selfe at that instant weeping so abundantly, that I never saw a sadder raine and of lesse continuance. The Master of our ship was removed into the *Vice Admirall*, and Captaine *Malim* out of the *Hopewell* into ours, who also died shortly after, a Sea-man as wise and valiant as any other: most memorable in that never to be forgot pollicie hee us'd in the Levant Seas after a brave fight to save his men and ship from fury of *Algier* Pirats: for whom we may fitly apply that of the Prince of Poets.

acta Ducis vivunt, operosaq; gloria rerum hæc manet.

——————*The Heroick deeds of all*
Brave men, are written in Fames glorious roll.

The wind added to our affliction: the boisterous waves breaking against our broad side, patient in all those checks, close hal'd, cutting her way slowly, and almost forc't upon *Socotora*, an Ile as we goe into the Red-sea; where we will stay you a while, the Sea is so dangerous. *Socotora* or *Succaba* (*Dioscorida*, of old I judge, call'd also *Topazo* from pretious *Topaz* stones had here, as *Pliny* in his sixth book has it: by Turks call'd *Katukomar*, by Persians *Cæbar*, by the Spaniard *Acebar* and *Aceur*;) is in 13 degrees latitude North: a little Ile it is, yet for pleasant sight and choise of good things no way despicable; one part

part riſing into wholſome hills, other parts falling into fruitfull dales; all places garniſht with ſpreading trees, ſweet graſſe, fragrant flowers, and rich corne, Olives, Aloes, *Sempervivum*, *Sanguis draconum*, Coquos, Dates, Piſtachoes, Orenges, Pomgranats, Pome-citrons, Melons, Suger canes, Limons; and of fiſh, fowle, and fleſh no where penurious: the civit Catts alſo are here obtained. Theſe and the people were of late made ſlaves by *Emir-ben-ſaid* King (or Vice-Roy rather, the Turk commanding him) of *Fartack*, in which *Aden* is builded; but expulſt by *d'Cugna anno* 1507. who made the *Snakee* (the Prince) fly to *Caeſhem*, and hiſſe at harmleſſe diſtance: the Portugall freeing the miſerable Chriſtians, by whoſe help he rais'd a Caſtle, planted a Colony, but by *Albuquerque* was caſhier'd five yeares after, the Merchandiſe proving not equivolent to their charges.

The Inhabitants are true black, the Sunne twice every yeare darting his fiery rayes perpendicular amongſt them; by profeſſion they are Chriſtians; converted the third yeare after our Saviours paſſion, by the Æthiopian Eunuch ſome ſay; ſome ſay by St. *Thomas* the Apoſtle of the *Orient*: their Churches are built in forme of the Croſſe, like ours: kept ſweet and neat, without ſeats and images: they have a Patriarch, whom they reverence, and other of the Clergy to whom they duly pay Tythes; their Feaſts and Faſts like ours; the ſeniority are much regarded, humility commanded and commended; ſecond Marriages are not allowed, except they had no children, uſe the croſſe in Baptiſme, the other Sacrament in both kinds, and being dead, lament not, but involve them in cleane linnen, and ſo bury them that they looke towards Jeruſalēm.

Aden (now, ſo neere us) ſeemes to invite a ſmall relation; It has 12 degrees 35 min. North, var. Weſt 19 degrees: *Madana* of old, *Adana* in *Caliſtus*, *Adedi* and *Achanis* in *Eupolemus*: oppoſed to *Azana*, in the Arabian ſhoare, but ſnatcht *anno* 1458. from the Arabs by the Turks, a ragged obſcure ſort of Locuſts till then, then ſwarming and mounting towards *Trepizond*.

The road or Bay is none of the ſafeſt, in the change flowing eight foot water; a S.E. and N.W. Moone makes a full ſea there; from *Bub-mandel* 18 leagues; from *Moha* (old *Beronice* or *Moco* rather, a Towne in *Arabia Petrea* after *Ptol.*) two and thirty. *Aden* is ſeated low, ſulphuriouſly ſhaded by a high barren Mountaine; whoſe brazen front ſcorching the miſerable Towne, yeelds a perfect character of *Turkiſh* baſeneſſe. It is a Peninſule, and a good way (to get breath) thruſts it ſelfe into the bluſhing Sea; big in circuit, but has not many houſes, nor thoſe curious; their outſides diſcovering a diſcontented ſlavery, the inſide ſhewes poverty and wretchedneſſe. A Caſtle it has ſet neer the ſea, not to be entred but by a long narrow diſſected path or trench; the Caſtle is very ſtrong and lofty, ſtrengthned by ſo many rampiers and bulwarks, ſtored with ſo many roring Cannons, as if *Mars* dwelt there, or that it kept a Mammon of treaſure, having intruth nothing but iron bullets, armour, and miſerable raggamuffians to defend it: the red Sea (on whoſe bancks 'tis ſeated) borrowes not the name from colour, rather from ſand, which on the ſhoare and from the bottome has (when *Apollo* viſits the *Antipodes*) a ruddy reflection: ſhall I tell you the ſeverall names it has; ſome ſay 'tis called red, from *Erethreus* ſonne of *Perſeus* and *Andromida*, a Prince (in the worlds adoleſcency) much regarded, from whoſe name (as the *Ægean* and *Icarian*) the

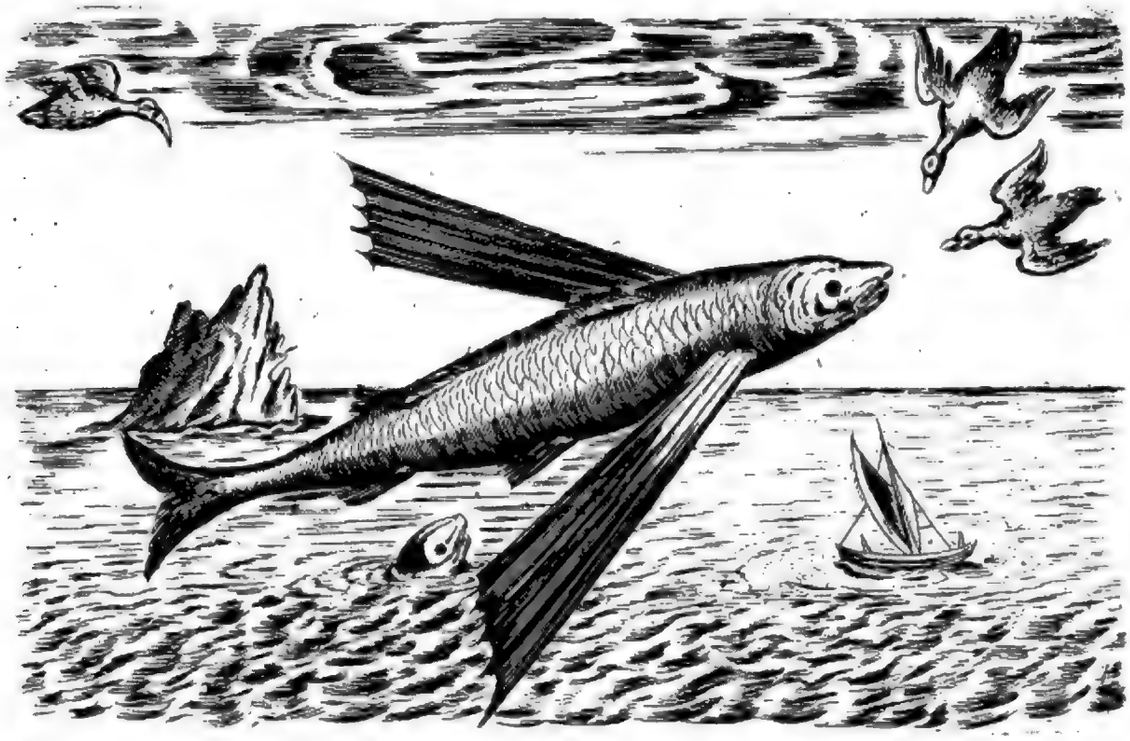
Sea

Sea was named; and by the *Septuagint* from Ἐρυθρὸς ſo tranſlated: otherſome, from *Edom* (*Idumea* a part of the Deſart *Arabia*, confining it) the Sea of *Edom*; the Hebrewes call it *Zuph* or *Soph*, or *Mare Algoſum*, from Sea-weeds or Sargaſſoes here abounding: Some *Mare Elanixicum* from *Ælana* a neighbouring Port and Towne: and others the Gulph of *Mecca* and *Arabia*; fictitious *Thevet* calls it *Zocoroph*, *Bohar Colzun* the *Arabs*, *Zahara* ſome, and others *Brachia*: a Sea moſt memorable for the miraculous paſſage Almighty God gave *Moſes* and the Iſraelites neere the *Sues*, of old *Arſinoe*: and for *Solomons* fleet at *Ezion Geber* (or *Moha*) thence ſetting out for the gold of Ophyr. To returne, when the Portugalls had got *Socotora*, and a hundred other places in *India* and *Araby*, *Albuquerque* their *Golias* by much adoe *anno* 1520 took *Aden*, boaſting that he was then ſole Emperour of *India*, *Qua victa* (ſaith *Oſorius*) *putabat Indiæ Imperium fore ſempiternum*: Humanum eſt errare, or elſe *Albuquerk* might be blemiſhed; for, in few yeares they not only loſt this, but many other Forts of greater conſequence in *India*.

October 18 we had the wind pretty faire. Our obſervation that day being 17 degrees, our longitude 19 from *Mohelia*; the wind leſs'ned, and weather grew flaming hot; no Stove or Sudatory exceeding it: it made us very faint, yet having paſt through as bad, it ſeemed leſſe torment to us. But *Mahomet* the Perſian Merchant (whoſe father *Hodgee Suare* died in London the yeare before) could hold out no longer, a Feaver drawing him through the path of death; a happy man, if (throwing away the raggs of Mawmetry) hee roab'd his ſoule with true faith in Chriſt; they ſay he call'd upon him, twice happy man, if unfaignedly: At his putting into the Sea, the Captain honour'd his funeral with the sky rending clamour of foure Culverin ſhot, leaving his carcaſſe to the mercy of the Sea and Fiſh, a ſure treaſurie till the reſurrection.

Mahomet converted.

The ſix and twentieth of *October* we found we were got North from the Æquinoctiall 19 degrees 40 minutes and longitude from *Mohelia* 20 degrees, our ſtearage at that time South East, the Sea pacifique, the wind moderate, but heat offenſive: where alſo we had ſuch ſhoales of flying fiſhes as darkned the glorious Sunne by their interpoſing multitude; a fiſh moſt excellent



in its eyes, which flame like a rolling Dyamond; the body is equall to a well fed Herring, big enough for thoſe complementall wings (or fins) Nature has provided it to avoid the ſwift chaſe of Sea Tyrants, Sharks, Albicores, Dolphins, Bonetaes and ſuch as feed upon ſmall fiſhes; but alas! a *Scilla* in *Charibdin:* no ſooner taking the advantage of her wings (imitating a bird 200 paces, a dozen yards high from the face of the Ocean, ſo long as ſhe keeps moiſture) when an Armado of ſtarv'd birds and hawks as readily prey upon them; by this, becomming the moſt miſerable of all creatures, bleſt with a ſhifts but neither availeable, in the water not ſo full of bravery as upon the wing, yet that becomes the only gin and cauſe of her deſtruction.

The ſeventeenth of November, to our comfort we deſcried (*terra ter ex optata*) the coaſt of *India*; in fifteene degrees latitude, and 32 of longitude (the ill weather having driven us to Lee-ward many leagues) that very place where *Goa* (*Barigaza* of old) is ſeated; the braveſt, beſt defended Citie in the Orient; the Magazeen, refuge, ſeat of Juſtice, of the inſolent and gold-thirſty Portugall. The Citie is not viſible to ſuch as Navigate in the Ocean, being built three houres journey within the land, in *Tilſoare*, an Ile of 30 miles circuit, ſurrounded by a river ſtreaming from the mighty mountaine *Bellaguate*. *Goa*, is compaſt with a ſtrong and beautifull wall, proud in her aſpiring Turrets, dreadfull in many ſorts of tormenting Cannons: her ſtrength and beauty begun from the Decan Emperours, *Zabaym* and *Idalcan*, from whom *anno* 1509 *Albuquerque* conquer'd it, but agrandiz'd from the Luſitanian; the great Buzzar (or Market) is in center of the Towne, richly built, pleaſant and capacious. The other ſtreets are (after the Indian mode) narrow and naſty; the buildings in generall, are ſpatious and comly; dark within, tarraſſed and ſutable to the ſeaſons: 'tis watered with a delicious ſtreame, which (by benevolence of the ayre) refreſhes the fields, forcing *Flora* to diſmantle; the gardens be alſo fill'd with variety of ſweet and eye-pleaſing flowers: the whole Ile abounds with graſſe, corne, groves, cattell, fruits, and ſuch ſence raviſhing delights a reaſonable man can require: above 20 little Townes are ſeene in this 30 miles compaſſe: In *Goa* is nothing more obſervable than the fortifications, the Viceroy and Archbiſhops Pallaces, and the Churches: Field peeces here are numbred above 300; the Pallaces are ſtrong, of good ſtone, furniſht within with rich Arras and painting: the Churches of beſt rank are, that dedicated to the bleſſed Virgin Mother of God, (in which, is kept the bones and skull of Saint *Thomas* the Apoſtle, holy Reliques brought 50 yeares agoe from *Meliapore* by *Emanuel Frias* at command of *Iohn*, ſucceſſour to *Emanuel*, Kings of Portugall.) St. *Pauls*, St. *Dominic*, St. *Katherine*, St. *Savior*, and others; in which, are preſt downe the bones of reſtleſſe *Albuquerque*, buried in the yeare 1516; of *d'Acugnia*, of *Don Franciſco*, and that late canonized *Chyna* St. *Francis Shyvier* the Navarrean Jeſuit, who died *anno* 1552. 4 *December*, aged 55, and rubricated by Pope *Gregory* 15. 12 *March* 1622, when many more were Sainted. *Goa.*

We haſted hence towards *Swally*, judging the worſt paſt, the Indian ſhoare all our way in view us, and the ſea every where 20 leagues from land anchorable: But, ſure all peace comes from above, and mans heart abounds with vanity; for upon a ſudden, the element grew dreadfull, the wind to rore, the ſea ſublime and wrathfull, for three dayes ſpace raging inceſſantly with ſuch

fury, that we verily beleeved a Tuffon or Herocane was begun, a Tempeſt of 30 dayes continuance, ſo terrible thât houſes and trees are like duſt afore it, many great ſhips having beene blowne a ſhoare and ſhattered; once in nine yeares it uſes to thunder among them, preſag'd by birds, and beaſts who three or foure dayes before it bluſter, cry out and runne under ground for ſhelter, as if an overture of all the world were enſuing: But praiſed be God wee were deceived, we miſt a Tuffon, but not a ſecond diſadventure, this ſtorme forcing a Mallabar Junck, a Pirat in view of us; our Ordnance could not reach them, though the longeſt Saker we had vomited the fire of defiance at them, whereby we were forced (in way of honour) to chaſe her with Barges mann'd with fifty Muſquetiers: But, *Vela damus, quamvis remige Navis eat.* We made too much haſte in boarding her, being entertain'd with ſuch ſtore of Fire-works and Granados, a volley of cruell ſhafts; in a word, we were oppoſed with ſo much deſperate courage that after ſmall hurt to them, wee retreated with ſhame, the better halfe ſlaine, hurt, and ſcalded, our ſhips all the while being made an unwilling Theater of this Affront, the wind forbidding them to retaliate.

The 22 of *November* the wind abated, and wee found ground at forty fadomes, many Snakes ſwimming about our ſhips, which (with the waters changing colour) aſſured us we were neere the ſhoare (the laſt ſtorme had puzled us) and ſoone after we diſcerned land in 19 degrees 35 minutes latitude, and 29 in longitude, which by its towring height we knew to be *Dabul*, and then St. *Iohn de vacas*, a Towne ſubject to the Portugall, at the South end eſpecially mounting in an ambitious piramid of Natures work, named *Saint Valentin's peake*, the land continuing high from thence to *Gundavee*, a hill ſix leagues ſhort of *Swalley* road, a round hillock and bay of importance unto Marriners.

The ſeven and twentieth day of *November*, we hal'd an *Indian* piſcadoro abord us, never was Antick better habited; he told us of many enemies, but we were feareleſſe; after long toyle tiding up with ſtreame anchors, every ſixt houre weighing and dropping, in ſhort time we got to *Choul*, and then againſt *Daman*, a lovely towne lorded by the *Portugalls*, and conſpicuous to paſſengers; at the North end it has a Caſtle large, ſtrong and daring; the materiall is good white chalky ſtone, flanckt with Ordnance and mounted high to play at advantage; At the South end we perceived a faire Church, with white battlements a top, the houſes of like ſtone, ſtrong and beautifull, 3 other Temples affoording joy and pleaſure to the heart and eye. The nine and twentieth day we got neere the barre at *Swalley*, and there caſt Anchor, becauſe wee perceiv'd 13 ſaile of great ſhips, and knew not whether they were friends or enemies: the laſt day of *November* we adventured over the Barre, 'twixt two boas, in 4 fadome water, a hundred paces aſunder, ſet there to manifeſt the paſſage, either ſide without being very dangerous: the Ships

at

at Anchor proved our friends, 6 *Engliſh*, and 7 *Dutch*, the moſt of them 1000 Tunne: thoſe of our Nation were good men of Warre. The *Palſgrave*, *Exchange*, the *William*, the *Bleſſing*, &c. each of which (to do them right) feaſted our Lord Ambaſſadors with hearty welcome: we rode in 5 fadome (others in 9) twixt the ſholds and continent.

The ſame day we came to an Anchor in *Swalley* roade, *Nogdi-Ally-beg* the *Perſian* Ambaſſador (Sir *Robert Sherley's* Antagoniſt) dyed; having deſperately poiſoned himſelfe; for 4 dayes, eating only *Ophium*: the *Mary* (where he dyed) gave him eleven great Ordnance, whoſe thundring Ecchoes ſolemniz'd his carrying aſhoare: his ſonne *Ebrahim-chan* got him conveighed to *Surrat* (10 miles thence) where they intombed him, not a ſtones caſt from *Tom Coryats* grave, knowne but by two poore ſtones, there reſting till the reſurrection. *Tom. Coryats grave.*

Doubtleſſe, *Nogdibeg* had a guilty conſcience, hee had very baſely miſbehav'd himſelfe in *England*, and feared the extreame rigour of *Abbas* a juſt (but too ſevere) Maſter, at no time to bee jeſted with in money matters or reputation; ſo as neither his paſt good ſervice, alliance at Court, skill in armes, nor brave aſpect, could animate his defence, aſſured of moſt horrid torture: Other mens ſufferings upon leſſe cauſe made his feeme more unpardonable: in the yeere 1612. a *Perſian* Ambaſſador at *Conſtantinople* (for aſſenting to ſuch Articles 'twixt his Maſter and the Grand *Seignior*, as ſeem'd advantagious to him, but odious to the *Perſian* Monarck) was upon his returne, beheaded at *Cazbyn* by command of his inraged Maſter: the conditions were indeed diſhonourable, That the Prince of *Perſia* ſhould arrogate no other Title but Baſhaw of *Tauris*: that the *Perſian* ſhould pay tribute for *Gheylan*, yeerly 400 bal's of ſilk: that the *Cadi* of *Tauris* ſhould bee of the *Turkes* Election, &c. which *Abbas* kickt back to *Achmat* with great indignation. *Tamescoolibeg* alſo came into his mind, who dyed miſerably (tho once ſecond in *Perſia*) upon ſpleene ill grounded by the King; and of *Turkiſh* barbariſme, not a few exemplaries. *Ebrahim Baſſa*, *Cycala*, *Synon Baſſa* and *Naſſuf*, each of them in their times ſitting at the Sterne, guiding as they liſted the *Turkiſh* greatneſſe, yet ere death cald for them, they were cald for, by precipitating ends, ſuch as made the remembrance of their paſſed glory, reliſh the ſowrer & more deformed: and *Nogdibeg*, (as we heard the King proteſt) if he had not prevented it, ſhould firſt have beene hackt in peeces, and then in the open market place burnt with dogs turds, a perfume not fetcht from *Arabia*, a ſtaine indeleble, branding with ſhame all his poſterity. Returne we to the roade againe.

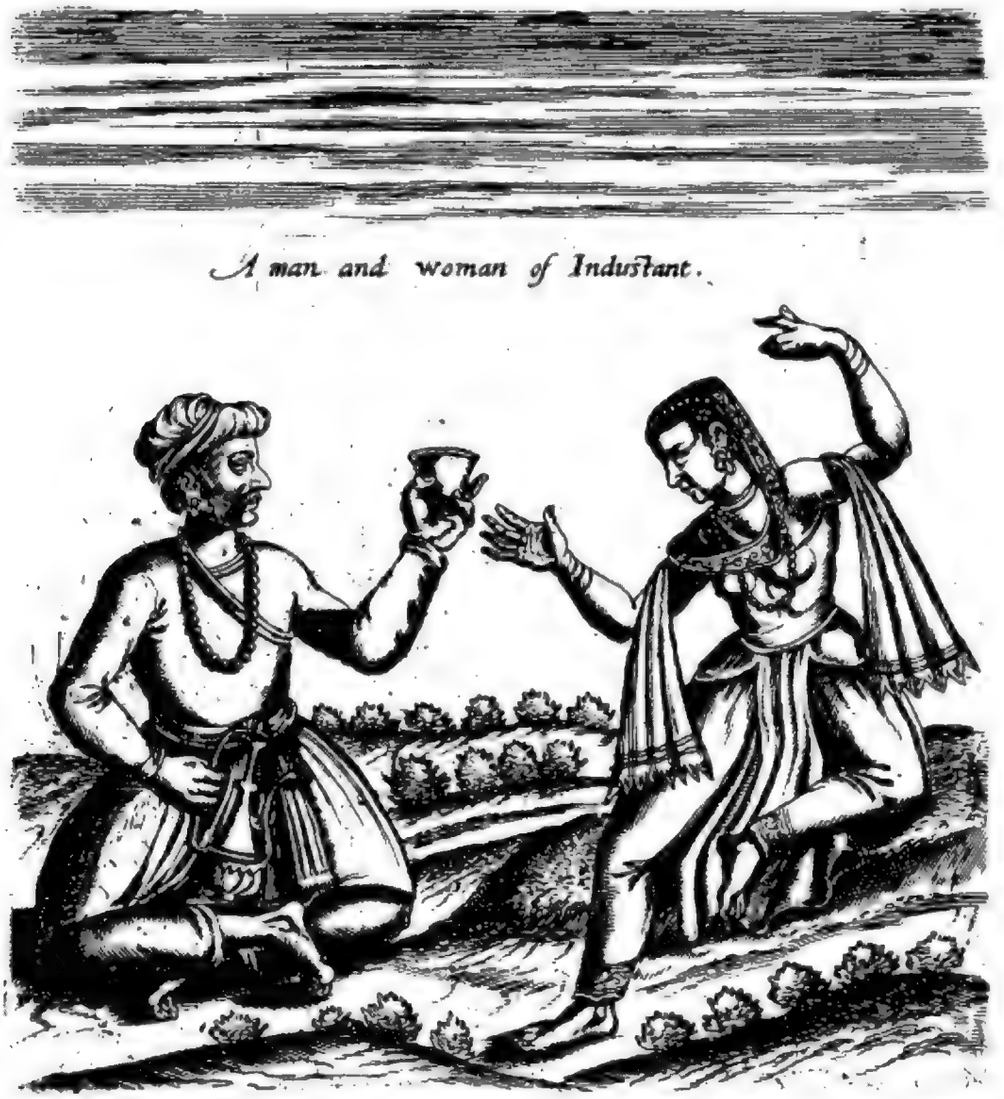
Swalley road is from the Æquator 20 degrees, and ſix and fifty min. North: weſterly variation 16. degrees and a halfe: longit. from *Mohelia* 28 degr. at a low ebbe it reſembles an Ile, beyond the ſands *Goga* is eaſily diſcovered. The firſt of *December*, with ſome Pe-unes (or black foot-boyes who can pratle ſome Engliſh) we rode to *Surat*, our Chariot drawn by 2 Buffolls who by practiſe are nimble in their trot and well managed; we paſt thorow *Swalley* Town, *Batty* (famous for good Toddy) *Damkee*, to *Surat*. *Surat* is the chiefe factory of the Eaſt *India* Marchants, the ſtation of their Preſident; at that time one Maſter *Wyld* was in that office, a modeſt, underſtanding Gentleman, to whoſe kind reſpect I owe acknowledgement, and in whoſe houſe (the *Engliſh* houſe) *Swally road.*

we had tidings of *Sultan Curroon's* Coronation at *Agra*, *Anno* 1627. whoſe hiſtory we will proſecute, after we have view'd the Towne, which may well challenge a particular deſcription.

SVRRAT, (perhaps ſo cald by the *Suræ*, whom *Pliny* places here,)is that old *Muziris* named by *Ptol.* if my judgement deceive me not: nor am I ignorant, *Choul* and *Onor* are imagin'd it by *Molelius* and *Ramuſius*; a Town at this day great, famous, rich, & populous: nor ayre nor ſoyle agree with ſtrangers; the one inflamed by the torridneſſe of the Zone, the other ſandy and ſulphureous; the Artick Pole is here elevated one and twenty degrees, three min. ſubject in *Iune* to become *Nadyr* to the burning Sunne, thence to *September* the clouds ſhowring continually an inſalubrious moyſture, the wind and thunder ſo commixing, that no place in the world ſeemes more unhealthy, all the other 8 moneths either parching or freezing. *Surat* is accounted the third beſt Towne in the *Gujurat* Kingdome, *Amadavad* & *Cambaya* excelling her; from the firſt removed foure from the other, two good dayes journey, all now adding luſtre to the *Moguls* rich replendent Diadem. Whether *Guſurat* comply with the Greek idiom Γῆς-Συρατ, or from *Gezurat* in *Arabick* an Ile, I queſtion not; a Province it is ſo uſefull to the *Mogull*, that his annuall tribute out of this one ſhire amounts (as Marchants ſay) to 150 Tunne of gold. *Surat* is at this day not very ſtrong, neither in ſcite nor Ordnance; a 100. yeere agoe *Antonio Silverio a Portuguiſe* with 200 men enter'd it, ſackt and burnt it; a 1000 would now find it a hard enterpriſe. It was after that ſubjected to *Ecbar Anno Dom.* 1566. of the *Hegira* 946. by valour of *Chan Azem*, whoſe care defeated the confederacy of *Mirza-chan*, *Huſſan*, *Mirza Mahomet*, *Chan Goga* and other conſpirators. *Surat* is now in a quiet government, watered with a ſweet river named *Tappee* (or *Tindy*) as broad as the *Thames* at *Windſor* which ariſing out of the *Decan* Mountaines, glides thorow *Brampore* (220 miles diſtant thence) and in many *Mæanders* runnes by *Surat*, and after 20 miles playing to and fro, a league from *Swalley* road wanders into the *Indian* Ocean. 'Tis circled with a mud-wall, a Caſtle of ſtone is ſtrongly built at the South-Weſt ſide, the river waſhing it; planted with great Ordnance and other ſhot; awed by a Garriſon, who make dainty to admit a ſtranger to ſee their fortifications or parapets; The Weſt opens into the *Buzzar* thorow a faire gate of ſtone, where toll-gatherers are ever ready to ſearch and exact ſound tribute for the great *Mogull* their Maſter: the *Medon* is of no great beauty, nor do the ſhops give ſplendor; the crafty *Bannyan* deſiring rather to be rich indeed then ſo accounted. The houſes are indifferently beautifull; ſome are of carv'd wood, others of bricks dryed in the Sunne, the *Engliſh* and *Dutch* houſes at the North end excelling the other for ſpace and furniture; the Suburbs alſo have 3 poſterns, pointing out 3 ſeverall wayes; one to *Variaw* and to *Cambaya*; a ſecond to *Brampore*; the third to *Nanſary* ten courſe thence, whence the road is to *Gundavee*, to *Balſac*, and to *Daman* upon the Ocean. The Towne affoords no Monuments, no Moſques worth the taking notice of: the *Engliſh* garden without the Towne has pretty walks, ſweet flowers and a water-worke, but ſcarce commendable: Only adjoyning *Nancery* gate, I ſaw a Tanck or Magazen of water, a brave work and worthy the noting: It is of good free ſtone, circling in above 100 ſides and angles; eight and twenty Ells twixt every angle, in compaſſe very neere a thouſand paces. It diminiſhes

its

its largneſſe gradatim by 16 degrees or ſteps towards the bottome, of moſt uſe to receive a great quantity of raine water, to quench the flagrant thirſt of the Sunne-burnt *Indians:* the river by this, ſeemes ſomewhat unwholſome, if good neither for drink nor navigation, what ſerves it for, ſave to mundifie the idolatrous *Banyan* and ſuperſtitious *Mahometans:* the *Banyans* are the greater number here, but the *Moores* command them: they have a native language of their owne, but the *Perſian* tongue is underſtood by moſt, and is moſt courtly. The *Indian* Mahometans, are a crafty, cowardly ſort of people, (moſt of the great men being either *Raſhbootes* or *Perſians*) yet love to go arm'd all day with ſword and buckler, bow, arrowes, and daggers, as if they ſtood in danger of ſome enemies: their habit is a quilted coat of Calico, tyed under the left arme, a ſmall ſhaſh upon their head, large ſtockings and ſometimes ſandalls: in an ordinary garbe are thus reſembled.



A man and woman of Induſtant.

The other ſort of people are Marchants, *Bramin's*, *Gentiles*, and *Perſa*. With whom in order I will tempt your patience; this firſt remembred, that when any Ships ride at *Swalley* (from *September* to *March* commonly) the *Bannians* all along the ſea ſide pitch Booths or Tents and ſtraw Houſes in great numbers, where they ſell Callicoes, Chena-ſatten, Purcellan ware, Scrutores or Cabbinets of mother of Pearle, of Ebony, of Ivory, Agats, Turquoiſes, Heliotropes,

liotropes, Cornelians, Rice, Sugar, Plantans, Arack, &c. Alſo there is conſtantly many little boyes or pe-unes, who are ready for 4 pice a day (2 pence of our money) to ſerve you, either to interpret, to runne, go arrands or the like: they will not eat nor drink with a Chriſtian, nor out of the ſame leaſe we drink our Toddy: the *Bannyan* and other *Indian* Females are ſeldome viſible, their jealous husbands mew them up in darkneſſe. Here are Elephants and Horſes, but 'twixt *Swalley* and *Surat* Oxen do moſt labour. The moſt currant Coynes here and through *India*, are *Pice*, *Mammoodees*, *Roopees* and *Dynaes*; the *Pice* are heavy round peeces of braſſe, 30 of them make our ſhilling; the *Mammoody* and *Roopee* are good ſilver, round, thick, and (after the *Saracenic* ſort who hate Images in Coyne) cover'd with *Arabick* letters, naming the King and *Mahomet*; a *Mammoody* is our ſhilling, a *Roopee* two ſhillings and three pence, the *Dina* is gold worth thirty ſhillings; but *Spaniſh* Rialls, Piſtolets, and *Perſian* Larrees, Abaſſees and *Engliſh* gold (each peece in *Perſia* going for 26 ſhillings) goe here alſo. And againe, as I have beene told by Merchants, a hundred thouſand *Roopees* make one *Leck*, a hundred *Lack* make on *Crou*, tenne *Crou* (or *Carrors*) one *Areb*: againe, in ſilver 14 *Roopees* make a *Maſſe*, 1150 *Maſſe* make a hundred *Tolls*; tenne *Tolls* of ſilver value one of gold: in braſſe, thirty *Tacks* or *Pice* make one *Roopee* in weights; the *Batman* is 82 pound *Engliſh*, but fifty five of their pounds, the *Mawnd* is as much; Howbeit, as in *Perſia*, the *Mawnd Shaw* and *Tabriz* differ, and as our Troy and Haverdepois are not the ſame; ſo in all parts of the world where wealth and traffick is, are ſuch diſtinguiſhments: in a word, the *Bannyans* (as crafty the proverb goes, as the divell) by a moderate outſide and exceſſe in ſuperſtition, make many well minded ſimple men loſe themſelves, when by a heedleſſe ſtupid admiration of their ſincere hypocriſie they intangle themſelves by crediting their ſugred words in way of trade or complement, baits pleaſingly ſwallowed when wee contemplate their temperance.

Mogulls coignes.

The *Bannyans* (or *Vanyans*) are tawny of complexion, faire ſpoken, crafty, and above meaſure ſuperſtitious; they let their haire grow long, their head is covered with a ſmall wreath or ſhaſh for the moſt part white; their habit, a long coat or veſt of white quilted Callico of the Dalmatick ſort; their ſhooes are variable in colour and faſhion; ſome checkerd and ingraled in elegant order, wrought to each mans ingenious fancy; with out latchets, ſharp and turning up at the toe, thin ſol'd, high heeld, ſurrounded with ſteele, faſt and durable: The women are whiter than the men, yet want the ſanguine mixture to adorne them, which they ſupply by Art, there being found the beſt vermilion: they weare their haire long and diſheveled; part obſcured by a fine thin Lawne, by whoſe tranſparency it ſeemes more lovely; their eares, noſes, armes, and legs, are loaden with many voluntary rings and fetters of Braſſe, Gold and Ivory; their behaviour is ſilently modeſt, but full gorg'd with libidinous fantaſies and diſtempers. Marriage is ſo honored, that they contract at 7 commonly, and at 10 yeeres old are often parents: but if an infant die ere he be married, the parents of him that dyed procure ſome virgin or other (to whom they give ſome *Dynaes* of Gold in lieu of Ioyncture) to be his bed-fellow one night, to avoid the reproachfull proverb, *he dyed unmarried.*

Poligamy

Poligamy is odious among them, in which reſpect they ceaſe not to villifie *Mahomitans* as people of an impure ſoule, and ſtuft with turpitude; yea, in this they paralell the Antick *Romans*, who (as *Tacitus*, *Marcellin*, and *Tertullian* tell us) ſo hated Digamy (both in enjoying two wives at one time, and being twice married) as no Holocauſt was ever offred, no holy fire lookt unto by ſuch, nor ſuch as iſſued from ſuch parents. Their Funeralls are of the old ſtamp (recorded by *Curtius*) facring the corps to aſhes in a holy fire, compounded of all ſorts of coſtly woods and Aromatick ſpices: the wife alſo (in expectation to enjoy her husband 'mongſt incomparable pleaſures) invelops her dainty body with the mercileſſe flames, for which kindneſſe ſhe obtaines a living memory. Their Prieſts are called *Bramyni* or *Brachmani*; ſuch as in old times from their quality, were nam'd *Gymno-ſophi*, as *Porphirius* the great Platoniſt in his 4. *lib. de abſtinen. ab eſu carnium*, dictates concerning them, and thus: If by deſcent he continued conſtant to his ſtudy and contemplation, he then attained great Æſtimation, and the title *Brachman:*

if

if he ſought this degree by election, he was ſeven yeares (ſayes *Bardeſanes* of *Babilon*) ſtiled *Calanus* and *Samanæus*, and then by that other Nomenclation; of all ſorts of Philoſophers theſe were held moſt excellent, and contemplative. *Tertullian* cals them *gloriæ animalia*, *Apollonius* ſayes, they were and were not earthly; their thoughts ſo tranſcendent, as if they were raviſht by the ſweetneſſe of that harmony the rolling Orbs in an exact diapazan ſend forth in their forced Motion. Their imaginatiõ flew beyond nature, beleiving that this Fabrick of the inferiour world was created of nothing, and made ſpherical, yet ſubject to diſſolution; that it had an efficient cauſe, it being unable to forme it ſelfe, and that that cauſe is the commander of nature. Our byrth to be no other, then a quick conception, perfected by death, which is the true Nativity of the ſoule, and entrance to immortality. A Tenent however oppugned by the *Stoicks*, yet by theſe *Bramyns* from the Tradition of the *Phenix*, obſervation of corne, and the like, was ſo maintained that from hence aroſe that magnanimity of *Calanus* the *Bramyn*, who to injoy it burnt himſelfe in ſight of *Alexander*. But, how they have (by overture of their wits and country,) forgot theſe and broacht new opinions, more fantaſtick and rediculous. I ſhall gleane a little out of that their maſſe of confuſion, and dedicate it to your attent patience.

Religion of the Bannyans.

The *Baunyan* religion at this day, is of theſe Tenents. That the whole frame or body of the world had a beginning, created by a God of immenſe power, eternall and provident: that after he had made man, to aſſociate him created woman to ſimpathize in ſimilitude of body, and diſpoſition. Theſe be named *Pourous* and *Parcouty*, a coople ſo innocent, and contented, that they had no ill thoughts, but fed only upon herbs and fruits, not touching ought had bloud or life in it. From this chaſt coupie ſprung two couple of boyes, the Embleams of the foure complexions, *Brammon*, *Cuttery*, *Shuddery*, and *Wiſe*. Of different conſtitutions. *Bramon* melancholy, *Cuttery* chollerick, *Shuddery* flegmatick; and *Wiſe* ſanguin: Each affecting his ſeverall calling. The firſt a Prieſt, the ſecond a Warrior, the third a Merchant, the laſt a Peſant.

Brammon the Prieſt (from whom the *Bramini* have their title, and not from *Abraham* and *Keturah*, as *Poſtellus* thinketh) was commanded (ſayes their *Shaſter* or booke of lawes) to travell Eaſt to finde a wife; it being revealed to him, that God had formed foure women for him and his brethren, on whom to propagate; (for the reaſon they had no ſiſters to generate upon, was, becauſe ſo pure and holy a race as they, ſhould not diſcend from filthy Inceſt.) After long and tedious pilgrimage and much prayer, he eſpies his long lookt for Virgin, cloathed with naked innocence, her face yellow like gold, her hayre and eyes black, of a compleat ſtature, who without much courting he won and marryed: this Lady *Savatree* proved the mother of a holy generation. *Cuttery* was ſent weſt to find his mate, his ſword in's hand, habited after his nature, all the while fretting for want of reſiſtance, and that his patience was ſo long trod upon: at length, he eſpies a farre off one comming towards him, æqually inflamed with impatience; without much complement, they forthwith aſſailed each other, with ſuch fury, and ſo much bravery, that the firſt dayes fight the victory was not to be decided; next day, they renew their courage, giving and receiving wounds inſenſibly,

inſenſibly, till in concluſion *Cuttery* grapled, and ſeiz'd *Toddicaſtree* by the treſſes of her haire, but inſtead of ſubjecting her, is (by the freſh out breaking of her beauty) captivated; yet after ſubmiſſion and repentance for his rage againſt ſuch an earthly Angell, ſhee is reconcil'd, and from them the Weſt ſwarmed with a generation of Radiaes and Souldiers. *Shuddery* the third ſonne of *Pourous* and *Parcouty*, travell North in equall hope to find his Miſtreſſe; farre he went and many ſtrange adventures paſſed thorow and ſaw, witneſſe that rock of Diamonds he alight on, many of which (as any other Merchant would have done) he carried along with him, enamoured of their luſtre and ſparkling excellencies: till at laſt he alſo met *Viſagundah*, whom he ſoone woone, being of a tractable ſweet nature and condition, (as be all the *Bannyan* daughters deſcended from her) and of her begot ſo many ſonnes, that the North quickly became pregnant and inhabited. Now come we to *Wyſe* (the ſimpleſt of Sir *Pourous* ſonnes) a man of much plaine honeſty and comportment. Southward goes hee, having ſtrange intelligence that his female was thereabouts, whom (after he had paſſed ſeven Seas (the breadth and way is concealed in the *Shaſter*) and built him a faire Manſion, whither *Iejunogundah* (his future wife) came to admire ſo rare a ſtructure; he ſaw her, & not knowing how to court her, is o'recome with Loves paſſion; but long time is rejected and thought baſely of, till (by divine providence) ſhee is mollified and made to yeeld, upon condition, hee ſhould build many Pagods or Idols for Gods worſhip, and adore pictures under greene Trees and under Arbours, which to this day, his poſterity obſerve ceremoniouſly. Thus from theſe two the South was filled with mechanick men, and ſuch as practize tillage and husbandry.

When theſe foure young men had ſpent ſome yeares in thoſe contrary quarters of the world, whither Fate had directed them. All foure becam equally mindfull of their firſt home, deſirous to viſit their aged parents, not onely to propagate there alſo, and furniſh that Meditallium of the earth, but alſo to recount their memorable fortunes and adventures. After much circumſtance and toile they arrived at the place from whence they came, each of them attended by a troope of their owne younglins: tis in vaine to decipher the joy and mutuall embraces twixt them and their aged Parents, revived by this good hap from the benumming Froſt of old age; as alſo the reciprocall kindneſſe and love amongſt the 4 Travellers, a dull ſenſe may eaſily comprehend, it was without all mixture of diſcõtent or malady. Notwithſtanding, to ſhew, no *ſummum bonum* can be had in this life, in proceſſe of time (the iſſue of theſe foure multiplying) the world began to loſe her virgin purity and candor; diſcord, pride, and rapine mingling amongſt them, whereby all brotherly love was layd aſide, and no appearance now but of violence & voluptuouſneſſe: *Bramon* growes idle and careleſſe in his devotion. *Cuttery* becomes inſolent and aſpiring, regarding neither the venerable advice & admonition of his Parents, nor the dignity of *Bramon* his elder brother. *Shuddery* alſo invents deceit, not regarding juſtice nor equity, but delights in cheating his other brethren. *Wyſe* alſo growes unthrift in a good conſcience, baniſhing his innate honeſty to entertaine ryot: For which, his cruell brother *Cuttery* domineeres and makes an Aſſe of him, impoſing ſuch taxes and burdens on that ſilly Countryman, that *Wyſe* is now the object of caſheered ryot, and the abject of his Lordly brother; who alſo picks a quarell with *Shuddery*, and admits not of any recon-

ciliation, till the poore Merchant had ſatisfied his Avarice with halfe his ſtore; ſo that ſuch hate and feare grew amongſt 'em, that all their Deſignes are involv'd in a dark Chaos of confuſion. But though deceit, ryot, and tyrannie ſway a while, an all-ſeeing Majeſty ſits above, who in his owne time retaliates in the extremity of juſtice. And ſo it now hapned: for upon a ſudden, when they were moſt buſied in their villany and leaſt dreame of account, God roabs himſelfe with clouds and flaſhes terrour, whereat the ſeas multiply their noiſe, and ſwell ſo formidably, that they threaten an univerſall deluge and deſtruction: In the interim the amazed people are confounded with ſuch horrible cracks of thunder, and ſuch thick flaſhes of flame and lightning, that the entrailes of the earth ſeemed to gaſpe and quake with terrour and feare: which done, in a moment the ſea breaks ore her bounds, and ſweepes away in eternall darkneſſe and ſilence all creatures on the earth, purging away that naſty ſmell of their late wickedneſſe and pollution.

But God who delights in Mercy, and grieves at any mans confuſion, repents him of his ſeverity, and reſolves againe to furniſh the earth with a new generation of men repleat with more purity, mercy and perfection. To which end he deſcends, and upon a very high mountaine call'd *Meropurbateé* commands *Bremaw* to riſe up, who (though till then not created) obeyed and worſhipped his Maker. In like ſort at two other calls, came up *Viſtney* and *Ruddery*, who performed equall obeyſance. *Bremaw* (to avoyd ſloath) has power to create all other creatures. *Viſtney* has order given to preſerve them; and *Ruddery* has ſtrength to maſſacre and be Gods executioner by way of death, plague, famine, diſeaſes, warre, or the like. And according to this appointment, theſe three new created Lords performe and regard their particular affaires, to each of them a ſet period of time being alotted to live on earth. *Bremaw* at the end of the ſecond Age in a fiery chariot was elevated. *Viſtney* ſtayes double his time and then departs, leaving the iſſue to *Ruddery*, (at the end of three times ſo long commorance) to deſtroy the world, and to tranſlate the ſoules of good men into a garden of moſt raviſhing delights and glory. But ere this were accompliſhed, It is fit to acquaint you that how *Bremaw* came to furniſh the earth with more Inhabitants. The *Shaſter* or their Cabaliſticall *Thalmud* tells us, that as *Bremaw* was ruminating how to act it, ſuddenly he fell into a trance, and upon recovery felt his body troubled beyond meaſure, purporting ſome immediate chance or alteration. Nor did his thoughts deceive him; for loe, forthwith his body begun to ſwell, yea ſo great anguiſh to afflict him, that in all points it reſembled a womans travaile, and indeed it had Analogie, in that his bowels began to extend more and more and his dolour to encreaſe, till (after much toyle) the ſecond ſwellings found vent, broke, and deliver'd their burthen, two faire Twins, one of each ſex whom hee needed not to give ſuck unto, in that by like miracle they immediatly grew up to a perfect ſtature, furniſht with language, and many ſymptomes of education; *Bremaw* the Parent named them *Manaw* and *Ceteroupa*, whom after hee had bleſſed, he ſent Eaſt to the great mountaine *Mounderpurvool*, where ſtraitway Miſtreſſe *Ceteroupa* brought forth three ſonnes and ſo many daughters: The Boyes ſhe call'd, *Priauretta*, *Outanapautha*, and *Soomerdut*. The Girles *Cammah*, *Sounerettaw*, and *Sumboo*: The eldeſt ſonne and daughter went Weſt to a huge mountaine *Segund*. The two ſeconds North, to *Bipola*: The two laſt of each ſex to *Suparr*, where

where they ſo generated, that they quickly peopled each their quarter. Which done, God perceiving the hearts of men enclined to vice and all ſorts of vileneſſe, to give them directions how to live vertuouſly and avoyd temptation, he left heaven a while and alighted on the high Mount *Meropurbatee*, whither he call'd *Bremaw*, to whom hee ſpake many things out of a dusky dark cloud or miſt, now and than flaſhing ſome glimpſes of his Majeſty, acquainting him why he deſtroy'd the firſt world, their ſinnes provoking him, and how deſirous he was, never to doe ſo againe: and to that end deliver'd *Bremaw* a Book (the *Shaſter* by name) fill'd with excellent ſtories, divided into three Tracts, dedicated to the three great Caſts or Tribes: the firſt containing Morall precepts: the ſecond, the ceremonies of their Worſhip: the third, a diviſion of them into three, with peculiar notes and inſtructions to each Caſt or Tribe.

Their Morall law (read and taught them by *Bremaw* out of the *Shaſter*) has eight commandements.

1. Thou ſhalt not kill nor deſtroy any living creature, for thou and it are both my creatures.

2. Thou ſhalt not ſinne in any of thy five ſenſes: thy eyes not beholding vanity: thy eares to be ſtopt in hearing evill: thy tongue not to utter any filthineſſe: thy pallat hating wine, fleſh, and all other vive things: thy hands abhorring things defiled.

3. Thou ſhalt duly performe the ſet times of devotion, praying, waſhing, elevating, proſtrating, &c.

4. Thou ſhalt not lie nor diſſemble.

5. Thou ſhalt not be hard hearted, but helpfull to others.

6. Thou ſhalt not oppreſſe nor tyrannize.

7. Thou ſhalt obſerve certaine Feſtivalls and faſting dayes:

8. Thou ſhalt not ſteale.

Theſe eight precepts are ſub-divided into foure: each of the foure old Caſts retaining them. *Bramon* and *Shuddery*, *i.e.* the *Braminy* and *Bannyan* are tyed to moſt ſevere and ſtrict obſervance in the decorum of their worſhip. *Cuttery* and *Wyſe i.e.* the Juſtice and Labourer agree in theirs. From whence the Prieſt and Merchants (appropriating the firſt and ſecond to themſelves) are more ſuperſtitious, than the two other Caſts of Souldiers and Mechanicks, who aſſume a great liberty in meats and wine. Notwithſtanding, all of them beleeve the Metempſychoſis of *Pythagoras*, whoſe conceits we will parallel by and by with theſe Bannyans. In this place drawing your judgement to a remembrance of what is already related: wherein, we may perceive the deluſion Sathan charmes them with, whoſe cuſtome it has ever been to erect to himſelfe worſhip and Idolatry in ſome things (to make 'em more authenticall) cohering with the Story of our Bible, and in imitation of the Jewes: and that this *Cabala* or *Shaſter* of the Bannyans is a depraved Story of the Bible, either obtain'd by ſome Jewes, ſuch time as *Solomon* traded to *Ophyr* (neere theſe parts) or from the father of lyes, who peradventure did dictate it for his ſervants. For in the *Shaſter*, ſpeaking of the Creation of the world out of a *Chaos*, and forming of *Pourous* and *Parcoutee* ſucceſſively: who is ſo blind that ſees not the making of *Adam* and *Eve*: the other of the Creation (delivered by *Moſes*) ſhadowed in't: the univerſall deluge and deſtruction of mankind pointing out that of *Noah*? By *Bremaws* receiving the Law from God (in a dark cloud and

lightning) upon the high Mount *Meropurbatee*, 'tis doubtleſſe from *Moſes* his being on *Mount Syna* in *Arabya*, where was given the Decalogue for the Iſraelites inſtruction. And in *Bremaws* departure from earth to heaven, is meant the tranſlation of *Elias*.

The *Bannyans* are commanded (as in moſt hot Countries in all other Pagan Religions is obſerved) to waſh often. Firſt dawbing their naked bodies with dirt and mud (the Embleam of ſinne) then, diving three times in the water, their faces to the Eaſt, ſhaking a few graines of Rice as a Thankſgiving to that element for purging them: A three-fold ducking and tripartite thred is hung at three holes in a ſtone about the neck, the Rice fixed in their forehead each morne in an unguent of red paint, is a Symbol of Baptiſme: Their turning to the Eaſt, in memory of the judgement and creation, and to adore the Sun and Moone, in that they take them to be Gods eyes, full of purity, heat and nurture. But this their attending the bluſhing Sunne at his ariſing, the elevation of their hands, murmurs, plaſhing the water in Magick order, diving, writhing and acting other promiſcuous foperies, heare them condemned by a neighbour of theirs *Iob*, that patient Edomite. *If I beheld the Sunne when it ſhined, or the Moone walking in brightneſſe, and my heart hath been ſecretly inticed, or my mouth hath kiſſed my hand: this alſo were an iniquity to be puniſhed by the Iudge, for I ſhould thereby have denied the God which is above.* And by the Pſalmiſt, *If wee have forgotten the Name of our God, and holden up our hands to any ſtrange god, ſhall not God (who knowes the ſecrets of the heart) ſearch it out?*

Iob 31, 26. 7, 8.

Pſal. 44 41.

But above all, their horrid Idolatry to Pagods (or Images of deformed devils) is moſt obſervable: Placed in Chappels moſt commonly built under the Bannyan Trees (or that which *Linſchot* call'd *Arbor de Rays* or tree of roots, Sir *Wal. Ral.* improperly *Ficus Indicus*) a tree of ſuch repute amongſt 'em, that they hold it impiety to abuſe it, either in breaking a branch or otherwiſe, but contrarily adorne it with Streamers of ſilk and ribbons of all colours. The Pagods are of ſundry ſorts and reſemblances, in ſuch ſhape as Satan viſibly appeares unto them: ugly faced, long black haire, gogl'd eyes, wide mouth, a forked beard, hornes and ſtradling, miſhapen and horrible, after the old filthy forme of *Pan* and *Priapus*.

Under theſe holy Trees they ſit and actuate their Idolatrous devotion: there they pay their Tythes and Offrings, there receive the ſacred unction and ſprinklings of ſundry colour'd powders: there they performe their ceremonies, which they denotate by the wooden ſound of a little Bell: there they repeat their Orizons, make Proceſſions, ring their Bells, ſing and performe many myſteries; yea, ſo numerous grew their Idoll Temples, that (till the Muſſulmen mixt among them) each Village had its ſeverall Pagods, and many to this day are ſtanding. The chiefe in *Induſtan* is at *Variaw* neere *Surrat*, at *Nigracut* where the Dewry is ſeel'd and paved with gold, yeerely viſited by 1000 Bannyans, who in way of devotion cut out part of their tongues as a holy ſacrifice, and whereby to ſpeake the Sibboleth better ever after: at *Bannaras* upon *Ganges*, at *Echarpore*, at *Iallamexa*, *Elabaſs*, *Sibah*, and many other places. Other parts of their Religion conſiſts in invocating holy men famouſed for many vertues. In Warres (the Cutterys or Radicas onely) call upon *Bemohem*: the rich upon *Mycaſſer*; the poore upon *Syer*: the labourers upon

Gunner

Gunner: the married, upon *Hurmount*,&c. Moreover, they effect Pilgrimages to rivers,eſpecially *Gonga* (*Ganges*) more venerable then any other,in that they ſay *Bremaw* frequented it,and that it has(at *Siba* where it ſprings out of a rock)a head in forme of a Cow their beloved Idol: wherein they waſh oft,and thereby ſuppoſe themſelves purified from ſinne (and durt:) and in requitall enrich her womb with Gold and Jewels, hoping to thrive the better, eſpecially when they die to have their mouthes madefied with a drop of that water of the terreſtriall Paradiſe.

In Baptiſme, the Prieſts children and Marchants (that is to ſay Bramins and Bannyans) anoynt with Oyle, and cleanſe by water. The other prophaner ſort, the men of warre and manifactures have onely water, with the point of a pen oppoſed to their forehead, as wiſhing that God will write good things there, to which the company ſay *Amen*. Their Marriages (as I have ſaid) are at ſeven yeares old, and if any die unmarried, they conclude him in *limbo*: ſo that oft times they marry them, when dead, afore they be buried: the Marriage ceremonies are not many nor frivolous; the Boy riding about the Towne attended with all the little ones that can ride, roab'd with Jewels, Scarfes,&c. one day. And the Mayden Bride the next with a like trayne of dainty virgins no leſſe richly attired, the Bride and her Husband knowne from the reſt by their Crownes and Coronets, celebrated by many Kettle Drummes, Trumpets, Pageants, and the like; the Bride has no money Portion, they hold it contemptible: onely ſome Jewels and Dinaes of gold, ſuch as they that day are attired with. I dare not ſay thoſe Dinaes are thoſe Ἕδνα's or Marriage gifts mentioned by *Homer* 9 Ilyad, *Suydas*,&c. The Wedding is thus, a fire is interpos'd, intimating the purity and heat of their affections: a ſilken ſtring circles both their bodies as the Hyerogliphic or bond of Wedlock; then a linnen cloath is put betwixt them,in token that till then they were unknowne to one another in nakedneſſe. This done, the Bramyn bleſſes them, prayes that ſhe may prove as gentle and fruitfull as a Cow, the cloath is torne away, the ſtring untyed, and they are one anothers ever after. Alſo they never marry out of their owne Caſts or Tribe: as Bramins the daughters of *Bramyns:* Cutterys, the daughters of *Cutterys:* Shudderys *Shudderys*; and *Wyſes* not onely ſo, but alſo compere in their owne Trades: as Taylers,the daughters of Taylers: Barbers, Barbers daughters &c.

In ſickneſſe they call upon *Marrawa* (an Epithite of God)expreſſing mercy. If they perceive he is going the way of all fleſh, then they expand his hand, and moyſten it with holy water, the water of *Ganges*: when he is dead they waſh the carcaſſe and carry it ſilently to the water ſide, where they utter two or three words to that element, then burne his body in ſweet wood or ſpices, which as earth mixes with the corps, and throwing the aſhes into the River, they think they have given every Element his peculiar due, and ſo depart home well ſatisfied forthwith. The Prieſts preſent his ſonne the roll of his deceaſed fore-fathers, and bid him fulfill the ceremoniall law of deploring for ten dayes, neither uſing his wife, laughing, eating *Opium* nor *Betele*, putting on no cleane cloathes nor oyle on's head, but that day moneth for that yeare ever after make a feaſt, and pay a complementall viſit to that River,that drunk his Fathers aſhes. Oft times the wife (to expreſſe her love) incenerates her ſelfe at that time her Husbands body was incendiated. They affect no ſe-

cond

cond marriages, the *Raieaes* and *Wyſes* excepted. Now the reaſon why they burne their dead, is either in imitation of thoſe recorded by the Prophet *Amos* 6. 10. or in way of pitty and piety, leſt the enemy ſhould offer it villany: or if buried, it would ſtink (an improper thing in a Bannyan) and ſo putrifie the graſſe and make Kine unhealthy: beſides, out of their carcaſſes would iſſue wormes, who would ſtarve when the dead body was conſumed, a ſinne unpardonable.

The *Braminy* or Prieſts (to ſpeake in common) are of 82 Caſts or Tribes, the *Vertaes* are of higher note and fewer: their habit is a girdle of an Antilops skinne tied about their middle, a thong of the ſame hide from the necke to the left arme, and elſewhere naked; ſome of them weare a threefold thred from the right ſhoulder to the left arme as a badge of their profeſſion and in memory of the 3 ſonnes of the ſecond creation.

The *Cutteries* are more prophane; men of warre, ſhedders of blood, fleſh-eaters, and libidinous; they are for the greater part called Rajas or Kings; have ſix and thirty Caſts among themſelves, from ſome of which none of them but is deſcended: of theſe, are the Tribes of *Dodepuchaes*, ſome *Chawah*, ſome *Solenkyes*, ſome *Vaggelaes*, and ſome *Paramors*; of long times owners of *Indoſtant*, till *Aladin*, a *patan*, King of *Delly*, wreſted *Guzzarat* from them, and ſince then, moſt is taken away by the iſſue of *Tamerlange*: at this day they call themſelves *Raſhpootes* (or ſonnes of Kings) and live lawleſſe to the Moores, the chiefe of which at this day are *Rana Radgee Mardout*, *Radga Surmul-gee*, *Raia Berumſhaw*, *Mahobet-chan*, *Radia Barmulgee*, *Radgea Ramnagar*, *Radgea Iooh'*, *Ieſſingh*, *Tzetterſing*, and *Manſuigh*, *&c.*

The Shudderyes or Bannyans are Merchants, and (contrary to their name, which ſignifies harmleſſe) are the moſt crafty people throughout *India*. Full of flegmatick feare and ſuperſtition: they are indeed very merciſull, grieving to ſee other people ſo hard-hearted to feed upon fiſh, fleſh, Raddiſh, and ſuch things as have life or any reſemblance. They will not kill a Louſe, Flea, or Kakaroch, or the like for 1000 pound; but contrariwiſe buy their liberty of ſuch Saylers as of neceſſity muſt cruſh them: yea, they have Hoſpitalls for old, lame, ſick, or ſtarved creatures, birds, beaſts, Cats, Rats, or the like, and have no worſe men to overſee them than the *Puſhelans*, the greateſt and beſt reſpected ſorts of Brammins of all Caſts whatſoever: they are of *Pythagora's* doctrinating not only in beleeving the Metempſychoſis of the ſoule of each man into a beaſt: as for example, the ſoule of a drunkard and Epicure into a Swine, the luſtfull and inceſtuous into Goats and Dogs; the diſſemblers into Apes, Crocodiles, and Foxes: the lazie into Beares, the wrathfull into Tygers, the proud into Lyons, the bloudthirſty into Wolves, Ounces, Snakes; the perjur'd into Toads, and the like: but the ſoules of good men, abſtemious, pittifull and courteous, into Kine, Buffalaes, Sheepe, Storks, Doves, Turtles, &c. An opinion memoriz'd by *Ovid* 15 *Metamor.*

Heu quantum ſcelus eſt in viſcere viſcera condi,
Congeſtoq; Avidum pingueſcere corpore corpus,
Alteriuſque animantem animantis vivere leto,
Parcite (vaticinor) cognatas cædenefanda,
Exturbare Animas, nec ſanguine ſanguis
alatur.

Fleſh fed with fleſh; oh what impiety,
Thy greedy corps with corps to fat thereby,
One living thing to live by others death:
Oh ſpare! I warne you, to diſturbe the breath,
Of kinſmen by fool-ſlaughter; for your blood,
With others blood to feed is no wayes good.

The

The laſt Sect or Caſt of Gentiles are the *Wiſes*, a name albeit derived from *Wiſe* the youngeſt ſonne of *Pourous* and *Parcootee*, yet in their tongue properly ſignifying a labouring man: theſe be of two ſorts, the *Wiſe* and *Coolee*; the firſt agreeing with the *Bannyan* in abſtinence, the other not forbearing to eat any manducable creature; the purer ſort are ſubdevided into 36 Caſts or Families.

The concluſion is, that all theſe 4 Caſts in time grew ſo impious and unthankfull, that God commanded *Ruddery* to command a blaſt of wind to ſweep away this wretched generation, which accordingly he did; that tempeſt raging ſo violently that the mountaines and rocks were hurled to and fro like duſt or tenniſ-balls, the ſeas out of their courſe, yea *Ganges* out of her holy channell, wherein all (ſave a few honeſt men and women left to repleniſh) periſhed; this was the ſecond confuſion. Soone after, God gave them a King, propagate from the ſeed of the *Bramyns* cald *Ducerat*, who begat *Ram*, a King ſo famous for piety and high attempts, that to this day his name is exceedingly honoured, ſo that when they ſay *Ram Kame*, 'tis as if they ſhould ſay, *all good betide you*.

But to ſhew the imbecillity of mans nature, his weak condition and frailty: in proceſſe of time the world again grew abominable and treacherous: ſo that *Ruddery* commands the earth to open and ſwallow down quick thoſe ungodly wretches; a few excepted, who the third time peopled the earth with humane inhabitants, and then (as *Bremaw* had formerly) *Viſtney* the mediator of mercy aſcended into heaven, leaving cruell *Ruddery* to over rule this age of Iron, at the end of which he alſo ſhall be rapt into paradiſe: theſe 4 ages they call *Curtain*, *Duauper*, *Tetrajoo* and *Kolee*.

Touching the laſt Iudgement, they hold it ſhall be more dreadfull than the other; the Moone to look blood red, the Sunne to ſhed his light like purling brimſtone, an univerſall flaſhing of fire, with loudeſt thundring; then a flammy redneſſe will oreſpread the heavens, and the 4 Elements (of which the world conſiſts) ſhall maintaine a dreadfull fight ſo long, ſo fiercely one againſt another, that at laſt all ſhall be revolved into a dark confuſion: the ſoules of ſuch as were good men, *Ruddery* will tranſport to heaven, the wicked periſh; but the bodies of both riſe no more, being too incredulous of the reſurrection.

Now albeit theſe people in a continued ſeries of wilfulneſſe and ignorance beleeve that their *Shaſter* or *Cabala* was immediately from God, yet that it is wholly grounded upon tradition, and parched out of many Hiſtories, Iewiſh and Gentiliſme. I have already ſhewed what is in imitation of the holy Scripture and from the rule and practiſe of other Nations: and we may adde, that their burning the dead, is borrowed from the 6 of *Amos* 10. their marriage after death from *Cerinthus* and *Marcyon*, old hereticks who uſed to baptize after death in caſe they were not pre-baptiz'd; the thred tripartite hung about their neck is a myſterious denotation of the Trinity; rice and painting in their forehead is not only as a ſymbole of Baptiſme, but in imitation of the Starre *Rempham* fixed in the brow of the Idoll *Moloch*, or of *Iul. Cæſar*, who had one in his forehead as an embleme of immortality. And alſo, let us ſee in how many things they concurre with the rules of *Pythagoras* (to this day famous among them). Theſe *Bramins* or *Bannyans* in their ſchooles and other places affect

affect ſilence: for 5 yeeres are not ſuffered to ſpeake in the Schooles; underſtand one another by dumb ſignes in moſt things; adore toward the Sunne; honor Angels; obſerve a Munday Sabbath; abſtaine from ſecond marriages, (ſome from the firſt) affect white garments, loath coughing, ſpitting and the like, forbeare ſwearing and blaſphemy, ſhun pleaſures, drink water, beleeve the tranſmigration of mens ſoules into beaſts, offer inanimate ſacrifices, deny the bodies reſurrectiō, hate to touch a pot or cup with their mouth, but rather powre the liquor in at a good diſtance, reverence Elders, eat nor drink with men of other religions, uſe waſhings much, touch no uncleane thing and many other, in nothing differing with the *Pithagoreans*, as may be gathered out of *Ioſephus*, *Suydas*, *Philo*, *Laertius* and other writers.

Having tyred out your patience with this Sect; for variety ſake, turne wee to another ſort of *Gentiles* in *Surrat* & *Guzzurat* the *Perſees*, a people deſcended out of *Perſia*, baniſht hither (to avoid Mahomitry & circumciſion) upon the death of valiant *Iezdgird* the *Perſian* King, *Anno Dom.* 635. or thereabouts; whoſe life and doctrine (as it is gathered from the Daroo or Prieſts of this ſect by Maſter *Lord* a worthy Miniſter, for ſome yeeres reſident in the Factory of *Surat*) I will epitomize, that we may move (after this repoſe) onward in our travailes.

Religion of the Perſas.

Into *India* I ſay theſe *Perſees* came, (ſuch time as *Omar* the ſecond *Chaliph* after *Mahumet* had ſubjected *Perſia*) in 5 *Iuncks* from *Iaſquez* ſayling to *Surrat*, where after ſome treaty with the *Raieas* and *Bannyans* they got entertainment and leave to exerciſe their owne religion. A religion deduced from the raigne of *Guſtaph* King of *Perſia* *Anno Mundi* 3500, and before our Saviours Incarnation 500 yeeres, written in their *Zundavaſtaw* (or law Booke) in this manner.

Such time as *Guſtaſp* (the 14 King of *Perſia* from *Kuyomarraz*, by ſome, thought *Naah*) ſwayed the Imperiall Scepter of that famous Monarchy: It chanced that *Eſpintaman* and *Dodoo* two poore people, man and wife, *Chynaes* by nation, lived long together in a good report, but without Fortunes bleſſings, in eſtate or children: howbeit, at *Dodooes* earneſt requeſt, a ſonne was given her who in his conception promiſed (by ſome rare and fearfull dreames the mother hatched) great matters, not only to the aſtoniſhment of his ſimple parents but amazement of the *China* King, who (out of jealouſie and diſpoſition to credit any report) ſought to prevent all events by killing or poyſoning him: but (to ſhew a ſuperior power ſwayes us and never miſſes to accompliſh its deſignes tho by man never ſo much oppugned) nothing could do him harme; for fearing his parents ruine, and to eaſe the King of his feares, they all conſent to give *China* a farewell, and ſeek a ſecurer abode in a region more remote, and where they might more freely meditate.

Farre they travelled, ſaw many rare things, paſt over many great rivers on foot, for *Zertooſt* (ſo was this young prophet named) turned them by a trick that he had into ſolid Ice, and after thawed them at his pleaſure and many rare adventures found, (all which are to be left out, in that religion is the marke we ſhoot at) not ſtaying long in any place till they arrived in *Perſia*, where they reſted and intended to ſettle: *Zertooſt* (as all good men uſe to doe) ſpent moſt of his time in meditation; and on a time eſpecially, obſerving the diſorder of mens living, ſorrow overcame him, and a deſire to reforme

forme them totally poſſeſſed him: but finding the place he was in not ſolitary enough or fit for revelations, away he goes, not reſting till he came into a dark valley, ſurrounded and obſcured by two lofty mountaines, there he ingeminates his ſilent murmures, with dejected eyes, erected hands, and knees bended, when loe, a glorious Angell, whoſe face was more coruſcant than the Sunne, ſalutes him thus, Hayle, *Zertooſt*, a man of God, what wouldſt thou? he ſtrait anſwers; The preſence of God, to receive his will, to inſtruct my nation: his prayer is granted, his body purged; his eyes ſealed; till being paſt the Element of fire and higher orbes, he is preſented afore the ſupreame Majeſty, arrayed with ſuch refulgent glory, that (till he had Angells eyes put into his head) he could not gaze on ſuch a daz'ling excellency: there, he received his lawes (no place but heaven will ſerve to fetch Philoſophy, as *Laertius* writes of *Socrates*) uttered by the Almighty (whoſe words were incompaſt with flames of fire:) ſuch lawes, ſuch ſecrets, as ſome of them are not fit to be promulgated. Being upon his departure, he deſires of God, that he might live ſo long as the world indured, that in that protract hee might the eaſier make all people on the earth imbrace his doctrine: God pitties his ſimplicity and in a mirrour ſhewes him the alteration of times, the villany of Lucifer, the miſery of man, and many other rarities ſuch as quite altred his firſt deſires; ſo that, when he had worſhipped, he takes his Zundavaſtaw or Book in 's left hand, and ſome celeſtiall Fire in 's right, and by *Bahaman Vnſhanſpan* the foreſaid Angell (who cleft the Ayre with his golden wings) is ſet downe in that ſame valley where the ſpirit found him.

Zertooſt (by this time a man of great experience) armes himſelfe againſt all diſaſters and temptations, and bidding his Hermitage farewell, travells homeward, to publiſh his law and joy his too long afflicted parents: Satan (who all this while lookt aſquint at *Zertooſts* determinations) intends to ſeduce him, and after a ſhort excuſe for his rude intruſion, proteſts himſelfe his unfained friend, aſſuring him the Angell had deluded him; that God hated his novell indeavors; that if he had loved him, he had not ſo ſoone ſo willingly parted with him, that his denying him to live till the day of doome, argued Gods neglect of him; that his travaile to reclaime the world was in vaine, mens minds ſo doated upon freedome and vanity; that his booke was ſtuft with lies, and in publiſhing it great ſhame and perill ſhould betide him: that his fire, was a mercileſſe Element, rediculous and of ſmall uſe in thoſe hot regions. And in concluſion, if he would reject theſe and depend on him, hee would furniſh him with all delights, honours and pleaſures poſſible, give him power to do ſtrange things, whereby hee ſhould bee worſhipped for a God, which if he refuſed he was a foole and unworthy his charity.

Zertooſt ſoone ſaw that tempter was no better nor worſe than *Lucifer*: he bad him avoid, and call to mind to his addition of terror, how by his ambitious impiety he had loſt heaven, and how meere malice made him deſirous to draw all other into like damnation: he alſo told him how that booke he ſo ſcoft at ſhould condemne him, that fire torture him and all ſuch black mouth'd lyers and detracters as himſelfe; whereat the Fiend was horribly affrighted and left him: the divell is no ſooner gone, but on goes *Zertooſt* and at length arrived where he found his parents who (you doubt not of) received him gladly; to whom he imparted his paſſed fortunes and intended occaſions. *Dodoo*

his mother (that good old woman) imagines it a ſinne unpardonable, that ſo excellent a young prophet (as ſhe thought her ſonne) ſhould be longer concealed from the world; yea grew ſo tranſported, that ſhe thought all men wicked blockheads that could not find it out without her babling it: but ſeeing them dull, to them ſhe goes and without longer circumſtance tells them the whole ſtory of her ſonnes conception, her dreams, his piety, his enthuſiaſticks, revelations, viſions, the excellency of his booke, his authority to command all men to believe and obey his lawes and ordinances. The people admire and blazon it, ſo that in ſhort time *Guſtaſp* the *Perſian* King had notice of it, who deſiring to ſee the man and know the truth, ſends for him, is ſo well ſatisfied and inſtructed, that he forthwith wavered in his owne religion, judging *Zertooſts* better and more plauſible; inſomuch, as his owne Prieſt became dejected, and invented all wayes poſſible to reclaime him; and to effect it, bribes *Zertooſts* ſervants to convey under his bed the bones of dead men and dead dogs carkaſſes, things moſt hatefull to the *Perſians*, poſſeſſing the King that this ſtranger was a baniſht man, a man of a moſt impure converſation, witneſſe the ſtuffing of the bed he ſlept upon: the King is brought to view that naſty deceit, abominates him, and for his reward ſhuts him in a loathſome dungeon, but this miſery of his endured not long; for the King, having a horſe of great account deadly ill, propoſes great rewards to any could recover him; many deſired it, but none durſt undertake it, fearing the penalty, till *Zertooſt* heard it who adminiſters a potion and recovers him: an act ſo acceptable to *Guſtaſp* that he receives the poore prophet into grace again, wherby he had the way to diſcover the Kings prieſts knavery and to illuſtrate his owne integrity; yea, a means whereby to publiſh his owne doctrine, and by ſome miracles intermixt to have it credited.

It chanced that the King (either ſtimulated by his Churchmen, or judging *Zertooſt* able to do any thing) calls for him, profeſſing his propenſity to be of his religion, and which he and all his would entertaine, upon condition *Zertooſt* would grant him 4 things: the firſt, that he might never die; the ſecond, that hee might aſcend heaven and come downe againe without hurt as often as hee liſted; the third, that hee might know what God had done, did, and intended; the fourth, that his body might bee invulnerable.

Zertooſt is ſomewhat thunder-ſtruck with theſe demands: But perceiving it otherwiſe impoſſible to have his Dogmataes believed, hee tells the King, that for one man to have all thoſe properties was to make him a God, more than a man; that the King ſhould chooſe any one for himſelfe, and the other 3 things be given any other three men he pleaſd to nominate: 'tis accepted, and *Guſtaſp* makes the ſecond his choice, that he might aſcend and deſcend at pleaſure; to know the ſecrets of heaven was granted the Kings Churchman, the better thereby to governe; to live for ever, is confer'd upon *Piſchiton* (the Kings eldeſt ſonne) who they ſay lives yet upon *Damoan's* high mountaine guarded by 30 immortall men, to forbid all others the entrance, leſt by footing that holy ground they ſhould alſo live for ever; and to be free in battell or otherwiſe from hurt or torment was granted to *Eſpandiar* the Kings youngeſt ſonne; after which the *Zundevaſtaw* is opened, the new broacht doctrine read and generally accepted on.

It

It has a tripartit diviſion; the firſt treates of judiciall Aſtrologie, cal'd *Aſtoodeger*, and is committed to the care of ſuch as they call *Ieſopps* or *Sages*: The ſecond ſpeaks of naturall Philoſophy or Phyſick, and is ſtudyed by the *Hackeams* or *Phyſitians*: The laſt is a compound of religion, named (from the Inventor) *Zertooſt*, and kept by the *Daroos* or *Predicants*: each of theſe three containe ſeven chapters: A little only of their religion.

The *Zertooſt* is alſo of three parts; pointing at 3 ſorts of men; the Laymen, Clergy, and Archbiſhop; to every of them it directs an increaſe of commandements; to the firſt ſort 5, to the ſecond 11, to the third 13; the compendium of which we will only manifeſt.

The *Behedins* or Lay-mens 5 precepts be theſe.

1. To cheriſh modeſty and ſhamefaſtneſſe: a vertue deterring all ſorts of ugly vices and concupiſcence, as pride, revenge, theft, adultery, drunkenneſſe, and perfidy. The 2, to cheriſh feare. 3. To uſe premeditation in what they are to do; that if bad, reject it; if good, to act it. 4. Each dayes firſt object to be a memento of Gods love to urge our gratitude. 5. To pray daily to the Sunne, and nightly to the Moone, as the only 2 great lamps and witneſſes, and moſt oppoſite to the divell who delights in darkneſſe.

The 11, given the *Herboods*, *Daroos* or Prieſts to practiſe, are theſe (the other alſo of the *Behedin* they obſerve). 1. To be conſtant in that forme of worſhip ſet downe preciſely in the *Zundevaſtaw*. 2. Not to covet what belongs to any other man. 3. To abhorre lyes. 4. Not to be worldly minded. 5. To learne the *Zundavaſtaw* by rote. 6. To keep himſelfe free from all manner of pollution. 7. To forgive all ſorts of injuries. 8. To teach the Laity how to pray and convene in adoration. 9. To licenſe Matrimony. 10. To be frequent at Church. 11. Vpon paine of fire eternall, to beleeve in no other law, neither to adde nor to diminiſh it.

3. The *Diſtoore* or *Pope* (never but one at once) has 13, and as hee perceedes the reſt in dignity, ſo is his life moſt ſtrict and obſervable; he performes not onely his owne but the two former Tables alſo. 1. He muſt never ſo much as touch any prophane thing or perſon, no not the Laymen or *Daroos* of his owne beliefe, without waſhing or purifying. 2. He muſt do every thing having relation to himſelfe with his owne hands, as planting, ſowing, cooking, &c. 3. That hee duly receive his Tith or the Tenth of what the Layety are poſſeſſers of. 4. That hee avoid pompe and vaine-glory, but rather with his great income do acts of charity. 5. That his houſe ſo conjoyne the Church, as hee may be there oft and go and come without being much ſeene or taken notice of. 6. That his waſhings be more frequent than others, his food purer, and that he refraine his wives company during her pollution. 7. That he not only be perfect in the *Zertooſt* (*a capite ad calcem*) as is the *Herbood*, but alſo be of greateſt knowledge in the other parts, as Iudiciall and Naturall Philoſophy. 8. That his dyet be very moderate. 9. That he feare none but God. 10. That he tell every man (how great ſoever) of his offences. 11. That he diſtinguiſh twixt good and counterfeit viſions or fancies, and give right judgement. 12. That whenſoever God reveales or communicates his goodneſſe or glory to him in nightly viſions, he admire his mercy and keep them ſecret. 13. That the *Pyree* or holy fires (that which *Zertooſt* brought from heaven) be ever kindled, yea never extinguiſh, till fire

deſtroy the world: And that he pray (to and) over it. This is the true contents of the *Zundavaſt* which holy *Zertooſt* brought from heaven. Declare we now their Feaſts, Faſts, Weddings and Burialls.

They are tollerated all ſorts of meat; but (in obedience to the Mahomitan and Bannyan 'mongſt whom they live) refraine Beefe and Hog fleſh: they ſeldome feed together, leſt they might participate one anothers impurity: each has his owne cup; and if any of his owne Caſt chance to uſe it, hee waſhes it three times, and forbeares it a good while after: they obſerve ſix ſolemne Feſtivalls annually; the firſt call'd *Meduſerum*, kept the 15 of *Fere* or *Febrvary*; 2. *Petuſahan*, on the 26 of *Sherver* or *Aprill*; 3. *Yatrum*, on the 26 of *Mahar* or *May*; 4. *Medearum*, on the 16 of *Deh* or *Auguſt*; 5. *Homeſpetamadum*, on the 30 of *Spindamud* or *October*; 6. *Meduſan*, on the 11 of *Adebeſe* or *December*; all of them in memory of the Creation and monethly benefits. After each of theſe Feaſts they eat but one ſmall meale a day for five dayes after, and whenſoe're that lay men eat any fleſh, they bring part to their Eggaree or Temple to pacifie the Lord, in that for their ſuſtenance the lives of thoſe good creatures are annihilated. Now concerning the Fire they adore, tis in memory of that *Zertooſt* brought from heaven, wherein they memorize the veſtalls, or rather in an apiſh imitation of the Jewiſh law (the devill as neere as may be, deſiring to counterfeit the Law of God) in the 6. of *Levit.* 13. where tis commanded that the fire (that came from heaven) ſhould be ever burning upon the Altar and never goe out. In *Perſia* they had many *Pyree* of this veſtall fire, moſt of which were deſtroyed by *Heraclius* the Romane Emperour in his Warres with *Kozrhoes* (at that time *Mahomet* ſerving in his Army.) Some to this day are remaining, having the Idolatrous Fire from 1000 yeares unextinguiſhed. In *Indya* alſo theſe baniſht *Perſee* have their Eggarees or Temples, one of which is at *Nuncery* (not farre from *Surratt*) whoſe Fire has continued without fomenting this 200 yeares: where note that this their *God-fire* is not compoſed of common combuſtibles, as wood, ſtraw, coales, ſlates, &c. nor blowne by any bellowes, breath of man, wafting, or like prophane things; No, tis compounded of ſparks flying from a hot burning temper'd ſteele, and kindled either by lightning from heaven, by an *ignis fatuus*, the beames from a burning glaſſe, or ſuch like; for, but ſuch onely is proper for that their *Antiſbeheraun* or Idoll fire.

But if it chance the fire have need of cheriſhing, the Diſtoore and other Lay-men (at 12 foot diſtance) ſurround the holy Diety and after ſome geſtures, the Prieſts adds fewell and returning to the other people, altogether worſhip it, beſeeching it, that they may not onely give it due reverence, but alſo honour ſolemnly all other things that reſemble it; as Sunne, Moon, Starrs, and common fire, which alſo they ſo divinely eſtimate, that they hold it a moſt ungodly part to ſpet in it, throw water into it, or put it to any vile or unneceſſary imployment; but reverence wood and ſuch things as it receives life and vigour from.

The Baptiſme of theſe Heathen Idolaters is of this nature: ſo ſoone as it is borne, the *Daroo* is call'd upon, who delayes not, but being inſtructed in the preciſe time of his Nativity, calculates his fortunes: the *Daroo* invents the name, the mother impoſes it: this done, they all together haſte to the Eggaree or Temple, where the Prieſt puts a little pure water into the barque of a holy

tree

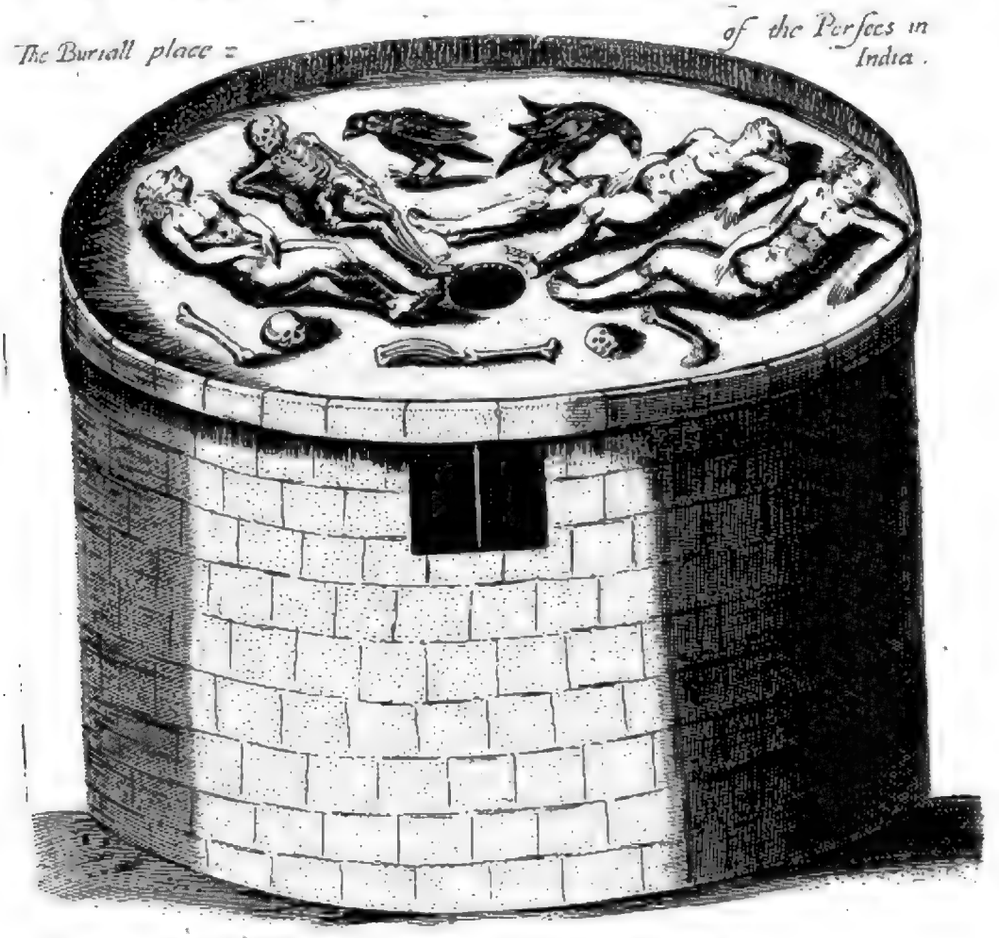
tree the name is *Holme*, the place it growes in, *Yezd*, a Citie in *Perſia* not farre from *Spahawn*, where at this day are many of this religion, who upon the mountaine *Albors*, have a *Pyree* wherein is a *Fire-god*, which has never beene extinguiſhed (they ſay from *Guſtaſps* time, contempory with *Abraham*) a tree, *Zertooſt* bleſſed and in this more memorable, that it never admits of any ſhadow: the water out of this holy rind is powred upon the Infant, and a prayer made that it may be clenſed from all impurity: at ſeven yeares age it is confirmed by the *Daroo*, and made to ſay his prayers o're the fire (but with a cloath faſtned about his head, which covers his mouth and noſtrils leſt his ſinfull breath might taint the holy Fire,) drinks a little water, chaw's a Pomgranat leafe, waſhes in a Tanck, cloathes his naked body with a fine Shuddero or linnen reaching to his waſt, tyes a zone or girdle of Cuſhee or Camells haire about his loynes, woven with Inkle of the *Herboods* making (which hee weares ever after) and after a ſhort prayer, that he may never prove an Apoſtate or prophane wretch, but continue a Fire-worſhipper; eating no mans meat, nor drinking no mans drink but his owne; he is then bleſſed and held a Perſee moſt warrantable.

Their Marriages in brieſe are thus: diſtinguiſht into five orders. 1. *Shaulan*, or a marrying of two young children agreed on by each parents, but unknown to the children; the vertue being, that if either die they goe to heaven. 2. *Chockerſon*, a ſecond marriage. 3. *Codeſherahaſan*, when the woman is her owne chooſer. 4. *Ecksan*, when a dead body (not being married before) is married. 5. *Ceterſon*, when having no ſonnes, he adopts his daughters ſon, &c. the Coremony this: at midnight the Daroo or Prieſt enters the houſe, (they wed not in Churches) finds the two parties (to be married) upon a bed together; oppoſite to each other ſtands two Churchmen with Ryce in their hands (the Emblem of fruitfulneſſe:) then firſt, one laying his fore-finger on the Brides forehead, he asks if ſhe be willing to take that man to be her Husband, who ſaying yea: the like rite and queſtion is by the other Prieſt done to the man; the Bridegroome makes a promiſe to infeoff her in a certaine number of Dynaes: ſhe replyes, ſhe and all ſhe has is his; the Prieſts then ſcatter the Ryce upon their heads and pray, that they may multiply as Ryce; the womans parents give the Dowry, and eight dayes are ſpent in joviality and complement.

Their Funeralls are theſe: They put the dead body into a winding ſheet, all the way his kindred beat themſelves but in great ſilence till they come within 50 or 100 paces of the buriall place: where the Herbood or Prieſt meets them (obſerving ten foot diſtance) attired in a yellow ſcarfe and a thin Turbant: the Neceſſelars or bearers carry the corps upon an iron Beere (wood is forbidden, in that it is ſacred to the fire) to a little Shed or Furnace, where (ſo ſoone as ſome miſtique Antiques are acted) they hoyſe it up to the top of a round ſtone building, twelve foot high and 80 in circuit: the entrance is only at the N. E. ſide, where through a ſmall grate or hole they conveigh the carcaſſe into a common Monument, the good men into one, the bad into another; tis flat above, wholy open, plaiſtered with ſmooth white loame, hard and ſmooth like that of Paris; in the midſt thereof is a hole deſcending to the bottome, made to let in the putrifaction iſſuing from the melted bodies, which are there-upon layd naked in two rowes, expoſed to the Sunnes flaming rage,

and

and mercileſſe appetite of ravening Vultures, who commonly are fed by theſe carcaſes, tearing the raw fleſh aſunder, and deforming it in an ugly ſort; ſo that the abominable ſtink of thoſe unburied bodies (in ſome places 300) is ſo loathſome and ſtrong, that (did not a deſire to ſee ſtrange ſights allure a Traveller) they would prove worſe ſeene than ſpoken of; Nor doe the Perſees delight that any ſtranger ſhould goe up to view them.



The Hiſtory of the great Mogull.

LEt us now into *Induſtan*, and by the beſt helps and enquiries we can make, weave the variable Hiſtory of the great Mogulls; their pedegree; their deſcent from *Tartary*: their ſeverall conqueſts and ſucceſſe in *Indya*; with other moſt remarkable occurrents hapning there, theſe laſt 50 yeares: alſo the deſcription of ſuch Cities, Provinces, and Forts as either enrich or ſupport that glorious Empire: the knowing which may peradventure (I doubt it not) finde gratious acceptance amongſt the more ingenuous, who know that man is the compendium of the world, and admirable in his Deſignes, which yet are croſt by the awfull finger of God, when men intend that which thwarts his providence. Nor can you lend your eares to any nobler part of the Univerſe, which for ſpatiouſneſſe, abundance of faire Townes, numberleſſe Inhabitants, infinite treaſure, mines, food and all ſorts of Merchandizes, exceeds all Kings and Potentates in the Mahometan world: his vaſt (but well compacted) Monarchy, extending Eaſt and Weſt to the Bengalan Gulph and *Indian* Ocean. The South to the Decan and Mallabar; North and North Weſt

to

to the Maurenahar Tartar, and Perſian: 2600 miles ſome wayes, 5000 in circuit: in which he has 38 large Provinces; rich and containing the reſt are *Gujurat* (where we now are,) *Malva*, *Pengab*, *Bengala*, and part of *Decanee*, (*Ariacæ* in *Ptol.*) together comprehending 30 large Cities, 3000 wall'd Towns, and ſuch Caſtles as for Naturall defences ſeeme impregnable; his yearely revenue is ordinarily accounted 50 crow of roopees; each crow is a hundred leck, a leck is a hundred thouſand roopees, a roopee is 2 s. 3 pence, ſomtimes 2 s. ſix pence. Howbeit, out of this prodigious rent, goes yearely many great payments: to his Leiſtenants of Provinces, and Vmbraves of Townes and Forts; having alſo in continuall pay three hundred thouſand Horſe, and 2000 Elephants, fed with Donna or Poulſe boil'd with Butter and unrefined Sugar; to theſe onely, his Fiſcall or Treaſurer yearely giving out above forty millions of crownes; his continuall warres are no leſſe chargeable.

The pedigree of theſe *Mogulls* is thus upon their owne ſeales blazoned. 1. *Aben-Emyr-Temir-Saheb-Queran* (i.e. *Tamberlane*, great Prince of the foure quarters of the world:) 2. *Aben-Miram-Sha:* 3. *Aben Mirza Sultan Mohummed:* 4. *Aben Sultan Abuſaid:* 5. *Aben mirza-Emir-ſha:* 6. *Aben Baber potſhaugh:* 7. *Aben Homayon potſhaw:* 8. *Aben Ecbar*, cald alſo *Abdul fetta ghelaladyn Mahumed Achbar:* 9. *Shaw Selim* or *Aben Almozapher Nordin Iangheer potſhaugh Gazi:* 10. *Sultan Curroon* or *Shaw Iehan*, now cald *Sultan potſhaugh Bedin Mohumet.*

They have a larger genealogy; from *Cingis-chan* a Prince of *Tartary* (whom ſome have feigned) ſonne of *Babur*, ſonne of *Portan*, of *Philcan*, of *Phonama*, of *Bizanbeg*, of *Shaw-dub-chan*, of *Tomincan*, of *Bubacan*, ſonne of *Buzamer* all of them brave men as ſtory warrants us.

Cingis-chan (as *Haithon* and others ſay, his contemporaries) was at firſt by profeſſion a Vulcan or Black-ſmith, by condition a good honeſt ſimple man: but the influence of heaven new moulded him, in little time in ſtead of his hammer, putting into his hands the Globe and Scepter: his ambitious thoughts begun from the frequent incouragements a man in white Armour (mounted upon a white phantaſma) gave him, promiſing his helpe, and ſtimulating his courage, tells the viſion to ſome chiefe hoords or cantons, who give credit to his deſtiny and make him their generall; he ſhewes quickly how his groſſe mettall was refined by a better fire, with a troop of Mogli (one of the 7 hoords) marching South ſubduing as farre as mount *Belgian*, part of *Imaus*, at this day cald *Nigrakott*, and *Copizat* by the *Indians*; there the ſea ſtopt his carriere, but he proſtrates himſelfe and 9 times over fumbles out his prayers: the effect followes; the hill clove aſunder, the ſea parts in two and yeelds them 9 foot ſafe paſſage: but being upon the continent he hammers out his way with ruſty iron, doing ſuch marvellous feates of Armes as to a good faith ſeemes wonderfull. I ſhall as briefly as may be trace his poſterity to *Tamberlane:* for from his grand-ſonnes, we muſt borrow our maine hiſtory.

Cingis-chan King of the South-East *Tartar* after ſome victories againſt the *Ruſſe*, and *Tartarri*, dyed at *Ketoa-kotan*, *An.* 1228. of the *Hegira* 608. having divided amongſt his 4 ſons what was his by birth or conqueſt. To *Tuſha-chan* he gave the provinces royall of *D'haſt*, *Kapecha*, *Rhoz* and *Abulgharr*; to *Chagatay-cawn*, *Maurenahar*, *Aygor* and *Chorazan*; to *Ogg*, part of *Bactria* and *Caucaſus*; to *Tuli-chan*, his Jewells and Treaſure. *Tuſha* or *Tuxichan* dyed two yeeres

A.M. 1596. *A.D.* 1228. *Heg.* 608.

yeeres after his father; *Kagathay* dyed in the yeere 1242, both of them without iſſue; whereby, their Seigniories diſcended upon *Ogg'*, or *Ogtay-chawn*, who in all his affaires at home and abroad really prov'd himſelfe the ſonne of *Cingis-chan*; compelling all the *Perſian* Monarchy as farre as *Babylon* to acknowledge him their ſoveraigne, but in the yeere 1252 was conquered by death, followed the fate of his predeceſſors, commended his Monarchy to his infant ſonne *Gayuc-chan*, and him to be ordered by the care and providence of *Minchonna* his wife, but in the third yeer, impartiall death cald him alſo away, and gave *Manchu-cawn* ſonne to *Tuli-cawn* (youngeſt *Tetrarch*) advantage to claime the ſoveraignty of all, by right of ſurviving ſucceſſion.

This young Prince (by ſuch an accident mounted to the Imperiall greatneſſe) perceives the eyes of all about him inflam'd with envy, and threatning his expulſion, inraged by the villany of ſome that whiſperd out his guilt in the laſt infants death: ſo that (albeit hee was armd with integrity and a juſt Title) he contracts for his defence with ſome confining potentates, and gave them the honour and command of ſeverall provinces of his Empire upon condition they would hold of him in chiefe, and be ready upon all occaſions to defend him; To *Rablay-cawn* he gave *Ketoachotan* and the royall City *Cambaleck*: to *Vlakuc-cawn* (his brother,) *Perſia*, *Chuſiſtan*, and *Cherman*: and to *Chun-cawn*, *Gaznehen*: but ere hee had occaſion to try the malice and inconſtancy of his men or chance of warre, death ſummond him away, *Anno* 1260 but not before hee had nominated *Vlacuk-cawn* for Emperour; who proved of another ſpirit, his beſt delight being to dance in Armour to *Bellonaes* Trumpe, and to defend his owne in deſpight of all his adverſaries by his owne vertue, without ſecundary props or other allyances: he firſt quiets his domeſtick broyles compoſing peace at home, then magnifies his excellencies in forraine parts, in circling and adding to the luſtre of his dyadem, *Babylon*, a great part of *Arabia*, and in *Syria*, *Aleppo* and *Damaſcus*; all which, during his life he kept in ſubjection and loyalty, and ruled with much magnificence, to the yeer 1270. when, (by the extremity of his diſeaſe finding death at hand) hee calls his 3 ſonnes afore him, exhorts them to unity, divides his lands among them, dyes, and at *Meragah* 15 farſangs from *Tauris* was ſolemnly buried. *Habkay-cawn* the eldeſt, had the provinces of *Hyerac*, *Mozendram*, and *Korazan*; (comprehending *Medya*, *Parthya*, *Hyrcania*, *Bactria*, *and Sogdiana*.) To *Hya-Shawmet*, *Aro* & *Adarbayon* (part of *Armenia* and *Iberia* comprizing *Salmas*, *Coy*, *Nazivan*, *Maraga* and *Merent*, Cities of quality.) To *Tawdon-cawn* the Seigniories of *Dyarbec* and *Rabaion* (or *Meſopotamia*, part of *Syria* and what was made fruitfull by *Euphrates* and *Tygris*.) And to his ſons by another venture, *Nicador-oglan* and *Targabe-cawn*, he gave money portions. *Habkay-cawn*, that yeere dyed at *Hamadan* in *Perſia*, and made protector to his ſonne, *Nycador-Oglan*, who ſo long and with ſuch delight repreſented the young King, that by a divelliſh art and ambition he ſent him to an untimely grave, and eſtabliſhes himſelfe by name of *Hameth-cawn*, but all his raigne is ſo purſued by divine vengeance, that in the yeere 1275 he dyes mad and is buried at *Caſhan*: in his place, came the right heire (from baniſhment) *Argon-cawn*, who by the people is joyfully welcommed, and at his Coronation aſſumes the name *Tangador-habkay zedda*, ſonne to *Habkay-cawn*. This man ſwayed the Scepter 5 yeeres with much tyranny, not only maſſacring *Nycadors* ſons and alliances, but

A.M. 5245. *A.D.* 1275. *A.Heg* 655.

but amongſt the Innocent bath'd his ſword in blood, ſo that hee became hatefull to his owne, and ſtimulated the Parthian to revenge, by whom in a battell hee is overcome, and by *Argon-chan* upbraided with his cruelty, yea to compenſate the like meaſure, is cruelly tormented, his belly ript open, and his guts given to the doggs. To *Tangador* (the inveterate Enemie of all Chriſtians) ſucceeds his brother *Giviatoc-chan*, who in the fourth yeare of his reigne periſht by *Balduc-chan* his Uncle, who alſo after five yeares rule died iſſue-leſſe. *Badu* ſonne of *Targahe* youngeſt ſonne to *Vlacuk-chan*, by aſſent of all that Nation ſucceeding in the throne of greatneſſe, whoſe affections he anſwered with ſo much reſpect, clemency, and care, that never any before him was more belov'd and honored: howbeit, when he openly profeſt himſelfe to be a Chriſtian, the peoples regard drew back, and many treaſons (fomented by Satan) were hatched againſt him, ſo that at laſt he was ſlaine (or rather martyr'd) by *Gazun-chan*, Cozen to *Tangador*, who had ſmall cauſe to bragge of his treachery, or time to ſurfet of his glory: for, by the permiſſive hand of God, in *Cazbyn*, when he leſt ſuſpected treaſon, hee is wounded to death by his owne houſhold-ſervants *Anno* 1305, and of the *Hegira* 685, and lay long time unburied.

His brother *Aliaptu Abuzayd* (or *Mahumet ben Argon*) by many attempts and ſhewes of valour purchaſed the reſtleſſe Diadem: to whom, followed *Hoharo-mirza*, or *Abuſaid Bahador-chan anno* 1337, who conſumed his life in venerous exerciſes: ſo that for want of iſſue, the Kingdome became a Theater of many troubles, no leſſe than 30 at one time contending for the Soveraignty: whereby the diſtreſſed people were compelled to look for help from home: And none more ſafe to truſt to, than the Lord of *Semerchand*, *Tamberlayne*, much famouſed for his juſtice and victories, againſt the Sarmatique Tartar, *Præcopenſe*, and *Chyneſes*. Him they invocate by many preſents of their love, and a letter fill'd with hideous complaints, deſcribing their miſeries, the confuſion of their Kingdome, and inſufferable pride of the thirty competitors. The *Scythic* Emperour promiſes his beſt ayde, and with fifty thouſand horſe forthwith enters *Perſia*, without doing any hurt, ſave againſt the Tyrants, all whom he perſecuted with ſuch fury, that in three moneths (by the induſtry of the Inhabitants) they are all taken and made to quaffe their farewell in the bitter cup of tormenting Death: for which, the people urged *Tamberlayne* to accept the Diadem, and to eſtabliſh it by all meanes poſſible in his poſterity. But after ſeven and twenty yeeres moſt honourable and ſucceſſull government (in that time captivating the great Turk *Bajazet*, whom hee brought away in an iron Cage, ſubduing all *Aſia*; yea, in eight yeares conquering more Kingdomes and Provinces than the Romans did in eight hundred:) this Monarch of the *Aſiatique* world is ſubjected by imperious Death, & intombed *anno* 1405, of the *Heg.* 785. at *Anzar* in *Cathayo:* leaving his ſonnes and grand children to inherit his victories: *Ioon-gwyr*, *Hameth-cheque*, *Myramſha*, and *Mirza-ſharock*, by ſome call'd *Soutochio* and *Letrochio*; of which, *Ioon-gwir* died (three yeares before his father,) in *Paleſtine*, leaving two ſonnes *Mamet Sultan*, and *Pyr-Mahomet*; which *Pir Mahomet* was by his Grandſire placed in *Gaznehen* and *Induſtan*, where he ruled till *Pir Ally* ſlew him villanouſly. *Hameth Chec* was ſlaine in *Laureſtan*, ſome ſay in his fa-

thers laſt combat with *Bajazet*. *Myramſha*, the third ſonne, was ſlaine in battell *anno* 1480 by *Chara-Iſſuff* the *Turkoman* in *Aderbayon* (but left iſſue *Sultan Mahumed* from whom the great *Mogul* is deſcended:) and *Mirza-Sharoc* the youngeſt of *Tamerlans* ſonnes (ſurviving the other) held moſt parts of the Empire, till dying in the yeare 1447, he left *Aberdayon* (or part of *Media*) to *Mirza Ioonſha* ſonne of *Kara-Iſſuf* the Turk new entred *Perſia*. Whiles *Miramſha's* iſſue preſerve the ſplendour and magnificence of the Tartarian Emperour. *Myramſha* (by ſome call'd *Allan-Chan*) left iſſue (as is ſaid) *Mahumet*, call'd *Aben Mirza Sultan Mahomet*, who died *anno* 1453, leaving to his ſonne *Barchan* (at his Coronation new named *Mirza Sultan Abuzaed*) many rich and ſpatious Provinces, as *Badaſhon*, *Gazuehen*, *Cabul*, *Siſtan*, *Kerman*, *Chorazan*, and *Khoemuz*: all which were not ſufficient by bribe nor force to ſecure him againſt the incenſed Perſian, who having endured much affliction for triall of conqueſt, at laſt, *Ioonſha* with *Aceu Ally* his ſonne, grand ſonne to *Kara Iſſuff* were beaten downe, and *Vſan Caſſan* (call'd alſo *Acembeg*) Lord of the *White Sheepe*, governed. Vnder this *Vſan Caſſan* (an Arminian) the people fall upon *Sultan Abuſaid*, and in a pitcht field vanquiſh him and eighty thouſand men, himſelfe ſlaine, three hundred Elephants taken, and all his Countries ranſacked; yet by reaſon of many diſcords amongſt the Perſians, they revived and ſet *Abuſaids* ſonne upon the Throne by name of *Aben Mirza hameth cheque*, whoſe foure and twenty yeares were ſpent in ſweet eaſe and plenty. At's death his Empire deſcends *anno* 1493 upon his brothers ſonne *Babur Mirza*, named upon the addition of his greatneſſe, *Aben Babur Padſhaw*; intituled prince of *Maurezahar*, *Balke* and *Samerchand*; but, in the ſeventh yeare of his reigne is expeld his Kingdome by practiſe and conſpiracie of *Sha-Mahumed* (called alſo *Sha beg chan*) who layd claime to the Crowne, pretending hee was ſonne and true heire of *Aben-Mirza-hameth-cheque* late Emperour, being (as hee ſaid) by craft ſtolne from his Nurſe, and conveighed amongſt the *Ouzbeag* Tartars, whence (for ſome offence he had made) hee fled with his lawleſſe troopes, enters *Indya* and attempts the conqueſt; where after hee had tyrannized long time, was in the yeare 1532, of the *Mahometan* account 912, ſore againſt his will, compell'd to trot the knotty path of inevitable deſtinie, leaving no iſſue; ſo that the Crown deſcended by right of Inheritance upon the eldeſt ſonne of *Aben Babur*, *Homayon* by name, who ſuffered no ſmall affliction by the malice and envie of *Mirza Kameron* his younger brother, that confederated with *Tzeerchan*, and by long practiſe forced him into *Perſia*, where he was royally entertained, and after three moneths ſtay ſent with great and royall ſuccours back againe.

A.M. 5502. *A.D.* 1532. *A.Heg* 912.

This alſo is remarkable (the ſtory of it is painted in *Lohor* palace) that king *Badur* thirſting after the conqueſt of *Indya*, diſguiſes himſelfe and thirty Noble men in his company in the habit of Kalenders or Friers, as if they were upon a Rummery or pilgrimage. The better by this craft to eſpie their advantage: but being in *Delly* (the greateſt Citie of the Potan King) could not ſo behave themſelves but that *Tzecander* the King diſcovered them, who pardoned them upon condition they would ſweare never to attempt the conqueſt during either of their lives. But when both were dead, *Homayon* (*Eaburs* ſon) entred & diſpoſſeſt *Abram* and *Shec-Sha-Selym*

(*Secanders*

Secanders ſonnes) of the Diadem. Howbeit, *Tzeerchan* a brave *Bengalan* Prince, fights againſt this new come Tartar, & foiles his Army neere *Ganges* forcing him into *Perſia*, where hee married the Kings ſiſter, and with her and *Byram chan*, and twenty thouſand horſe returns, and is reſeated in *Delly*, and acknowledged King.

Homayon (ſon of *Babur* great-grand-ſon of *Teymir-Lan* or *Tamberlain*) being re-inveſted with the Imperiall Title and Diadem of *Indoſtan* by meanes of *Tamas* the Perſian King, and returned triumphant by the overthrow of *Tzeer-chawn* the intruding King of *Patan*, who *anno Dom.* 1550. and of the *Hegira* or *Mahomitan* account 960. died diſconſolate. *Homayon*, I ſay after hee had committed his eldeſt ſon *Abdul Fetta Gelaladin Mahomet* (a while after ſirnamed *Eckbar*) to the truſt and care of *Beyranghano chawn*, (a diſcreet and valiant man) being in *Delly*, having one evening chawed too much ſenſe confounding *Opium*, haſting to his Oriſons, upon the watch-word from a high Tower, ſuddenly he ſlipt downe forty ſteps or degrees, which ſo bruiſed him, that after three dayes torment he deceaſed, leaving *Achbar* his ſon inheritor to his Greatneſſe and miſeries. This hapned in the yeare of our Lord God 1552. from which time, to this yeare out of our owne and Belgick fragments congeſted by *de Laet*, I think it partly convenient with our other paſſages and obſervations of *Indya* to preſent theſe, which to the obſervant may prove acceptable.

A.M. 5522. *A.D.* 1552. *A.Heg.* 932

Ecbar, having by help of *Beyrangano-Kawn*, and *Chawn-Channa* his ſon, diſpeld ſome clouds cauſed by *Abdal-Chawn*, was with ſolemnity crowned King or great *Mogul* in *Delly*; after which, hee bent his whole endeavours to enlarge his Territories and make knowne, that he was verely the great grand ſon of victorious *Teymerlan*. In the firſt, taking full revenge of *Hemow*, who had formerly chaſed *Turdichan*, but three months after by miſchance of warre comming under command of *Badur chawn*, his head is cut off and elevated in *Delly*, and that Province for ſome time quieted: then, by *Ally Coolichan* he ſubdues *Doab* (by ſome call'd *Saubal*, a Province ſurrounded by *Ieminy* and *Ganges*, fruitfull and well peopled:) at that time *Beyramgano-chan* (otherwiſe call'd *Byramchan* the Perſian) aging faſt and tyred with the fopperies of this world, having well diſcharged the truſt repos'd by his old Maſter, and finding *Ecbar* warie and valiant to regard the dignity of his Empire, obtaines leave to ſpend the reſidue of his time at *Mahomets* Sepulcher, in contemplation: but (in his Roomery in the way to *Medina*) at *Pathang* in *Cambaya* is wounded to death by an obſcure ſlave of his, whoſe father he had formerly ſlaine, ſo that by *Abdal Radgee* his ſon (not fourteene yeares old) and much ſad company this great Captaine is brought back to *Agray*, and there buried: *Ecbar* laments his death though thought an Agent, but nothing can recover him: hee labours to forget it, and ſpends ſome time in building the Caſtle at *Agra*, formerly of mud, but by him pull'd downe & ſo altred, that it ſcarce admits compariſon through all *Aſia*: tis of durable ſtone, poliſht and ſo ſpatious that it comprehends three miles circular, is built upon the pleaſant banks of *Iemeny*, circled with a ſtrong ſtone wall, moated, and to be entred by many draw Bridges; has foure brave gates, many bulwarks and counterſcarps to defend it.

Agray (from *Surat* Eaſt ſeven hundred and ſeventy miles) the Navel of *Agra*.

the Moguls territories, and Empreſſe of *Indya*, has 28 degr. 37 min. North latit. is watered by *Ieminy* (*Iomanes* in *Pliny*, and *Hynamanes* in *Poliænus* his 8 *lib. Semiramidis*) which from *Delly* glides hither, and commixing with *Ganges*, flowes into the *Bengalan* Sea. *Agra* was of old call'd *Nagra*, and ere that, *Dionyſia*; whence ſome ſay 'twas founded by *Bacchus*: but I beleeve it not; partly, in that *Fettipore* till of late (no longer than fifty yeares agoe) bore away the fame for beauty and grandeur, and in that *Bacchus* (ſayes S. *Auguſtine*) was contemporary with *Moſes* in the yeare from *Adam* 2515: rather from the river *Agranis*, which hence ſtreams into *Ganges*, as *Arrian lib. de Indicis* has it. The ſhape is ſemilunary, like *London*: the ſtreets long and narrow, and naſty; of ſeven miles continuance: in part 'tis wall'd about, the ditch the remainder, which too oft ſmels infectiouſly. From *Agra* to *Lahore* (through a delicate ſhade of trees) are five hundred miles. To *Brampore* one thouſand; to *Aſmeer* two hundred; to *Surat* ſeven hundred and ſeventy.

Radgee Rana the moſt potent and noble Prince of *Indya*, at this time loſt his ſtrong and ſtately Caſtle *Chyttor*, by treaſon of *Zimet Padſha* his ſubſtitute, not content therewith, till he had made many inroades into *Gujurat* in contempt of the Moguls forces. *Ecbar* is glad of the occaſion, haſting with fifty thouſand horſe to be revenged. Some months he ſpent in beſieging it, but ſo fruitleſly, that he attempts the conqueſt by ſtratagem, undermining the Fort, and to the admiration and terrour of the beſieged, blowes it up with powder, cauſing ſuch a breach as himſelfe and twenty thouſand men immediatly entred pel-mel with ſuch haſte & fury, that *Zimet* the rebell perceiving treaty of no value, gathering in one his Family, conſum'd himſelfe and them in flames, to prevent the tortures provided for him by *Ecbar*, and *Mardout* his enraged Maſter. In this ſort this famous Fort is taken, which *Aladin* by twelve yeares ſiege could doe no hurt to. A victory ſo great and valuable, that *Eckbar* cauſes it be expreſt in ſculpture, and for a Trophy placed in *Agra* as a wonder. Hee had no time to ſurfet of this victory, receiving letters from *Rajea Bagwander* Viceroy of *Lahore*, that *Mirza Mamet Hagee* his brother with thirty thouſand horſe out of *Kabul*, had attempted to prey upon *Lahore*: *Ecbar* delayes no time, but with his Army preſents himſelfe ſo ſuddenly to the Enemie, that without any reſiſtance or ſtay *Mahomet* flyes away, leaving his men and camp to the rage of *Ecbars* company.

This occaſion drew the King to view all advantagious places of defence, which hee both bettered by his care, and gave them in charge to ſuch hee truſted. He alſo takes a ſurvay of *Pang-Ob*, out of which he is called by letters from his mother in *Agra*, aſſuring him of the rebellion of *Badur-kawn Ally-Kooli-Kawn* and *Zemaen*, ſent that ſpring againſt the *Patanians*, whom in *Doab* they put to flight, at *Sambel* alſo, and at *Lachnoun* got a greater victory, and three weekes after, at *Ioonpore* utterly defeated them, ſubduing to the Mogul all ſuch Provinces as lie ingirt 'twixt *Ganges* and *Tſatſa*, conqueſts of ſo great note, that they grew efflated beyond meaſure, conceiting all *Indoſtan* under like hazard, and which they reſolved to make tryall of. But the reward and deſtiny due to Traytors overtakes them: for *Ecbar* by ſwift marches long before the Rebels expected him pitches on the Eaſt of

Ieminy

Iemina (the river at *Agra*) which wounded the adverſe part with ſuch amazement, that forfeiting the memory of their paſſed victories, they begin a ſhamefull flight; *Ecbar* greedily purſues them, beating downe the ſilly men immeaſurably, and after long purſuit, the heads are taken: *Allyculi-cawn* is troden under foot by the inraged horſes, and *Badur-cawn* (by *Ecbars* command and in his ſight) ſtrangled: this done, *Gangauna* is ſent to *Ioonpore* againſt *Mirza Sulyman* and the King retreats to *Agra*, where, hee fancies a pilgrimage to *Aſmeer* a hundred and thirty courſe or two hundred *Engliſh* miles diſtant thence, by invocation of *Mandee* a reverent *Hodgee* or diſciple of *Mahomet*, by his favour to obtaine ſome iſſue maſculine; after much foot toyle (at every miles end a faire ſtone being pitcht to reſt upon, as yet remaining) he gets thither, where bare foot very devoutly he intreats dead *Mondee* for children: this Prophet is intombed in a rich and ſtately monument, graced with 3 faire Courts, each paved with ſingular good ſtone, the Fabrick (after the *Perſian* mode) poliſht and pargetted in Moſaick order. *Aſmeer*, is under 25 degr. 15 min. North lat. ſeated upon a high impregnable mount, the greater part of the City being below, fairely built, of ſmall value in reſiſtance, yet moated and wald about with ſolid ſtone; not much diſtant is *Godah*, once, the habitacle and ſeat of the valiant *Raſhboot*: the country is champaigne and very fruitfull, in many places affoording the ruines of much antique magnificence, by time and war made deſolate and obſcured: theſe, *Ecbar* coupled to the reſt of his ſpatious Empire. *Ecbar* by this has made an end of his oblations, and in his returne viſits a holy *Derwis*, *Siet Selym* by name, who tooke it for ſo great a favour, that out of his delphick notions, he foretold the *Mogul* how ere long hee ſhould be father of three gallant men children; it proved ſo, in which regard, his firſt borne (from the *Dervys*) is called *Selym*; after, *Sha Selym*: the other two, *Chan Morad* or *Amurath*, and *D'haen-ſha* or *Danyell*: a prophecy ſo grateful to *Ecbar* the *Mogul*, that there he conſecrates a brave and magnifique Moſque, walls the old towne *Tzickerin* or *Sycary*, and from this holy occaſion new names it *Fettipore* i.e. a place of pleaſure; yea grew ſo affected to it, that he added a pallace for himſelfe and a Buzzar, ſcarce out-beautified by any other in the Orient, and had made it the Metropolis had the river affected him, by whoſe unwholſomneſſe he forſooke it, from whence ruine and neglect have moatheaten her, at this day proſtrate and become the object of danger and miſery; tis from *Agra* eighteene miles *Engliſh*.

Aſmeer.

Fettipore.

Whiles things were in this ſort digeſting, newes comes to King *Ecbar* (then in *Fettipore*) that a great rebellion was begun in *Gujurat* by *Ebrahim Hoſſen*, *Mirza-cawn*, *Mahomet Hoſſen* and *Ioon-cawn*, who had moſt audaciouſly forraged as farre as *Baroch* and were marching to *Amadavad*, hoping with his troopes of Theeves and Coolyes to make a prey of that Emperiall City.

Amadavad, undoubtedly ſeemes to me, to be that City *Amacaſtis* in *Ptol* *Amadavaſtis* in *Arrhian*. Howbeit, ſome ſay it has denomination from King *Hamet* who in the yeere of *Mahomet* 375 made it large and beautifull: the pole Articke is there elevated 23 degrees 18 minutes: tis at this preſent the Megapolis of *Cambaya* or *Guzurat*, watered by a ſweet river and circled by a beautifull ſtrong ſtone wall of ſixe miles compaſſe, well

Amadavad.

and

and orderly advanc't with many pretty Towers and a dozen Poſterns: out of which few paſſe or repaſſe without a Paſſe, fearing treaſon from Prince *Badur*, who in our times with a hundred thouſand horſe ranſackt *Cambaya* thirty ſeven courſes hence, and dayly threatens this faire Citty. The ſtreets are many, pretty large and comely; moſt ſhops redundant with Aromatick gummes, perfumes and ſpices; ſilkes, cotton, callicoes, and choiſe of *Indian* and *China* rarities, owned and ſold by the abſtemious, faire ſpoken, crafty *Bannians*, who here ſurpaſſe for number the other Inhabitants: of moſt note is the Buzzar, rich and uniforme; the Caſtle is ſtrong, large, moated; and the receiving place of the *Cambayan* Governour: the houſes in generall are of Sunne-burnt bricks, low, large and tarraſſed: adjoyning, is ſeene the momument of a certaine pedagogue, ſo deerly beloved by *Sha-Reer* the King, that by a ſtately Mauſoleum he ſtrove to make him ſeeme immortall: both building and pavement are of well poliſht marble. It has 3. Courts of great beauty and reſpect, one of them faſtidious in foure hundred porphirian pillars framed in Corinthiack architecture: conjoyning, is a Tanck of refreſhing water, compaſſed with cloiſters adorned with ſpatious windowes, moſt of which, give the obſerver a delicate horizon: at *Seſques* alſo (one houres riding thence) are ſeene the Dormitories of many *Cambayan* Potentates, lodged in a brave and princely Temple, much reſorted to by the Idolatrous *Vannyans:* and two miles neerer the City, behold the gardens and pallace of *Chawn Chonna* ſonne to the great *Byramchan* the *Perſian*; an *Indian* Ombrave, by whoſe valour of late yeeres the laſt of the *Cambayan* Kings in that very place by loſſe of his life, gave conqueſt to this warriour, and dominion to *Ecbar* the *Mogull* his Maſter. But returne we to *Ecbar*; who no ſooner receeived intelligence of *Hoſſens* rebellion, but with incredible haſte, winged with fury, he gets thither (each twenty foure houres poſting ſeventy, in ſeven dayes foure hundred courſes) and gives thoſe rebells battell at *Titans* firſt upriſing, and with their noiſe and clamour ſo terrifies them, that after ſmall reſiſtance their whole Army is diſordered, many ſlaine, and by a freſh ſupply of twelve thouſand Horſe led by *Chan Goga* an expert ſouldier, after ſome skirmiſh they are chaſed, and in flight *Ebrahim Hoſſen* and *Mirza-cawn* ſlaine, *Mohomet Hoſſen* taken priſoner and beheaded; and by this advantage not only *Amadavar* recovered and is fortified, but *Surat* alſo conquered and moſt of *Guzurat* made ſubject to *Ecbars* diadem: this done, hee returnes crown'd with Triumph, and begins the Caſtle in *Agray*, built of ſuch good ſtone, made ſo large and vaſt, that ſhe may deſerve the Title of princeſſe of *Aſia:* twelve yeers ſcarce finiſht it, tho twelve hundred at ſome time were imployed about it: he expended fifty thouſand crow of Tacks. (a crow is a hundred lack, each lack a hundred thouſand) thirty, ſometime twenty tack make one roopee; a roopee is two ſhillings three pence, ſo that accounting but twenty tack to a roopee, the totall he diſburſed, amounts to two millions and five hundred thouſand roopees: at *Fettipore*, at that time alſo he ſpent about the wall and pallace a millions and five hundred thouſand roopees, in all, foure million: at *Tzekander* likewiſe, three courſe (or five miles from *Agra* as we go to *Lahor*) the Mouſoleum of the great *Moguls*, begun by *Ecbar*, augmented by *Iangheer* his ſonne, and yet ſcarce finiſhed, having

The Caſtle of Agra built.

having already conſumed fourteene millions of roopees in that wonder of *India*. It would require an exact deſcription, in little thus. The place is *Scander*, a place where the greateſt of Kings made his *ne plus*. *Ecbar* the moſt magnifique of *Tamberlans* race is here buried: tis a Mauſoleum of foure large ſquares, each about three hundred paces; the materiall is free ſtone, poliſht, at each Angle a ſmall Tower of particoloured marble; ten foot higher is another tarraſſe, on every ſide beautified with three Towers; the third gallery has two on each ſide; the fourth, one; the fifth, halfe; & a ſmall ſquare gallery mounting to a royall pyree; within, is the mummy of *Ecbar* bedded in a coffin of pure gold, the whole ſtructure is built in midſt a ſpacious and curious garden, ſurrounded with a wall of red ſtone, and in that a brave raile mounted by ſixe ſtaires, which diſcovers a little garden, but exquiſitely beautifull and odoriferous. Whiles theſe vaſt buildings were erecting, *Ganganna* proſecutes *Mirza Sulyman*, who (whether of grieſe or age is doubted) dyed ſuddenly, commending the ſucceſſe to *Skander* his ſonne, in ſhort time made away by raſcall conſpirators, in's place *Douwett*, *Bazat-cawn* ſonne, a man both effeminate and hated, ſo that now occaſion gave it ſelfe richly for *Ecbar* to linck *Bengala* to his Crowne Imperiall: he apprehends it, and with a brave army of fifty thouſand horſe and ſixe hundred Elephants marches againſt the *Pathan* and is paſt *Ganges* ere *Sha-Douwet* has notice of his comming, which when hee is aſſured of, ſends *Radgee B'han* with 20000 horſe to encounter them: twixt *Ziotſa* and *Moheb-Alli-poor* they affront one another, and for three houres skirmiſh gallantly, but *Ecbar* at length has the maſtery and courageouſly purſues them to *Pathan*, where King *Douwet* had fortified. *Ecbar* by no means could commove them to battell, nor in 3 moneths ſiege enter the City, for *Patan* is both great and well fortified, yet in the fourth hee forces it, giving it as a prey to his men, who uſed all ſort of hoſtill violence, the unlucky King buried in drink, all that time ſenſeleſſe of any loſſe, till too late to repent it, is convaied away in a boat, at three dayes end made headleſſe, and ſent to *Ecbar*, as a Simbol of their love and his vanity: the King having thus fortunately proceeded in *Bengala*, goes back to *Fettipore*, where whiles he overſees his buildings, is mindfull to increaſe and bring to maturity his Empire which then was but in adoleſcency, and to that end by the valour and vigilancy of *Ruſtan-cawn* and *Zadoc-cawn* the ſtrong Caſtle *Rhantipore* is taken from the *Radgees* who of many hundred yeeres had lorded it; after which, the Caſtle *Rota* or *Roughtaz* in *Berar* in *Bengala* (ſome thinke *Oreophanta* of old) by a merry ſleight or ſtratagem: this Caſtle for many ages has acknowledged the *Radgee* her Governour, her building both from Art and Nature excellent and impregnable: *Rotas.* tis ſeated upon a perpendicular hill, the aſcent cut oblique out of the firme rock for three miles continuance, the reſt round about, precipitious; the top is a plaine of eight miles every way, the circuit twenty foure, healthy, wealthy, and abounding in all good things neceſſary, as water, corne, fruits, wood, and ſixteene villages included by the Caſtle wall, which gives the defence twofold wonderfull; in a word, not any Fort or Caſtle in *Aſia* (or it may bee in the univerſe) is more delightfull or of greater ſtrength and ſafety.

This

This, the great *Mogull* lookes upon with a luſtfull eye, imeaſurably thirſting after it, but knowes neither by bribe nor valour how to compaſſe it; pollicy muſt actuate, and tho he comprehends no way, yet ceaſes not to torture his invention, till his bombaſt is ſpent and the enterpriſe undertaken by *Mohebally-cawn* a wiſe and daring Captaine, who having leave, without acquainting *Ecbar* or any other with his fantaſies, proceeds with foure hundred yonng men, armd with cryzes, and his Seraglio in two hundred doolaes or cajuaes as if hee were upon a Iourney into *Bengala:* and in this order paſſing on, when he came within view of the Caſtle, he ſhowes a *Rajea* his concubines and bribes him to procure leave of the Lord above, that in regard of his haſte he might with ſafety leave there his Seralio till his returne, which he would take as a reall favour and ſtudy to remunerate: the meſſage is delivered, the *Radgee* (who loved women well) entertains the motion, and *Ally-cawn* imparting the ſecret to a prudent Eunuch, diſroabs the women; and with their apparell cloaths himſelfe and the foure hundred youths, commanding the women in maſculine attire to continue the Journey to *Orixa*, the Eunuchs, twelve in number, with bowes and arrowes gard the Selaglio and by the *Radgees* command are entred (but like *Synons* horſe into wretched *Troy:*) for, *Ally-cawn* (giving the word) the *Doolaes* are diſmounted, and out of which, the warlike *Amazons.* In the firſt place they kill the porters of the Caſtle gate, then with incredible ſpeed and courage aſſaile the aſtoniſht Inhabitants, whom they take priſoners, and in the end the *Radgee* himſelf, who (to prevent excuſe) they ſend to *Erebus:* thus is this Caſtle wonne, which (but by ſtratagem) was not to bee taken by all the hoſtile force of *India.* *Ecbar* heares it with incredible delight, and joyes the more in his beliefe, when he viewes that maſſe of treaſure ſent him thence by *Ally cawn* to confirme the conqueſt. After which the invincible Caſtle *Ieloore* is by *Ieloor taken.* *Gidney-cawn* an Apoſtat *Mahometan* betrayed to the *Mogull* tho to his own brothers confuſion. The fame thereof afflicts many Princes of the *Rajeas*, each of them labouring to conſerve their owne againſt this overſpreading *Tartar:* ſome, couragiouſly defie his greatneſſe, of which ranck is *Roop Mathii*, a Lady both faire and valiant; her face was fitter to ſubdue *Mars* then any Javelin, yet ſhe confides more in her lance than in her beauty; ſo that, cheering up her obedient troopes, very bravely ſhe ſpoiles the *Mogulls* dominions, but in the midſt of her boaſt and hopes ſhee is affronted by *Adam-cawn*, a hard-hearted warriour, who with his regiment ſo furiouſly oppoſed her, that moſt of her *Pattans* were ſlaine, and her ſelfe (tho ſhee might have lived) to prevent ſhame and inchaſtity, by poiſon gave over being: *Maſoffer-cawn* alſo this yeere 1588, of the *Hegira* 968 conſpires againſt *Ecbar*, in *Guzurat:* firſt he ſtrangles *Gotobdas Mamet-cawn* the Kings Viceroy in *Amadabat* and ſome *Ombraves*, & then ſeizes upon all the Forts & advantageous places for the bettering his villanous rebellion; but by *Abdall Radgee* (*Beirangana-cawns* ſonne) is vanquiſht, and fearing to obtaine pardon deſtroyed himſelfe as did the late nam'd Amazon. The report of whoſe death was no ſooner bruited, but the fame alſo of *Mirza Mahomet Hackim* (brother to *Ecbar*) his death, occaſions *Ecbar* to aſſure himſelfe of *Cabul*, which during *Hackims* life was impoſſible; but uſing

with

with all kind reſpect his wives and children, yea giving *Chabec-cawn*, *Hametbeg* and *Mamet Muxuen-cawn* his beſt *Vmbraves* large wages and command in *Meſulipatan*, *Orixa* and other places; at the ſame time *Zebbar-cawn* (late Preſident of *Kabul* and ovated for his victory that yeere againſt *Maxuen-cawn*. *Bama-cawn* and other rebells in *Bengala*) is made Viceroy of that Province, and *Radzia Thormiel* cald to *Fettipore*, ſuch time as *Radgee Ramgiend* Lord of *Bando* (a Province adjoyning to *Agra*, redundant onely in ſand and ſtones) by perſwaſion of *Radgee Bhyrmiel* preſents himſelfe to *Ecbar* at *Fettipore*, and inrolls his countrey as a member of the *Mogulls* Seigniory, by whoſe example many other petty *Gentile* Kings came and ſubmitted unto *Ecbar*, and yeerely (as a ſymbol of their love and acknowledgement of ſubjection) preſent him their daughters to bee his concubines; to the *Mogull* a gratefull tribute: and for their better ſatisfaction to court them in, at *Praije* (an 110 courſe from *Agra*, *Chryſoborca* in *Pliny*;) advances a triumphant pallace upon a promontory, where *Iemini* empries her ſelfe into *Ganges*; the materiall is hard ſtone, fram'd & polliſht with great beauty, & calls it *Elabaſſe*; in nothing more obſervable, then a deep dark cave, in which are preſerv'd (as holy relicks) divers deformed Pagotha's, rediculouſly ſuppoſed *Babba Adam*, *Mamma Evah*, *Seth*, *Enoſh* and *Methuſelah*, whom they affirme were created and lived here; and to whom (from all parts of *India*) reſort innumerable *Bannyans* for benediction: firſt purifying themſelves in *Ganges* (reputed holy, and no doubt excellent, for we find that a pint of *Ganges* water weighes leſſe by an ounce then any other water) and ſhaving off all haire as uncleane excrements, and without them meritorious: the whole, is ſurrounded with a triple wall; the firſt of quadrated red ſtones and higheſt; the inmoſt of white, retaining an Obeliske fifty cubits high, and as many under ground to make it durable; fixt there it may be by proud *Alexander*. In this (which many *Potan* Kings formerly in vaine attempted by reaſon of the rivers) the King ſpent a myriad and two hundred thouſand of roopees. Here alſo they ſhew a holy Tree, which many *Potan* Kings have ſought to eradicate and deſtroy, but never could prevaile in it. Neere *Elabaſſe* alſo is worth our ſeeing the ſtately Tombe which *Iangheer* built for his firſt wife (*Raja Maniſenghs* ſiſter) who poiſon'd her ſelfe upon the report of her ſonne *Sultan Guſhroes* rebellion. *Elabaſſe built.*

The *Mogulls* affaires ſucceeding thus fortunately, no clouds, no tumults appearing, *Ecbar* broaches new Chymeraes, and fancies the intire conqueſt of *Purop*, *Patan*, *Chormandel*, yea of all *Bengala* to the South; and to ſtretch his Empire North as farre as *Tartary*: to further which, he heares, that *Abdul-cawn*, ſonne and heire to *Skander-chan* King of *Maurenahar* (part of *Tartary*) was comming to *Fettipore* to viſit him; he prevents the moſt part of his journey, & meets him at *Lahore*; where, he was with much ceremony entertained, but after ſmall ſtay departed home againe. Newes being brought King *Achbar* that *Mirſa Sharoph* in *Badaxan* had beene miſerably abuſed by the *Ouzbeg Tattars*; the King reſolves their puniſhment: but as more conſiderable, bends towards *Orixa* that he might at once lord it over *Ganges*. At *Atteck* he orders his Army: to *Radjea Byrmiel* he gave one part, to *Iehan-cawn* another, to himſelfe the third: *Byrmiel* leads the

Van', and outſtripping the Army falls furiouſly upon the *Patanians*, who by th' incouragement of *Zel-Ally* receive them with no leſſe fury, but anſwer blow for blow, ſo long, ſo bravely, that *Byrmiel* is beaten downe with moſt part of his inconſiderate Army; *Ecbar* by ſuch as fled heares the tragedy, and inflam'd with deſire of conqueſt and revenge, haſtens upon them, and with ſuch order and force, that *Zel-Ally* and *Turkoſt* are diſcomfited, fifteene thouſand ſlaine, and *Bengala* ſubjected: the conqueſt of *Kandahor* is next recorded, for hearing of a great variance twixt the two Princes *Huſſan* and *Ruſtan*, (ſonnes of *Mirza Beyram* the *Kandahor* Governour) and the *Perſian*: he confederates with the two young men, and ſends *Chabeec-cawn* with five thouſand horſe, who at midnight are let in by the two brethren, and the Citty made a vaſſall of *Ecbars* greatneſſe: but in ſhort time *Abas* the *Perſian* King reducted it from the *Indian*. *Ecbars* Ambition growes endleſſe, ſo he can overcome he cares not how, nor where he conquers: for, hearing of the old King of *Maurenahars* death, hee covets to become his ſucceſſor. Firſt, to eſpie their ſtrength and winne black hearted fauters to his intentions, hee ſends, *Tzedder-cawn* and *Hackeem-cawn* to work it, who under pretence of comforting *Abdul-cawn* play their parts, and at the yeeres end returne well doctrinated: the great *Mogull* reſerves the practice for himſelfe, but perceiving *Caſſimeer* interpoſing and not under him, ſends *Ally Mirza* in Ambaſſie to *Iuſtoff-cawn* (a fearefull King) that if hee would with his ſonne forthwith come to *Lahore* and do homage to him, he ſhould re-accept his ſeniory and his beſt power at all times to defend him: if he would referre it to the chance of warre, he would dethrone, and make him a perpetuall ſlave, and his ſon a ſtranger. The *Caſmirian* King, affrighted at it, goes inſtantly to *Ecbar* and confirmes his vaſſalage; but *Iacob-cawn* his ſonne, not able any longer to diſſemble, flies home, and is ſo followed by ſuch as loved him, that he expells the *Indians* out of the Citty and is acknowledged King; but his Halcyon dayes are of ſmall continuance; for *Ecbar* ſtormes, and accilerates *Ally Mirza* and *Caſſem-cawn* with thirty thouſand horſe to fetter him; they chaſe him; not daring upon equall termes to combate it, he flyes to the high Mountaines of *Bimbery*, but *Caſſem-cawn*, directed by ſome natives, ſo hotly purſue, that they are Lords of thoſe hills, whence *Iacob* haſts to *Sirhenakar*, but there alſo they beleaguer him, whoſe ſtrength in men nor walls were ſufficient to repell the enemy, but in deſpight of both, is taken and manacled, yea, made to bend under the iron yoake of ſlaviſh bondage.

Caſſimer is part of that part of *Aſia*, of old call'd *Sogdian*. The North Pole is there raiſed 41 deg. nine min. from *Agra* three hundred; from *Surat*, three thouſand Engliſh miles diſtant: the Province in generall is mountainous barren, cold and windy. Her Metropolis *Shyrenaker* is three miles in compaſſe, watered by *Behat*, a river, which from *Caucaſus* after many glomerating dances increaſes *Indus*: nothing more obſervable than a lake (eight leagues thence) fifteen miles about, in center is a pretty Iſle, bearing a faire and pleaſant Palace, out of which is ſeene variety of ſports, fiſhing, hawking, rowing, &c.

This done, reſtleſſe *Ecbar* (a while deferring the conqueſt of *Bactria*) aimes

aymes at *Tutta* and all *Indus*; knowing how odious *Mirza Iehan* by reaſon of his tyrannie was to his inferiours, he ſends *Ganganna* with twelve thouſand men, and by Boat ſayling downe *Ravee* into *Indus*, ere long they arrive at *Tatta*, which for ſix moneths held out, but in the ſeventh the Tyrant yeelds it up, and is upon conditions entertain'd friendly, and by this all *Synde* to *Loore Bander* upon the Ocean, acknowledge *Ecbar* King of the Mogulls their head and Soveraigne.

Tutta or *Tatta* (till now, commanded by the *Raſhboot*) Eaſt from *Ieſſelmeer*, & Weſt frō *Buckor*, is one of the moſt celebrated Marts of *Indya*: from *Lahore* thirty dayes journey, but by *Indus* in leſſe attained. Vpon the Ocean ſhee has *Loure-Bander*, three eaſie dayes travell thence, obſervable in this, that ſuch ſhips as ride at anchor there, are not ſo gnawed and ſpoiled with wormes, as at *Swalley*, *Chaul*, *Dabul*, *Daman*, *Goah*, and other places. *Tutta.*

About this time *Nezamſhaw* the old King of *Decan*, paid Nature her utmoſt Tribute, and *Melec Amber* his ſonne is ſtated in his royall Throne and dignity: *Ecbar* is ſick till he attempt the conqueſt; to doe which he reſolves neither coſt nor toile ſhould hinder it; the enterpriſe more hopefull, for that a woman was rectrix of the Marches. *Ganganna* is choſen Generall, who with inſtructions and thirty thouſand horſe, from *Lohore* haſts to *Brampore*, where *Radgee Alychan* the Governour conjoynes five thouſand more, and after ſome moneths preparation ſet forward towards *Decan*. *Tziend Bieby*, daughter to the laſt King, heares of the Mogulls approach, and to reſiſt them fortifies *Amdanagar*, obtaining alſo ſome Forces from the Kings of *Viſiapore* and *Golcunda*, in all forty thouſand horſe, which ſhe commends to her Martiall Eunuch *Godgee Shubel*, who ſtayes for them upon the Confines, firſt combatting with *Ally Chawn*, *Mirza Gaſſem*, and halfe the Army; the *Pagans* enter pel-mel, without order, guided only by bravery & deſire of conqueſt: on both ſides were many ſlain; now one, then the other part growing victorious; ſo long, ſo couragiouſly, with ſuch emulation and fury the battell continued, that when *Apollo* (weary of ſo much bloodſhed) had hid his golden tramells in *Thetys* boſome, they ceaſed not but by *Cynthia's* pale candor renued the fight with ſuch alacrity, that of many yeares never was battell fought bravelier, in eighteene houres none knowing who were more victorious; till ſuch time as *Phœbus* ſparkling his flagrant beames againe in that Horizon, *Changanna* falls in with his Regiment, ſo freſh, ſo violent, that after three houres skirmiſh the Decans turn back, leaving their heroick Captaine *Godgee* ſlaine in the field. The Mogulls follow the chaſe fifteene miles, but the Princeſſe *Baby* charges them with freſh troopes, cauſing them retreat to *Brampore* till a ſecond ſeaſon. *Ecbar*, the great Mogull has notice of their ſucceſſe, and to accilerate another triall, intreats *Sha Morad* his beloved ſonne to levie fifteene thouſand horſe, and from *Brampore* with the other Forces to ſpoile or conquer thoſe meridionall Provinces: merrily the youthfull Prince advances thitherward, but during his ſtay in *Brampore* grew ſo exceſſively venerious and drunken, that his radicall vigour became ſpent, his lungs conſum'd, and death the period of his conſumption. His ſudden farwell ſtruck the Army with ſuch amazement, that many Vmbraves (to avoyd the ſuſpitious fury of his Father) fled, nor caring to inhume the carcaſſe: *Ecbar* heares it, ſweares

A.D. 1593.
A.H. 973.

Suddē death of Prince Morad.

they had poyſon'd him, and vowes requitall: his Chancellor (the Princes Schoolemaſter) *Abdul Fazel* is ſent, and (finding the dead Prince his owne conſumer) aſſembles *Ganganna*, *Inſtoffchan*, *Tzadok-Mamet-Chan*, *Mirza Tzarok*, and ſuch Vmbraves as were at hand, affords them comfort, and revokes ſuch as had fled, ſatisfies *Echar* whoſe was the fault, undertakes the Princes charge (after hee had ſent his carcaſſe to *Delly* there to be buried) and in ſmall time ſubdues the Provinces of *Chandys* or *Sanda*, *Berar*, and many other wealthy places: by letters he acquaints the King, & deſires him to forſake *Lohore* a while (having ſpent twelve Winters & Summers there) and come to *Agra*, hoping in ſmall time to ſubject *Decan*, *Gulcunda* (by the Perſians call'd *Hydraban*) *Viſiapore* and other parts of *India* to his Empire.

*A.D.*1595. *A.Heg.*975 *Echar*, orders his ſonne *Selym* to chaſtiſe with fifteene thouſand horſe, *Radjea Rana Mardout*, ſucceſſour to King *Porus*, and of all the *Radgees* moſt powerfull and excellent, his rebellion excepted: *Tzebber Chan* followes him with five thouſand horſe, *Sha-Cooligan Mharem* with three thouſand; *Radgee Shagenat* with three thouſand; and other Vmbraves and Mancebdars with other Forces, which digeſted, the great Mogull, for *Agra* leaves *Lahore* the better to receive intelligences.

Lahore. LAHORE, (a Citie both vaſt and famous) is competitor for the Title of *Metropolis* with *Agra*; but for circuit and bravery much more excellent: the pole Artick is there advanced 32 degrees 15 minutes: the ayre for eight moneths pure and reſtorative; the ſtreets graceſull and pav'd; moſt are cleanſed and refreſhed by the river *Ravee*, which from the *Caſſmyrian* or *Caſpiryan* mountaines ſtreames moſt pleaſantly to this Citie, and after a ſtately flux of three thouſand Engliſh miles, deepe enough for Juncks of threeſcore Tun, by *Tutta* flowes into *Indus*, and with her neere *Diul* at 23 degrees 15 minutes lodges in the Ocean. In *Lahore* are many things obſervable; Pallaces, Moſques, Hummums or Sudatories, Tancks, Gardens, &c. The Caſtle is large, ſtrong, uniforme, pleaſant, and bravely ſeated; of ſtone, white, hard, and poliſhed; arm'd with twelve Poſterns, three of which reſpect the Towne, the reſt the Country: within, a Palace ſweet and lovely, entred by two gates and Courts; the laſt pointing out two wayes; one, to the Kings *Durbar* and *Iarneo* (where hee daily ſhewes himſelfe unto his people) the other to the *Devon-Kawn* or great Hall (where every eve from eight to eleven he diſcourſes with his Vmbraves:) On the wall are pictur'd ſundry ſtories and paſtimes. viz. *Iangheer* (otherwiſe call'd *Sha Selym*) croſſegd upon a rich carpet, under a ſtately Throne or State, his ſonnes *Perwees* on the right hand with *Curroon* and *Tymoret*, his brothers, *D'han-Shaw*, and *Sha Morad*; about him *Emirza Sheriff*, *Can Aſoms* elder brother, of ſuch wealth and pride, that having above a hundred Concubines, he clad them daily, and each night tearing them off, buried them in the ground where they rotted, *Mirza Ruſtan* (once King of *Candahor*,) *Can Channa*, *Rajea Maniſengh*, *Can Aſam*, *Aſaph Chan*, and *Radgee Iugonath* (at whoſe death, his wives, ſiſter, Nephew, and ſeven other friends burnt themſelves with him for complement ſake in the fire:) And on the left hand, *Rajea Bouſing* fly-skarer, *Rajea Randas* ſword-bearer, *Mocrib-Chan* Paraſite, *Radjea Rodorow* rebell, *Radgees Ranſingh*, *Manſingh*, *Berſingh*, & *Boſſou*, &c. In another *Goozelchan* (and neere the former) is painted the

the Mogull, under a ſtate croſſegd: upon the dores the Images of the Crucifix,& of the bleſſed virgin Mother. In another,the Kings Progenitors, of whom,*Babur*, & thirty Nobles in the habit of Pilgrim Kalenders,&c The Province wherein *Labore* is ſeated is called *Pangab*,or rather from the Perſian word *Panch-ob* or five waters, watered with *Ravee*,*Behat*, *Ob-Chan*,*Wihy*, and *Synde* or *Sindar* (increaſed by *Paddar* and *Damiadee*,) by *Ptolomy* and old *Hydrographers*, call'd *Aceſines*, *Cophys*, *Hidaſpes*, *Zaradras*,and *Rhuadeb* or *Hiſpalis*. In a word, no Province of *Indya* out-vyes it for pleaſure, and riches, nor any part of the Eaſt for a continued ſhade of Aſhy trees from hence to *Agra* five hundred miles diſtance, whoſe ſpreading growth and verdure lenifie the ſcorching flames of *Titans* motion, each eight miles a faire and convenient *Saray* or Lodge built for Travellers to repoſe in: To our ſtory:

Ecbar, now at *Agra*, reſolves in perſon to proſecute the warres in *Decan*. *Anno* 1597. of the *Heg.* 977, he ſets out towards *Brampore*, but (contrary to his expectation) ſo ſoone as he had paſt the river *Nerehede*, hee perceives *Badurſha*, a couragious *Radgee* to fortifie *Haſſer* a ſtrong Caſtle againſt him: the Mogul likes not to leave ſo violent an Enemy behind him,but reſolves to take it by force or famine. *Haſſer*, is three Caſtles in one, *Chotzan* and *Commerghar*, the laſt,mounted high, and ſo defended by Nature as is made impregnable: to force it is impoſſible, therefore *Ecbar* reſolves to famiſh them, and halfe a yeere to that end he ſits afore it, which the *Radgee* within,ſeeing,repents his folly,and upon requeſt to have life and goods (granted him) reſignes,and followes the Camp or Leskar which goes on joyfully,till ſuch time as newes is brought,how *Sha-Selym* and *Tzebhaer-Cawn* with the reſidue afore-named, going againſt *Radgea Rana Mardout*, in *Aſſmeer*, *Tzebhaer* dies (of poyſon ſome thought) which alters the Princes progreſſe, for he forthwith ſeizes upon *Tzebhaers* treaſure (amounting to a crow or ten lack of roopes) & therewith purchaſes the mercenary affection of ſo many ſouldiers, that, to *Agra* he returnes reſolved to thruſt his Father out of his Throne and Empire. *Ecbar*, is ſo amated with this unlucky rebellion,that what with feare of his ſonnes popularity, and what to leave *Decan* unconquered, his heart palpetates,he droopes and becomes hateſull to his owne imaginations; till *Abdul Gazel* rouſes him, and by infuſing wholſome encouragement, not onely revives, but exaſperates his revenge to an immediate action: whereupon, turning his back of *Amnadagar*, with halfe his Army,(his ſonne *Sha D'haen*, *Abdul Fezel*, *Chan-Channa*, *Badur Shaw*, and other Vmbraves proſecuting *Decan*) hee ſpeeds towards *Agra*, whither *Shaw-Selym* got before him in hope to ranſack his treaſury, but miſſing his ayme, marches back by *Rahen* and *Annewar*, and at twelve dayes end came to *El-Habaſſe*, having already ſubjected *Bahaer*, *Syanpore*, *Chalpy*, *Lacknoo*, *Mekpore*, *Chera*, *Gaſtanpore*, *Ghanoots*, *Cherſam*, *Berage*, and other Townes and Provinces: in all, putting Captains of his owne chooſing. The King, now at *Agra* is ſenſible of his ſonnes conſpiracie, and wiſhes all were well againe; his letters firſt attempt it, diſcovering the ſhame and danger he was in, the curſe of *Mahomet*, and deprivation of birth-right,promiſing pardon, with ſuch perſwaſions,of ſmall force with *Shaw-Selym*, who doating upon his owne exorbitancies,derides the Meſſenger,and ere long ore-runnes the

Haſſer.

The Prince rebells.

Empire

Empire to *Bengala*, hoping (but in vaine) the Viceroy there, *Radgee Manſing* would ſide with him.

In this interim, his other ſonne, Prince *D'haen* or *D'haenyel* with his Vmbraves and Army enter *Decan*, & come firſt to *Gandetzin* a Caſtle, in the ſcite favoured by Nature, and by Art of man made impregnable. Herein, the diſtreſſed Lady with all her Nobles and force had pent themſelves, ſtored with victualls for two yeares ſiege, and provided of all ſorts of warlique inſtruments. Notwithſtanding all which (the dice of Warre and Fate ſo ordering it) in the ſeventh moneth they forced it, depriving many of their lives, all of their wealth and liberty. Madam *Bebey* only, rather than ſuffer any indignity, choſe to give her ſelfe (by poyſon) the period of miſery. But her Magazein of gold and ſilver came to the Conquerour, who giving that in charge to *Abdul Gazel* and *Chanchanna*, the Caſtle he truſted to *Godgee Byckmirz*, and without oppoſall reconquering the Counties *Berar* and *Gandes*, receiving ſome acknowledgement from the faint-hearted Kings of *Gulcunda* and *Viſiapore*, loaden with triumph and joy he returnes to *Brampore* moſt victorious.

Brampore. BRAMPORE, (or *Barampur*,) *Baramatis* in *Ptolomy*; or *Bracman-pore* as my notion prompts me; of old & at this day a Seminary of *Bramans*, *Iogues*, *Calans* or *Gimnoſophs*, whoſe Academy (about this place) is recorded by *Porphyrius* and *Ptolomy*; is in Artick elevation twenty eight degr. three min. From *Surat*, Eaſt, two hundred and twenty miles: from *Aſmer* foure hundred and twenty: from *Agray* one thouſand; the Province is, *Chandiſh* or *Sanda*, where watered by *Tapee* or *Tynde* (the river at *Surat*) it becomes fruitfull and pleaſant; elſewhere, barren, unwholſome, ſcortching, ſandy and pernitious: the Citty is low and in an unhealthy plaine: very ſpatious, but by *Bannyans* moſt inhabited: the ſtreets are many and narrow; the houſes not high and but meanly beautifull; at the North Eaſt end it has a Caſtle (upon the flood) large and defenſive; in the river, an artificiall Elephant ſo skilfully ſhaped, that by the *Bannyans* 'tis adored, & by others admired: in times paſt, here reſided the *Decan* Kings, but by the *Mogul* now beaten from it. *Chan-Channa's* gardens, and water deviſes calld *Loll-baut* two courſes thence, are worthy a Travellers commendation.

Ecbar is no ſooner poſſeſt how fortunately his ſonne *Danyel* proceeds Southward, but *Godgee Iehan* preſents him a penetentiall letter from *Sha Selim* his rebellious ſonne in the contrary quarter. After a little ſtay, hee returnes with the *Mogulls* anſwer, wherein was his aſſured pardon, ſo hee would diſmiſſe his Army and aske forgiveneſſe. His ungratious ſonne, returnes this deriding reply, that having an Army of ſeventy thouſand horſe and many brave men at armes, to moſt of which he had given moneys and command; upon condition he would ratifie it, and in no ſort imagine them rebells or conſpirators, he was ready to obey; if not, he would take his owne courſes. *Ecbar* reſends him a tart meſſage; and *Selim* to demonſtate his neglect and boldneſſe, poſts to *Elabaſſe*, where he commands all ſorts of Coine, of gold, ſilver, and braſſe to be ſtamp't with his owne name and motto; yea, to vexe the old man more, affrights *Anarkala* his fathers wife whom he ſirnamed *Pomegranad*, and ſent him of his new ſtampt mony; a crime ſo ſtrange, ſo audaciouſly odious, that the inraged Father curſes him,

him, vowes reward, and with ſpeed acquaints his Chancellour *Abdul Fazel* with it, who firſt moderates his Maſters paſſion, and then with all convenient haſte (accompanied with three hundred horſe) followes the poſt to do ſome ſervice, but *Sha Shelim*, (having intelligence how all this paſſed) deſirous to anticipate ſo ſure an enemy, he writes to *Radgee Berſingh* (Lord of *Soor*) thorow whoſe countrey hee needs muſt paſſe, promiſing him a gratuity and the command of five thouſand horſe ſo hee would lay in wait for *Abdul* and ſend him his head: the *Radgee* promiſes his beſt performance, and with a thouſand horſe and three thouſand foot, lurks neere *Gwaler*, and ſuch time poore *Abdul Fazel* (ſuſpectleſſe of any villany) paſſes by, *Radgee* falls upon him, and notwithſtanding the great advantage he had, for three houres the fight was hotly continued, but ore-preſſing them with men and troops in the end, his company were moſt part ſlaine, and *Abdul* himſelfe (after twelve deep wounds) taken and beheaded; *Selim* receives it joyfully, but *Ecbar*, who loved him deerly becomes ſo paſſionate and ſorrowfull, that for three dayes he conceald himſelfe and would not a long time after be comforted: but (like waves) ſee another horror afflicting him, newes of his other ſonne, *Sha Danyel*, kild in the ſame Citty, of the ſame diſeaſe, *Morad* was formerly; hereat, he afflicts his decaying body immeaſurably, cryes and ſighes, and vowes upon *Chanchanna*, revenge for not better regarding him, who comes to purge himſelfe, but for ſome time is not admitted to *Ecbars* preſence, till by mediation of others; and ſo returnes to *Decan*, with an augmentation of power and dignity. But the ſorrow hee ſuffers in his rebellious ſonne cooles his courage and inflames his paſſion: ſome way he muſt tread to bring home or deſtroy him by perſwaſion or warre; but feares both: his ſonne is ſo hardned and ſafegarded, ſomewhat he muſt doe; and therefore firſt (as a King) he rides againſt him with thirty thouſand horſe, but by his mothers death is recalled; whoſe body when he had moſt ſumptuouſly interred in *Delly* in King *Homayon* her husbands Sepulcher, he reſolves to proceed againſt *Sha Selym*, but his minde alters; hee feares his ſonne's ſingular courage and way in fight; and (as a Father) tries once more, what perſwaſion can operate; he dictates a pathetique letter mixt of love and anger, reproving, perſwading, diſwading, promiſing pardon, and puts him in mind he was or ſhould be at leaſt his joy and comfort, he had no mo ſonnes nor grand children; *Myrad Zedda* (once the Princes Tutor or Schoolemaſter) carries it, who ſo forceably penetrates the yeelding conceits and nature of *Sha Selym*, that, forthwith taking *Perwees* his little ſonne along) he leaves *Halabaſſa*, paſſes *Semena*, and after two dayes more (the Wizard allowing the day fortunate) with all his Umbraves he arrives in *Agray*, and by *Mortoza-Kawn* is brought to *Ecbars* preſence, then in the Guzel Chan; who bluſhing to eye him ſo, leads him into the Mahael (or private lodging) where (forgetting his promiſe) remembring the dances *Selym* had led him, into ſuch a rage that rapt him, that, after he had flasht terrour into his heart, by the ſparkling fury of his eyes, and thunder ſtruck him, with a ſtorme of mighty words, with his fiſt he ſtruck him ſo hard ſo oft upon the mouth, that *Selym* throwing himſelfe down, requeſts his Father at once to puniſh him, ſhowes him his breſt, the ſword and hand ready to it. But *Ecbar* by this ſurfetting of choller intends no ſuch ſacrifice,

The Prince ſubmits.

criſice, but commanding him to ariſe, derides him and termes him Aſſe and Foole, that commanding ſeventy thouſand able men, would ſo doltiſhly forſake them to truſt the ſugred and deceitfull promiſes of a reconciled Enemie. That ſaid, he brings him forth againe, and ſends him back to priſon, giving all the Vmbraves his aſſociates like welcome, *Radgee Batſo* excepted, who (wiſer than the reſt) eſcaped. By this impriſonment, *Sha Selym* contrary to his cuſtome abſtaines foure & twenty houres from *Opium*, which next day *Ecbar* himſelfe gave him; and the third day by interceſſion of his Ladyes and Concubines, is freed and ſent to his owne home, where he behav'd himſelfe very orderly, in princely ſort each day viſiting *Ecbar*, till by ſome old mens malitious ſurmiſes, he is reſtrain'd againe and the Mogull exaſperated. But the folly of his unnaturall and ill grounded rancour is not deſtinate againſt that object, the jealouſie of his braine throwing it upon *Mirza Gaſhaw* (the Viceroy of *Tutta's* ſonne) for ſpeaking one word, by *Ecbar* ill taken and interpreted. No recantation will ſatisfie, his life muſt pay it, the Kings Phyſitian is commanded to prepare two Pills of like ſhape but contrary operation, *Gaſhaw* is truſted with them, and brings them *Ecbar*, who (imagining by a private mark hee knew the right one) bids *Gaſha* ſwallow one and himſelfe the other. *Gaſha* ignorant of any deceit by chance devoures the beſt, and *Ecbar* is poyſoned; too ſoone, too late the miſerable Mogul perceives his miſchance, repents his choller, and (for ſhame concealing the cauſe) after foureteene dayes violent torment and trialls to expell the poyſon, yeelds up his ghoſt; and having victoriouſly reigned five and twenty yeares, in the 73 yeare of his age is by all his Umbraves with all poſſible ſtate and ſolemnity in *Tzekander* three courſe from *Agra* in a new begun Monument, buried: and *Sha Selym* (though a while reſiſted by *Radgee Manſingh* and *Chan Aſem*, who in vain endeavoured to make his ſonne *Cuſhroo* Mogull, nominated by *Ecbar* as they alledged) with ſuch ceremony as was requiſite is crowned by name of *Iangheer*, King. In the yeare of our Lord God 1604. and of *Mahomet* 984.

The great Mogul poyſons himſelf.

Sha-Selym *crowned great Mogull.*

We are now to preſent you upon the Aſiatique ſtage, various Scænes compos'd of a miſcelany of ſubjects, excellent and remarkable.

A.D. 1604. *A.H.* 984. *Iangheer* (ſo now we call him) by mediation of *Morteza Chan*, *Cooly Mametchan* and others, receives *Sultan Coſhroe* (or *Guſhrow*) his late competitor (and ſonne) into favour: and (to begin his greatneſſe in the good will of his people) receives *Cham Aſem* and *Radgee* into grace againe. But *Cuſhrooe* (ſtruck by his own guilt) ſuſpects his pardon counterfeit, and entreats by letter *Huſſanbeg* (Viceroy of *Cabul*) his old friend, to meet him neere *Fettypore* with ſome Forces, that by his love and care he might fly away, aſſured if he ſtay'd long at Court, of death or blinding: by his Zantell the letter is ſpeedily delivered him, who as readily obeyes the diſconſolate Prince with three thouſand horſe poſting to *Achbar-pore* (from *Agra* foure and twenty courſes) whither the Prince (eſcaping in the twy-light from Court) comes, follow'd by five hundred young Gallants, and altogether haſten towards *Lahore*. *Iangheer* has immediate notice of his ſonnes flight, and reſenting how dangerous it might prove, charges *Godgee Melec Alljbeg*, Captaine of the Guard, with ſuch force as was about him to purſue *Cuſhroo* and bring him back, for which he ſhould want no acknowledgement. The

Cutwall

Cutwall, with three hundred horſe, rides after him, and *Mortaza-Chan* with fifteene hundred horſe, all night poſts after *Godgee*; yea after both, *Iangheer* himſelfe (perſwaded to it by *Mirza Vmbrave*) with fifty Elephants and eight thouſand men: ſo that the poore Prince was every way purſued, yet ſuch was the haſte *Haſſanbeg* made afore them, that none of the three came neere him by fifteene courſes, (yea though all the way they ſpoiled the Villages, and made havock of all they could prey upon) and in the ninth day attain'd *Lahore*; but intending to enter the Caſtle, are kept out by *Ebrahim Chan* the Governour (premoniſht of the Princes flight) and which was worſe, by *Sayet Chan* (three courſe from the Citie, and in his way to *Bange* the place of his government, making as if hee would joyne with him, upon the river is impriſoned; but by bribe eſcaping returnes to *Huſſan*, and receiving there a guilded bait) brought by *Zalaladen Haſſen*, that the King paſſing by all offences, had aſſigned him the Provinces of *Cabul* and *Banaſoed*; with which ſeeming not contented, deſires the addition of *Zerhynd*, all being but to dally and allure his ſtay till *Iangheer* came to catch him. Yet, the Prince is not ſo ſimple, but that hee diſcovers his Fathers ſubtilties, ſo that after three weekes vaine attempt to ſack the Caſtle, he forſakes the Citie, and with twenty thouſand horſe moves back againe, with a full determination to bid *Iangheer* battell. It happened, that hee pitcht one night, where *Mortoſa-Kawn* with ſix hundred horſe (hearing of *Guſhrooes* comming) was ambuſhed; without any parlee, *Mortoſa* falls upon him, but ſuch was the premeditated care *Huſſan* had of the place and fight, that in two houres ſpace their Enemies were ſhrewdly beaten, and *Sha-Chelyal* the Captaine, ſlaine; ſo that had not *Godgee Meleck* with the Kings ſtandard entred, proclaiming with great out-cries that the great Mogull was at hand, the Kings ſide had wholly periſhed: but of ſuch terrour was the Kings approach (paſt *Sultanpore*) that *Abdul Rajea* the Princes Enſigne-bearer moſt baſely threw it away and fled; and by his daſtardly example all the Army, moſt of them being by the ruſtick time-ſerving people chaſt and knockt downe, and all the baggage ſeized on. The King in memory of this deliverance and victory erects there, at *Tziekerry i.e.* a place of hunting, a ſtately Caſtle, and new names the place (which I have formerly deſcribed) *Fettipore*, that is, a Paradiſe. *Fettipore*, if the water had bin good, by this time had triumphed over all the Cities in *Indya*: 'tis wall'd about, and to the N.N.W. diſcovers a lake or fiſh-pond five miles over. The N.E. has a faire Buzzar five hundred paces long, and well paved, built on all ſides with pleaſant Manſions: at one end is the Moguls houſe, and a *Mohol* moſt excellently framed: the other ſide is glorious in a Moſque aſcended by thirty ſteps barr'd with a brave gate, in all ſo obſervable, that it is ſcarce equall'd throughout *Indya*: the top is full of Piramyds, the court within ſix times bigger than the *Royall Exchange* in *London*, ſingularly paved with free ſtone, the Iles are large and paved, the columns of one ſtone high & beautifull, and affronting this gate is a moſt ſumptuous Monument, covered with paint and Oyſter pearle ſhells, proud in the Kalender there buried. The miſerable Prince (accompanied with *Haſſenbeg*, *Abdul-Radgee*, and *Chan Badaſhaw*) ſcarce lookes behind him till they attaine *Lahore*, where *Radgee* ſtayes; but *Sultan Guſhroo* with *Badaſha* croſſe the *Ravee*, and labour

Fettipore.

to arrive with ſafety at *Rantor* a Caſtle inexpugnable: but bad fortune followes them; for, paſſing the river *Trenob*, by the trecherous watermen they are brought into the power of *Caſſem-chawns* ſonnes (then beſieging the Caſtle) who without delay & mercy ſpeedily convay them to *Iangheer*, by that time paſt *Latir* a floud ſeven dayes travell thence. The King overjoyed with this good hap, returns to *Lahore*, and by the way puts to death many Vmbraves the Princes followers. The Prince was committed to the cuſtody of *Zemanaebeg* (called after, *Mahobet-chan*, *i. e.* beloved Lord;) *Haſſenbeg*, *Bedaſha*, and *Abdul Radgee* are firſt publiquely diſgrac't, and then impriſoned.

Whether ſome Noblemen reputed *Iangheer* tyrannicall, or that they thought *Guſhroo* had better title to the Empire, or that meere envie cauſed it, is uncertaine; but one of theſe ſo wrought, that one night ſome prime men of quality watching the Prince, agreed upon a conſpiracie to take away the Mogulls life upon the high mountaines as he paſſed to *Cabul*, and to place *Guſhroo* in his roome; the Traytors were *Mirza Cherieff* (brother of *Aſſaph-chan*) *Mirza Mouradyn* his Cozen, *Mirza Petulla*, *Mirza Shafſenbeg*, *Hollabeg*, and *Murdoph-chan*. *Iangheer* ſuſpecting no treachery paſſes on, but by good fortune is ſo attended, that they could by no meanes effect their villany. In the interim, *Ethaman Doulet* the Treaſurer is accus'd by one of his ſlaves to have converted to his owne uſe, and for th'incouragement of Traytors, 500000 roopees out of the Mogulls Treaſury; that, and the newes of *Cheer Affenchan* (*Ethaman Doulets* ſonne in law) his trecherous murther of *Cotopdy Mamet-chan Goga* (Lieutenant of *Bengala* neere *Radgee Mahal*, (albeit *Affenchaun* the Turk therefore was alſo ſlaine by *Geſſadine* and *Kiſſwer-Chawn*, brother and ſonne to the Lieutenant, his Mother and Wife moſt baſely abuſed) yet theſe reflected ſo much upon *Doulet*, that he is not only put from his place, but alſo his eſtate confiſcated and himſelfe in *Dianet-Chans* houſe, to his owne great griefe and the aſtoniſhment of all *Induſtan*, impriſoned.

But greater was *Iangheers* feare and choler, when by the open and reſolute defiance of *Godgee Vebes* hee is acquainted with the late named conſpiracie, by men of power, ſuch as he never injured, and as had relation to be neere him in all occaſions; he is much confounded at it, but by *Myrza Vmbraves* advice, throwes off all abject feare, and without more diſpute or delay commands them all to execution, onely *Ethaman Daulet* at the requeſt of his Keeper is pardoned (upon promiſe of 200000 roopees to the King and him for his life) but led back to priſon moſt diſgracefully. After which, he returnes (from *Cabul*) unto *Lahore*, and in the way remembring the danger he had eſcaped, and that *Guſhroo* his ſonne was partly cauſer, he commands his ſonnes eyes by juice of Aeck to be forfetted, but the poyſon is more mercifull, leaving one eye a little illuminated. *Chan Aſem* alſo (*Guſhroo's* Father in law) is clad in loathſome raggs and brought into the *Guzelchan*, where every Vmbrave is commanded to ſpet in his beard and face, is then fetterd, manacled, and led to priſon, where two full yeares he remained, till by mediation of his wives he is delivered.

This yeare *anno* 1609 *Currown* and other of his friends prevailed with the King that (to make his way the eaſier to the Crowne) his kinſmen

Sha Selims

Sha-Selims brothers ſonnes might be Chriſtned: which accordingly was done in *Agra* and not without ſolemnity. The Jeſuits named them *Philippo*, *Carlo*, and *Henrico*: moſt men thought them undone, but God knows they were bettered. That yeare alſo they baptiſed another Grandſon of *Echars* by name of *Don Edoard*. This yeare 1019. and of our account 1609. *Mirza Onbrave* became apoplectique, and made incapable of his office: *T'zalamchan* alſo in *Cotopdy's* place is made Viceroy of *Bengala*, and commanded to ſend up as priſoners, *Aſſen-chans* family; which hee did accordingly. In the way, the young Widdow *Meher-Metzia* (*Daulets* daughter and ſiſter to *Aſſeph-chan*) was affronted by a Wizard who told her many ſtories of her inſuing greatneſſe, which after hapned: for they were no ſooner arriv'd at *Agray* (whither *Iangheer* was alſo come) but are moſt kindly welcomed by *Rockya Sultanna* the mother Queene: and, one day being led into the Mahal with her little Girle, *Iangheer* accidentally lifts up her vayle, and diſcovers ſo rare and forceable a beauty, that thenceforward ſhe is the ſum of all he contemplates: hee ſtudies now how to advance *Doulet* her dejected Father, the better to ingratiate himſelfe into the affection of his faire Goddeſſe; hee forgets his ſtate, and privatly each eve paſſes by boat to *Ethaman Doulets* houſe, and all night conſumes himſelfe and pretious time in wanton lookes and amorous dalliances: but to enjoy her everlaſtingly, at length commands *Godzee Abdul Hoſſen* to requeſt *Dawlets* good will in his daughter, for hee meant to marry her; *Hoſſen* admires it, and layes before him the indignity he offers ſo great a Majeſty; but *Iangheer* (now *Cupids* ſlave) is deafe and blind; in choller bids him goe, or ſtay eternally. He ſpeeds away and uſes ſmall perſwaſions: for *Ethaman Dawlet* (by this miracle rapt from his diſcontented Orbe) after ſome profeſſion of his baſeneſſe, condiſcends: and *Meher Metſya* is forthwith eſpouſed with all ſolemnity, her name changed into *Nourſha begem* (or *Nor-mahal*) *i.e.* light or glory of the Court, her Father is advanced above all other Umbraves, her brother *Aſſaph-chan* and moſt of her generation with th'addition of honors, wealth, or command exceedingly graced and eſtabliſhed: and in this ſun-ſhine of happineſſe and content *Iangheer* ſpends ſome yeares without regarding ought ſave *Cupids* Currantoes.

Anno 1610. of the *Hegira* 990. and the ſixth yeare of his raigne, *Sultan Sherryar* the Prince (under tutorſhip of *Morteſa-chan*) is ſent Viceroy to *Guzurat*. *Chan-Iehan* to *Brampore*; and *Mahobet-chan* with an Army againſt *Radgee Rana*, or *Rabanna* of *Mandou*, at that inſtant time rebellious: the Country alſo of *Radjea Cottz* (a branch of *Bengala*) was that yeare ſubjected under the Imperiall Crowne of *Induſtan*, by *Tzalamchan* a warie Captaine: during which, *Mahobet-chan* (by that time in *Ranaes* Provinces) goes on victoriouſly, and forces many Holds and Caſtles from thoſe indomitable Indyans, but (by envie of ſome at Court) is call'd home in the beſt of his endeavours, and *Abdul-chan* made Generall of his Company: this alteration did not much alter the eſtate of the Army, for he proſecutes *Rana* with no leſſe haſt and fury, in concluſion urging him to a ſet battell at *Siſſ-meer*, where he got the better, chaſing *Radgee* to *Oudepore* and *Pormandell*, killing many of his men, inriching themſelves with abundance of ſpoile and Captives, and after much toyle and ſome loſſe, ſackt *Syavend* (*Rana's*

A.M. 5580
A.D. 1610
A. Heg. 990

(*Rana's* ſtrongeſt Caſtle) till then judg'd impregnable; wherein they had
*A.M.*5580. ſtore of warlike proviſion, and many valuable pagods or devils, which for
*A.D.*1610. above 1000 yeares had ſtood there ſuperſtitiouſly adored; theſe the Ma-
*A.Heg.*990. hometans burnt, and in place of them, reared a ſtupendious Moſque or Fabrique of Idolatry. *Abdul-Cawn* ſo fortunatly ordred the warre againſt *Rana*, that *Iangheer* the great Mogull ſends him thanks, and deſires him to live a while in *Guſarat*, by all poſſible meanes not onely to curb, but extirpate that raſcall race of *Coolyes* and *Bielſgrates* that ſo unjuſtly and theeviſhly robd the *Caffilaes* and lived upon honeſt paſſengers: he failes not in that command, for with fifteene thouſand horſe hee ſearches and purſues them in all places where he knew they lurked, and after many petty encounters tooke *Eder* their retreating place (70 courſe from *Amadavad*) yea fell upon them ſuch time as they were all united, & put them to flight, ſlew halfe their company together with *Lael-Cooly* their Generall, whoſe head he ſent to *Amadabat*, and commanded (as a memoriall of his victory, and to the terrour of all ſuch Rebels) that it ſhould be ſet upon a pinacle.

Cawn-Iehan (during theſe broiles) wayting all occaſions of conqueſt in *Decan*, by diſcord and envie of ſome Umbraves in the Army, finds his ſucceſſe worſe and worſe againſt *Melec Amber*. He knowes no remedy without acquainting the Mogull, and entreating one of his ſonnes to come thither, by whoſe greatneſſe the Army might be better ordered. After ſome conſideration, he ſends *Sultan Perwees* and *Radjea Ramdas* who from *Brampore* ſends *Chan Iehan*, *Radgee Ramdas*, and *Manſingh* with an Army to *Bellagate*, where they ſend defiance to *Melec*, and ere long expect him: but *Iangheer* fearing the forces of *Decan* ſpeeds *Chan Aſem* with foure thouſand men more, and removes his Leſcar to *Aſmeer*, a place convenient for hunting: *Chan Aſem* is no ſooner come to *Brampore*, but entreats *Ganganna* (Lieutenant of *Khoor*) to joyne with him, and ſo haſtens towards *Bellaguate*, then in all 100000 men, 600 Elephants, and 12000 Camells, yea of ſuch fame, grew this expedition, that ere they departed *Cuncam* they were 600000. With theſe huge Troops, *Abdul-chan* penetrates into the heart of *Decan:* no reſiſtance is made by men in field, Town, or Cittadells, ſo that in *Beder*, *Aurdenagar*, *Gentfro* and as farre as *Kerchy* (the ſeat Royall) they marcht victoriouſly; burning, ſpoiling, and impriſoning; Villages, Temples, and Inhabitants not to be counted. The *Decan* King (ſtruck with feare & aſtoniſht at their numbers) flies too and fro, nor reſting any where, till he came to *Daultabat*, (ten miles from *Kerky*) a Caſtle reputed impregnable. Some ſmall skirmiſhes and ambuſcadoes fell upon the Indyans, but to ſmall purpoſe, ſo that *Melec Amber* conſults by ſome deceitfull policie to doe, what by force hee dared not adventure at, (albeit *Mamet Lary* and *Wackhyl Adel-chan* were new come to ayd him with above 20 thouſand horſe, and ſome expert infantery) hee writes counterfeit letters, directed from ſome *Radgees* about *Iangheers* Court, containing a private certainty of the Moguls death, and of *Curroons* advancement; theſe he gives in charge to a crafty Bannyan, who circling as if hee came from *Agray*, is impriſon'd as a ſpy, his letters read, and with their lying contents ſo aſtoniſhed, that without more conſultation (giving credit to them) they divide the Army, quit all ſuch places where they had placed Garriſons, and

with

with confuſed haſte ſpeed home, each Captaine to his owne command and place of reſidence; *Sultan Perwees* to *Brampore*, *Abdulchan* to *Surrat*, and *Chan Aſem* towards *Agra*, giving *Amber* eaſie re-admittance to al his Towns and Caſtles; which otherwiſe, without long warre, much hazard and vaſt expence would hardly have bin recovered. But ſo ſoone as *Iangheer* had intelligence of that their levity, he rages, & is halfe mad with anger, threatning them all with puniſhment, and commanding *Mahobet Chan* to goe Governor to *Brampore*: and ſuch was the incredible haſte and good luck he had and uſed, hee ſubjects *Berar*, and devaſtates the *Decan* Empire unto *Rerky* returning triumphant and ſatiate for *Melecks* treachery: by which, *Iangheer* is partly pacified, but more, when (by *Curroons* intreaty, having firſt by many battels and purſuits tyred him) *Rana Radjea* preſents himſelfe, his ſonne, and many gifts, amongſt which an Elephant valued at 100000 roopees, ſubmitting all he had, by *Iangheer* to be diſpoſed of, who embraces him with all affection, and offers his ſonne his daughter, and returnes him the government of *Pormandel*, *Oodepore*, and other places; but ſoone after, (whether for griefe he had ſubmitted, or ſome other cauſe) hee died, and with much ceremony amongſt his noble progenitors, is buried. Rana Radgea *dies.*

Iangheer, having conſumed eighteene moneths in eaſe and pleaſure at *Mandou*, departs, & comes to *Amadavad*, where he diſcharged *Abdul-chan*, and ordaines him Viceroy of *Calpi* and *Khoor*: and after 12 moneths paſtime and luxury there, returnes to *Agray*: *Anno* 994. and of our account 1614. That yeare, *Chabeeg*, Governour of *Chandahar* was diſplac't (by reaſon of his age) and *Bader-chan* there placed. *Tzediat-chan* alſo is ſent to ſucceed *Tzalam-chawn* in *Bengala*, but at that time *Ozman-chan* a Patanian with a mighty Army beſieging *Daeck* (the Metropolis:) hee and *Ethaman-chawn* with fifteene thouſand men give *Ozman* battell, which is bravely fought on both ſides; but by reaſon of a mad Elephant, on which *Ozman* ſate, *Tzediat-chan* is unhorſt and maymed, yea the Mogulls Forces diſcomfited: but by ſtrange chance, a wounded man ſeeing *Oſman* paſſe by, transfixes him, and by that the Patanians give back and at length fly, the Mogulls not only recovering *Daeck*, but piercing into the Gentiles Country, captivated his wife and children, forraging at pleaſure, and making all his wealth (which was great, & ſent to *Agray*) a joyfull teſtimony of their valour. That yeare the Mogull journeyed to *Lahore*.

Abdul-chawn, after ſeven weekes triall arrives at *Calpi* where and of *Koor* he was to receive the government: he ſtraightway executes his Commiſſion, in ſmall time quieting and deſtroying thoſe ſwarmes of rebellious Raſhbotes till then there abounding; levelling their moſt defenſive places with the ground; making ſale of ſo many of the Inhabitants as pay'd the charges of the warre, amounting to 200000 roopees and upwards. *Chan Aſem* alſo about this time goes Ambaſſadour from *Iangheer* to *Abbas* the Perſian. Not any in mans memory went more richly furniſht with Preſents, or more bravely attended. He preſented the King (then at *Spahawn*) twelve cheſts of choiſe linnen, and two with Shaſhes woven with gold and ſilver, many daggers whoſe hafts were richly ſet with ſtones of value, eſteemed at 70000 roopees. And for his owne port and travell had an addition out of the Mogulls Exchequer of ſixty thouſand roopees more, the better Chan-Aſem *goes Ambaſſadour to Perſia.*

to

to repreſent the Majeſty of ſo great an Emperor. *Abbas* entertaines the Ambaſſador triumphantly, and wearies him with invitations, ſhows, ſports, and paſtimes: and at his departure makes five hundred Coſelbaſhes, *Aliculicawn*, *Ruſtan-beg* and other Noblemen to attend him two dayes Iourney towards *Candahar*, recommending his well-wiſhes to the *Mogul* in a preſent of five hundred ſwift and excellent Courſers, twenty Mules of great aſſize and beauty, five hundred Aſſes, one hundred and fifty Dromidaries, (or rather Cooſelbaſh Camels) eighteene cheſts or *Sandoughs* full of delicate carpets and bezars; 20 Camels load of Shyraz wine, and eight of conſerv'd Dates, piſtachoes, &c: all which were with much affection received by *Iangheer*, who that yeare journeyed to participate the pleaſures of *Caſſimere*, having firſt transferd *Mahobet-chan* from *Brampore* to *Kabul* and *Banges*.

Kabul by *Ptolomy* in his 6 Book and 18 chapter cald *Chabura* (on the North confin'd by *Caucaſus*, on the Eaſt with *Caſſmeer* and *Kakar*) is now ſubject to the *Mogul*, but formerly to the *Tartar* and *Perſian:* the name from the *Siriaque* ſignifies *ſterill*, and agrees with the nature of the country, which is cold and windie; not over fruitfull, ſave where the *Nylob* fattens her; a river (by *Ptolomy* cald *Choa*) which hence ariſing, ſtreames South into *Indus*, and is one of thoſe five, which with her wander into the ſea. The City *Cabul*, is from *Lahore* twelve good dayes journey, hilly and dangerous; the people moſt part *Bannians*; the houſes are low and ſtrong; in nothing more obſervable than the *Serrays* or common Inns, and two well fortified Caſtles; in one of which was *Babur* borne, and ſwayed; from whom in three deſcents *Iangheer* is deſcended.

Sultan Cuſhroo (upon his Fathers remove to *Caſſmeer*) is taken from the cuſtody of *Aſſaph cawn* and given to *Cawn-Iehan* to looke unto. *Cheq'-Caſſem* is alſo made Leifetenant of *Bengala* in his brother *Tzalam-cawns* ſteed. *Cherram-cawn* (*Tzalam-cawns* ſonne) hearing of his Vncles comming (who ever hated him;) from *Daeck* travels towards *Agra* with all his Fathers wealth to give up an accompt to the *Mogul*; but in the way, neere *Radgee-Mahal*, *Caſſem-cawn* meets him, takes violently away his beſt Elephants and ſome other things of value, which being by his Nephew to the full related, *Caſſem* is immediatly diſplaced, diſgraſed, and *Ebrahim-cawn* (Queene *Normalls* coſen) eſtated in his place; meeting at *Radgee-Com* with *Caſſem-cawn* (who with all his goods and people were packing away) *Ebrahim* demands reſtitution of the Elephants he tooke from *Cherram-cawn*, but *Caſſem* is ſo inraged at theſe ſucceſſive indignities, that after ſome foule words they fall to blowes, and in the skirmiſh *Caſſem* finding his party weakeſt, retyres to his Haram, murders his miſerable concubynes, flyes away, and leaves *Ebrahym* poſſeſſor of all his treaſure; who by aſſent of ſome Umbraves, and moſt of the vulgar ſort, is admitted Governor; after which hee falls upon *Moeckham* (the rebell) defeats him and his braving forces, killing ſome and ſelling others, yea inriches himſelfe with ſo much ſpoyle, and arrogates ſo much glory, that *Iangheer* (in token of thanks) ſends him a horſe, a battle-axe, and a dagger; and as an augmentation of honour from *Ebrahym*, changes his name into *Pherooz-Iehan-cawn*. The ſame ſeaſon *Martaſa cawn* was ſent by the King to beſeige *Changra* (a Caſtle

Caſtle ſo fenced by Art and Nature, as made many judge it invincible, and the rather, for contemning the beſt the Kings of *Delly* of many times could do againſt it,) notwithſtanding all which, *Martaſa* (after much danger of ambuſhments in that thick Wood, ſeventy miles broad, and trouble in paſſing his men over high and fearfull rocks) lay eight months before it, and then in deſpight of their beſt defence entred it, and ſubjected it to the *Mogul*; though he lived not three months after to meditate his victory. Which, when *Iangheer* heard, with a mixture of joy and ſorrow, he leaves *Caſſemeer* and removes to *Lahore*, where *Sultan Cuſhroo* (the true idea of miſery) is by perſwaſion of the Queene and *Aſſaph-cawn* taken from *Cawn-Iehan*, and put to *Curroon* to be his keeper. At that time, *Iangheer* affected his ſonne *Curroon* beyond meaſure, Imagining no honour too much, no command too great for ſo brave a Prince, ſo hopefull a warrior; ſo that (little knowing what would follow) hee gives him the charge of forty thouſand horſe, and attended by *Godjea-Abdul-Huſſan* and other great Umbraves haſtens him to the conqueſt of *Decan*: and to ſpoyle the Kingdomes of *Gulcunda* and *Viſiapore*, for omitting their annuall Tribute of three pound weight of Diamonds.

This yeare 1619 of *Maho.* 1029 *Abdul-Azies-cawn* ſucceeds *Bador-cawn* the *Ouzbeg* in his command of *Candahar*; *Cawn-Iehan* is made Leifetenant of *Mult'an* and *Buchor*; *Sultan Perwees* of *Pathan*: and *Radgee Bertſingh Bondela*, and *Abdul-cawn*, Governours of *Kalpi*, are commanded to raiſe ſome forces and follow *Sultan Curroon* into *Decan*.

Sultan Curroone (by this time having leavied his forces, and made all ready for his enterprize upon *Decan*) firſt commands all men to intitle him *Sha-Iehan*, or King of Hearts; then, with his whole Army in goodly equipage, travels to *Brampore* the Rendezvous, and whither *Abdul-cawn* and *Radgee Bertzingh* (according to command) come and wait upon him, with *Thedder-cawn* his Coſen, and many other *Raſhpootes* of quality. *Curroon* (for by that name wee can beſt remember him) ſwelling beyond meaſure to ſee himſelfe Generall of ſo brave an Army, dallyes not, but with all ſpeed gives order to *Abdul-cawn*, *Lala-Ragee Bertzingh*, *Abdul-Haſſen*, and many other Umbraves, to begin the Warre with *Melec-Amber*: and that he & the reſidue would follow them; *Mirza Mackey* and *Shadour-cawn* march to *Gulcunda* againſt *Cotobel Melec*; and *Ma'met Tacky* to *Viſiapore* againſt *Adel-cawn*, either to receive by force or faire meanes the accuſtomed tribute due to the Dyadem of *Induſtaut*. *Abdul-cawn* in the firſt place to effect his Commiſſion, paſſes on without any let to *Bellagate* (a faſtidious mountaine twixt *Cunca* and *Decan*, and for ought I know, may be *Hippocura* in *Ptolomy*) *Curroon* bringing up the other part of the Army at fifteene miles diſtance; to ſuccour the Van on all occaſions: the King of *Decan* at all advantages ſeekes to intercept them, opponing in many petty skirmiſhes; but *Abdul-cawn* (formerly acquainted with his rodomontadoes) paſſes on, burning and ſpoyling what they met withall; not reſting till they came to *Kerki* (the Kings beſt houſe) which they levelled with the ground, inriching themſelves with ſtore of prey and treaſure, reducing *Berar* and *Chandys* into ſubjection, and forcing compoſition from all the Country as far as *Amnadagar*, and Tribute from the Kings of *Gulcunda* and *Viſiapore*;

A.M. 1619. *A.Heg.* 999

Bellagate.

Kerki.

Iangheer

Iangheer is over joyed with ſo much good Fortune; and (to reliſh it the better) ſolaces himſelfe in his ſonne *Perwees* Gardens beyond the river. *Ethamen Dowlet* (Queene *Normals* Father) dyed at that time; his great eſtate is by the King given to his daughter and *Aſſaph-cawn*, but his Office is confer'd upon *Godgee Abdul Hoſſen*. *Curroon* alſo (who ſate as Emperour in his owne ambition) with a greedy eye reſpects the Diadem; but perceives his impriſoned Brother interpoſing in the way: but ſuch is the violence and magicke of pride and tyranny, that it runs on not caring how, though maſqued with never ſo much deformity: he feignes himſelfe ſick; (his diſeaſe is horrible) nothing can recover him ſave his eldeſt Brothers death; *Ganganna* is of his infernall councell, who applauds his humour, and promiſes his recovery; he preſently acquaints ſome *Mancebdars* in the exployt, of all which raſcall troope *Reza* (or *Rajea Bandor*) a very villain, is quickeſt of apprehenſion and leaſt ſcrupulous; *Curroon* (as if he knew nothing) is conveighed out of *Brampore* to better his health; whiles that incarnate Divell at an unſeaſonable houre in the night knocks at *Gou-*
A.D. 1620. *ſhroo's* chamber, who (as awakened out of a fearfull dream) ſtarts up and de-
A.heg. 1000. mands his errant; the villain replyes, he came from the *Mogul* his Father, with order for his delivery. The miſerable Prince (affrighted with his Ravens voyce, and ſuſpecting treaſon) deſires him to ſtay till the morne: the villain (without further parlee, perceiving no entrance by entreaty) breaks open his doore, grapples with the amazed Prince, gets him downe and ſtrangles him: that done, he layes him in his bed, locks the doore, and trots away as if the Prince dyed of ſome impoſthume, and hee had done nothing. *Curroon* has quick newes of his Brothers death, and inwardly rejoyces; but ere Sun-riſe, his afflicted wife (*Cawn Azems* daughter) goes to viſit him; where finding him ſpeechleſſe, and (by his contus'd face) murdered; never did poore wretch ſhed more teares, or ſhew more paſſion; by tearing her faire hayre, deforming her ſweet face ſo fiercely, ſo amazedly, that her Father and all his family heare her, and ſee it to their griefe and admiration. But when they ſee the cauſe alſo, they wonder not, none of them forbearing to expreſſe their ſorrow after ſeverall modes, without moderation. All *Brampore* rings of this Treaſon, ſuſpects the author, and curſes him; but *Curroon*, (cloath'd with deceipt) comes thither, falls upon the corps, and expreſſes ſo much ſorrow, that many durſt have ſworne that he was innocent. After two dayes ceremony, they bury him, and *Curroon* writes his Father word of his brothers ſudden death (concealing the occaſion.) *Iangheer* weeps, and afterwards growes mad with rage, ſuſpecting ſome violence; but not knowing upon the ſudden how to diſcover it, he feeds upon melancholy and diſcontent, writes back a letter of reproofe and threats to *Curroon* and his Umbraves, ſwearing revenge when they leaſt ſuſpected it; commands the body to be digd up, and brought with ſolemne ſtate to *Elabaſſe*, where hee interres him in his Mothers monument; ſends for *Chan Aſem* and his afflicted daughter, comforts them, and takes them for his conſtant companions; to *Sultan Bullochy* or *B'lochy* his grandſon (ſonne to Prince *Guſhroo*) he intailes the Imperiall Crowne, gives him the command of ten thouſand horſe, and by *Chan Aſem* his Grandſire (of the blood royall of *Tartary*) to be educated.

Curroon,

Curroon, by his Fathers love to *Sultan Bullochy*, perceives himſelfe diſregarded, and thenceforth (not caring to pleaſe him) flies out into rebellion. And *Abdul-chan* (winding his aymes) without leave taking, forſakes the Army and packs to *Kalpi* to his government, but by the Mogull (who was ſtill deſirous to continue the *Decan* warres) is rebuked and made to returne. Yet ere long he is revoked, for at that time *Abbas* King of *Perſia* with 30000 men beſieges *Kandahor*, pretending it a member of his Empire. The Citie was defended by *Azief-chan*, a Captaine of great valour and honeſty, who for ſixteene dayes kept it in deſpight of the Perſian, but perceiving his Company too weake if they entred, hee writes to *Iangheer*, deſiring ſpeedy aſſiſtance.

Iangheer is neerely touched with his diſtreſſe, and promiſes him immediate ſuccour; ſo that, poſting to *Lahore*, he convocates his Vmbraves for advice and help, and firſt, commands *Chan Iehan* (then Lieſetenant of *Multhan*, adjoyning *Kandahar*) with ſuch force as he had in readineſſe to haſte thither, the Enemy in the interim attempting day and night the entrance, whiles *Iangheer* the great Mogull, ruminates whom to make his Generall; at laſt, by his owne aſſent and choiſe of all his Vmbraves, hee fixes upon *Abdul-chan*, by that, by *Curroons* leave againe returned. This famous Captaine readily accepts the charge, ſpeeds to *Lahore*, and is imbraced with ſuch ſudden joy by the Mogull, that hee preſently contracts his faire grand daughter (*D'haen Shaws* child) to *Mirza-chawn*, *Abdul-chawns* eldeſt ſonne, and ſo with fifteene thouſand choiſe Cavalry, and one hundred Elephants, (five thouſand of which hee himſelfe brought with him) makes haſte to give battell to the victorious Perſian. But ere hee could attaine thither, *Iangheer* (having notice that the Perſians were too ſtrong to be beaten, and had vowed the conqueſt) by letters commands *Azief-chan* to ſurrender it unto the Enemy, but he, doubting they were counterfeit, holds out, till by a Mine, a great part of the wall is blown up, and *Abbas* is entring; which when *Azieph-chan* ſaw, hee mediates their yeelding it up, upon condition they might depart ſafely with their baggage. *Abbas* (who onely aymed at the Citie) condiſcends, has it given him, wherein hee places *Ally-Kolicawn* and returnes to *Spahawn*, whiles *Aſſuph* and *Abdul-chan* eaſily goe back to *Lahore*, where with welcome, by *Iangheer* they are entertained.

CANDAHOR has Artick elevation foure and thirty degrees, and longitude from the firſt Meridian 98 degrees. The Province (South) is reaſonable fruitfull, and redundant in all good things, yet by reaſon of ſo many Carravans paſſing, and repaſſing from *Lahore* to *Perſia*, all ſort of proviſion is very deere, and the paſſage (in regard of many raſcall troopes of *Puttans*, *Agwans* and *Coolyes*, which like the inhoſpitable Arabs prey upon all *Caffilaes*) chargeable and dangerous. The Citie is not very ſpatious, but ſtrong; made defenſive by many helps of nature and induſtry; to the South and Eaſt it is ſurrounded with an advantagious wall, to the Weſt and North with high and precipitious mountaines. The Suburbs alſo (tho not well defended) are large, adding to the Citty, beauty and wealth; nothing wanting ſave good water, which there & all the way to *Spahawn* is brackiſh, and the earth for moſt part barren and uncomfortable. Candahor.

Iangheer, by the crafty perſwaſion of *Aſſaph-chawn*, ſends him with peremptory

remptory command to the Caſtle-keeper of *Agra*, that without delay hee ſhould transferre the treaſure thence to *Lahore*, where hee then was (and reſol'd to be of long time) abiding. It was a meſſage of much wonder to *Ethamat-chan*, conſidering the ſtrength where it was kept, his owne honeſty, the danger of convaying ſo great a maſſe of gold and ſilver, a journey ſo long, ſo chargeable, and dangerous. Theſe and many other perſwaſions hee uſed to *Aſſaph-kawn*, but in vaine, had they beene trebled. So that on the one ſide, haſte, threats, and the Moguls command is urged; on the other, delay, diſſwaſions, and diverting *Iangheers* meaning to another ſenſe is objected on either part ſo violently, that from words, blowes became their uncivill moderatours. But in that exerciſe *Aſſaph-chan* (for all his greatneſſe) found himſelfe weakeſt, finding the Eunuchs Guard ſo ſtrong, and *Ethabar-chan* Provoſt of *Agra* to ſecond him: ſo that, he craves their pardon, and after ſome toyle, by many diſſimulations at length wins them to his purpoſe. But, whiles the Eunuchs are preparing for the journey, this deceitfull man with all ſpeed poſts away a ſwift Zantell (or Footman) to his ſonne in law *Curroon* (then upon the confines of *Decan*) adviſing his ſpeed, and to ambuſh 'twixt *Agra* and *Delly* for his Fathers Treaſure. The Prince (compos'd of courage and ambition) receives the letter with much joy, and without any check of conſcience or reſpect of loyalty, immediatly commands all his Vmbraves out of ſuch Provinces his Father had aſſign'd him, even from *Brampore* to *Surrat*, and all *Cambaya* to *Amadabat*; the Governors of *Surrat*, *Baroch*, *Launbaſſer*, *Medapore*, & of the marittim coaſt, *Goga*, *Diul*, *Nagſary*, *Mangerelpore*, and *Onnepore*; as alſo out of *Mandow*, *Ganderſee*, *Oudepore*, *Baraer*, *Amnadagar*, &c. in a rebellion and enterpriſe ſo infamous and full of perill, deſirous to ingage all his Lieutenants, to bring them under like hatred, and in ſome ſort to oblige their dependance upon his acts and fortunes: and ſo, with a brave and ſturdy Army of 70000 horſe, he ſets on towards *Mandoa*, as if he intended a contrary Progreſſe: *Mandow* (threeſcore courſes from *Brampore*) is a Towne both antient and famous; ſeated on the ſide of a lofty precipitious hill, and ambitious in a Caſtle ſtrong and ſtately, incompaſt with a defenſive wall of five miles (the whole had fifteen mile circuit) but the Citie later built, is of leſſe aſſiſe yet freſher beauty, whether wee behold the Temples, (in one of which are intomb'd foure Kings) Pallaces, or Fortreſſes; eſpecially that Tower elevated one hundred and ſeventy ſteps, ſupported by maſſie pillars, and adorn'd with gates and windowes very obſervable, and built by *Chan Iehan* who in it is buried: This Citie was lately owned by the Kings of *Delly*, till ſuch time as *Homayon* the Mogull rapt it from *Sheck Sha Selym* King of *Delly*, at his returne from *Perſia*, whither *Selym* had forced him. From *Baroch* 'tis diſtant 150 Engliſh miles. *Curroon* after two dayes reſt in *Taxapore* haſts away with ſuch velocity, that his Army (ignorant of his intent) thought hee was mad, every day poſting above forty miles, ſo that in thirteene dayes with all his troopes he attained *Fettipore* from *Brampore* neere 500 miles; yea ere *Ethabar-chan* knew of his being in the Country: but as it fell out, he made more haſte, than good ſpeed; for, long hee could not lurck with ſuch a company, without the knowledge of *Ethamat-cawn* the carefull Treaſurer; who (as if all the Enemies in the world were approaching) unloads

Curroon *prepares to rob his Fathers Exchequer.*

Mandow.

unloads the Camels of their pretious burthens, convaies it in again, fortifies the Caſtle, and ſends quickly to *Iangheer* of his ſonnes trayterous intention, who is aſtoniſht above meaſure, and preſently ſends every way for aſſiſtance, to *Sultan Perwees* out of *Pathan*, to *Chan-Iehan* out of *Multhan*, and for *Mahobet-chan* out of *Kabull*; whiles *Curroon* (perceiving he was diſcovered) with his whole Army divided amongſt ſeverall Captaines, *Ganganna*, *Ruſtan-chan*, *Radgee Bickermanſe*, *Mirza-Darab*, *Sajet-chan*, *Mahomet Tackjeck*, *Tſoſſally*, &c. ſhew themſelves in front of *Agray*, making a bravado, as if the conqueſt were eaſie and no way doubted of. But the two Eunuchs keepe cloſe in their defended Sconces, whiles *Radgee Bickermanſe* at *Curroons* intreaty, begins the churliſh play, followed by *Byrambeg*, *Ruſtanchan*, *Wazir-chan* and *Darab*, whoſe onſet tho it was full of gallant force and fury, yet *Ethabar-Chan*, deſirous to ſacrifice his beſt endeavours to expreſſe his loyalty retaliates ſuch entertainment, that after three houres triall, having loſt five hundred men, without any prevailing they retreat, well beaten and aſhamed; ſo that (converting their power upon a more hopefull way) they draw back and fall a rifling the houſes of ſuch Vmbraves as were likely to have booty. *Byrambeg* begins with the houſe of *Mirza Abdull*, *Chan Azems* ſonne, but finds ſuch hot and unexpected welcome that hee was forc't out, not without amazement. Howbeit, *Radgee Bickermanſe* entred with better fortune *Aſſaph-chans* (which in this tumult found no exception) out of which they drew twenty leck of roopees; *Ruſtan-chan* out of *Laſcar-chans* 16 leck, and *Darab* from *Nouradyn Coolys*, ten; In all, about threeſcore leck of roopees, after which baſe theft, (as if they had done wonders) with great triumph they returned to *Fettipore*.

Curroon, after three weekes ſtay about *Fettipore*; finding it impoſſible by force or ſubtilty to obtain the treaſure, and no more prey in thoſe parts, reſolves to march back and give his Father battell, whom hee heard (from *Aſſaph-chawn*) was comming. To which end, after double allowance to each ſouldier, and proteſtations of his kind remembrances, hee retreats towards *Delly*, in five dayes attaining *Pherrybaud* ten courſe from *Delly*, at ſuch time as *Iangheer* with his Army pitcht three courſe from the Towne, and ſeven from *Curroons* trenches.

Very early next morne, *Curroon* (longing to graſpe the Diadem) commands *Radgee Byckermanſe* to begin the fight with eight thouſand horſe, againſt whom, *Iangheer* the great Mogull oppoſes *Mahobet-chan*, *Abdul-Chan*, *Ethabar chan*, *Aſſaph-cawn*, *Godgee Abdel Huſſan*, *Zadoc-chan*, *Immirza Mamet*, *Radgee Bertſingh*, *Tzeer-chan*, *Seberdeeſt-chan*, and other principall Vmbraves; by advice of *Mahobet-chan* dividing the whole Army into three. One part to himſelfe and *Radgee Bertſingh*, a ſecond to *Sultan Sheryar* his yongeſt ſonne and *Mahobet-chan*, the third to *Abdul-chan* and *Zadoc-chawn*: to all whom hee uſed many perſwaſions to fight bravely and with diſcretion, as againſt exquiſite warriours, moſt of which had beene in many conflicts; yet ſuch was the juſtice of the cauſe, & each mans particular intereſt, that he knew they needed no exaſperating. Then to each Commander (as they were entring combat) he ſent ſome ſmall token of his zeale, as remembrances of his love and ingagements upon his victory of great preferment: *Zaber-deeſt-chan* in the firſt place (carrying *Abdulchan* his Maſters

preſent) by miſchance falls among five hundred light horſe of *Curroons* and periſhes. *Bickermanſe* with his large troop of horſe, charges *Bertſingh* and the *Moguls* quarter ſo furiouſly, that many parted with their lives to expreſſe their loyalty. Whiles *Ganganna* and *Curroon* enter pelmell againſt *Mahobet-cawn*, and *Ruſtan-cawn* with *T'ſoſſally* upon *Abdul-cawn*, all which were Captaines of ſuch valour and experience, and the armies on either ſide ſo irritate for honour and benefit, that for three houres the battell continued with rage, each part fighting ſo bravely, that no advantage could be diſcovered, till victory at laſt inclines to *Curroon*, when *Radjea Byckermanſe* after a terrible ſlaughter of the *Moguls* ſquadron, in deſpight of his guard, enters ſternly (dyde in blood) *Iangheers* royall Tent, and arreſted him as his priſoner, but he had ſcarcely meditated the greatneſſe and excellency of his prize, when grim death directs the battle axe of a Mancebdar then in preſence, which fell ſo ſore, ſo ſure, that downe hee fell, with a curſe breathing out his unwilling ſoule, and ſuch terror into the hearts of his followers, that without any remembrance of their conqueſt, they all fled, and gave the *Moguls* part freſh advantage to re-inforce the victory.

Radjea Bickermanſe ſlaine,

Curroon amazedly perceives upon the ſudden his overthrow, and by and by has the reaſon of it. He does all hee can to alter their cowardize; he perſwades, threats, oppoſes, and cries aloud that he was living, yea a hundred Captaines as good as *Byckermanſe* were in the Army: but in vaine, for ſuch was their prepoſterous feare and diſorder, that he ſees it impoſſible to revoke them: ſo that (vollying out a thouſand curſes, expreſſing all ſymptomes of rage and frenzie) he rides to and fro, not knowing whither he had better here put a period (by his death) to all future misfortune, or to fly and hope for better afterwards: at laſt, by *Ganganna's* advice he haſts away, but leaves his men and treaſure to the mercy of his enemies, and after long and ſwift flight with few of his freinds, attaines the deſolate and high Mountaines of *Mewat*, in whoſe ſolitary rocks hee ruminates his miſery and the juſtice of God upon his high rebellion.

Sultan Perwees with a glad heart meets his victorious Father at *Balzol*; after which the Seralios are freed, and the Caſtle gates opened, as fearleſſe of any more oppoſall. And now, the old *Mogul* cheeres up his late drooping ſpirits, and ſolaces himſelfe with *Noormal*, the light of his eyes, and the beſt object of his devotion: his delight and jocundities gave a faire occaſion to *Aſſaph-cawn*, and *Ganganna*, to mediate a reconciliation for *Curroon*; and which the old man alſo inclined to; ſo that, from *Aſmeer*, letters of peace and pardon are diſpatcht unto the rebellious Prince; who reads them with no ſmall joy, and prepares for his ſubmiſſion: with *Ganganna*, *Abdul-cawn*, *Darab cawn*, *Beyram-beg*, and other Umbraves of quality, hee deſcends the Mountaines of *Mewat*, and through *Baſſawer*, *Hambyer* and *Lael-ſod* (unable to forbeare pilfring all the way) at laſt hee came to *Azmeer*, where he throws himſelfe at's Fathers feet, and upon his repentance and oath never more to fly out, is pardoned: but his ſubmiſſion (as by the ſequell) appeared counterfeit, and upon this occaſion.

Curroon it pardoned, but rebells afreſh.

So ſoone as *Rajea Bickermanſe* was ſlaine, *Curroon* in his place made *Abdul-cawn* Governor of *Guſurat*, *Amadavad* and *Cambaya*. *Abdul-cawn*, though

though glad of ſo high preferment delays his journey; both in regard of his deſire to ſee *Curroon* freed from his troubles, and to enjoy the command and gain he every day got in *Curroons* depredations: and obteyning leave to ſtay a while, he ſends his Eunuch *Baffadur-cawn* as his deputy to repreſent his perſon, and to prepare things the better againſt his comming. The Eunuch in good equipage travels thither-ward, and by the inhabitants of *Amadabat* is received with much ſtate and ceremonie; but, beholding himſelfe mounted ſo high, incircled with ſuch rayes of Majeſty, & roabed with ſo much honour, his former vaſſalage is forgotten, and his genius ſo tranſcendently efflated with pride and ambition, that he beholds his equals with diſdaine and anger, his inferiors with a ſquint and ſupercilious eye of ſcorne and tyranny: yet, ſuch as knew his feathers were but borrowed, and that his glory was but the reflect of him hee counterfeited, gave him occaſion to underſtand himſelfe; by affronts, neglect and undervaluing him; eſpecially *Nadab-Tſaffi-chan* the *Mogols* Chancellor, who by intreaty and threats ſought to reforme him, but by ſuch meanes more exaſperated; ſo that after many baſe and contumelious uſages, hee is forced (to ſave his life) out of the City, but ſo inraged, that he vowes requitall: hee haſts to *Nazar-cawn* Viceroy of *Patan* and *Baban-cawn* of *Chapperbenniz*, whom by his complaints (and affront offered as he pretended to the *Mogul* their Maſter) hee inflames with fury; by this advantage alſo perceiving a way to defy *Curroon* their inveterate adverſary: for hearing the Eunuch had not above five hundred horſe, they preſently prepare, and advance to *Amadavad* with a thouſand horſe and five Elephants, and (by leave of ſome that hated the Eunuch) enter the City, and commit what villany they pleaſe, force the Caſtle, and impriſon *Baffador-cawn* the Eunuch, with his branded aſſociates *Mirza Madary*, *Motzab-cawn* and *Mamet-Haſſen* the Cambayan Podeſtate, whom they diſgrace, and depart at pleaſure, leaving the City ſatisfied, and the Country full of amazement. But ere long, *Curroon* has notice of it, and (finding it a plot to diſhonour him) ſwells with rage, thunders out his diſcontent, and ſtraight way breaks out into rebellion. But *Abdul-cawn* ſcoffes at this accident, as unworthy *Curroons* impatience and his trouble, their Antagoniſts being but three, one of them a pallid Lawyer; the other two, Merchants of ſmall wealth or reputation.

Yet knowing ſatisfaction would not be had without a combat, and that *Saffi-cawn* might not too long feed upon their miſery, hee convocates all his Umbraves, *Amet-cawn*, (Governour of *Brodera*) *T'zalib g*, *Ruſtan Bador*, *Mamet-hoſſen*, *Mercon-beg*, *Zerdzie-cawn*, *Matzael-cawn* and others; to each of whom he relates the Princes diſhonour and his owne griefe, not that hee feared ſuch meane enemies, but that herein hee ſaw the fire of more wrath and diſcord akindling; which by the conſtancy and valour of theſe his friends hee doubted not to extinguiſh. They heare him, underſtand, and profeſſe their loyalty: yea unanimouſly with ſeven thouſand choyce horſe make haſte to chaſtiſe *Saffi-chan* & his aſſociates: foureteene hundred thouſand roopees are diſburſt by *Abdul-cawn*, to increaſe his army with ten thouſand infantery; ſo that now hee makes ſure to puniſh, yea to extirpate the very memory of his enemies: indeed, many

ſwell

ſwell themſelves with empty conceits and fancies, and by a fooliſh admiration of their own power and bravery, judge all attempts, though chargd with never ſo much danger, inferiour to their worth and fortune; but the event oftentimes diſcovers their ſhallow imaginations, and makes them ridiculous. We ſee it ſo in this *Abdul-cawn*, a man of great power, credit, and experience; yet at this time ſo whirld, yea ſo efflated with pride and ſcorne, that (by too much ſecurity and contempt of thoſe hee was to grapple with) hee prepares his owne ruine. From *Mandou* with his Army, in five dayes hee comes to *Brodera*, and haſts thence to *Waſſet*, judging all *Gujurat* affrighted at his comming; but *Saffi-cawn* and his were nothing troubled at it; no, although *Sultan-Bullochy* and *Cawn-Azem* were then at *Tſeroy* a good way diſtant, nor that he wanted (the nerves of war) mony, and the people were (though his was the *Moguls* cauſe) neutrall and indifferent; but rather, inſpir'd with new courage and pollicy, throwes off all apparition of feare, and (to adde ſomewhat to his treaſury and pay) forrages ſuch Townes as refuſed to contribute, forces the Exchequer, and ſpoyles that rich and glorious throne or ſtate, *Sultan Curroon* had lately ſet up in *Amadavad*, as an addition and monument of his glory; with this and his other helps hee entertaines an Army of twenty thouſand horſe, five hundred Musketiers, thirty Elephants for warre; and (by Proclamation, that all his proviſion was in defence of *Iangheers* prerogatives) above twenty Umbraves of quality, *Mirza Caſſen*, *Immirza Mockym*, *Radgea Callicawn*, *Radgee Doola*, *Commel-cawn*, *Gokeldas*, *Phereez-cawn*, *Tzedchan*, *Tzed Iacob* &c. aſſociate him, to *Ranckry*, where hee incampt, and thence to *Aſſempore*; where hearing of *Abdul-cawns* comming, hee aroſe and came to *Boubentalow*, ſix courſe from *Amadavad*; where in a valiant poſture, hee attended the comming of his enemies.

Abdul-cawn at *Anamogery* receives intelligence of their incamping; in ſcornfull ſort he tels the meſſenger he was comming, and upon his owne company lookes ſo merrily that they all condemn'd him of too much confidence, but (loath he ſhould perceive any want of valour in them) they equall his haſte, and couragiouſly march to *Nyriaed*, and ſo to *Mowodabad*, but ſix courſe from the Enemy: there, *Abdul-cawn* by aſſent of his other Vmbraves command *Motzab-cawn* to priſon, and ſhackles him; (upon ſome intelligence paſſing twixt him and *Saffin-cawn* his enemy) and next day with his ſonne *Godgee Sultan* upon an Elephant are ſent to *Mando* to receive their tryall. The enſuing morne hee moves towards *Raviſe* and there hearing how ſtrong the Enemy was (his opinion ſomewhat altered) he travels to *Baroch* thinking to aſſaile them in the reare, but in vaine, for they diſcovered him; ſo that next day he reſolved to encounter them in a maine battell, and accordingly at that time divides his Army into three; one, to *Amet-cawn* and *Tzalibeg*; another to *Tzardi-cawn*, *Maxatbeg* and *Mamet-Cooly*; and the laſt to himſelfe: and in this equipage, the whole Camp removed to *Zietelpore* and *Phettibeg*; where *Nahar-cawn*, his five ſonnes, and two ſonnes in law, *Karamamet-cawn* and *Kamamet-cawn*, with three thouſand horſe, begin the fight, and charge ſo hotly upon *Abdul-cawns* troops, that they made them retire and loſe their ground of advantage; beſides, they playd ſo fiercely on them with their Muskets, that they

they diſordered *Abdul cawns* beſt cavalry, and by wounding their beſt Elephant, forced him to turne and execute his wrath upon his own company.

Currooms chiefe Captaine ſees the perill, and knowes no way for prevention, ſave by a challenge to a ſingle combat with *Nahar-cawn* that was ſo valiant. The old man is ſo full of heat and fury that he accepts it, and with his Lance carreers ſo bravely, that *Abdul-cawn* ſmarts in the Arme; but the old man wounded in the head had periſhed, had not his ſonnes then made proofe of their utmoſt valour and obedience: howbeit by this expreſſion; three of them wel-nigh ſacrific'd their lives, not ſorry if they had terminated in ſo happie an occaſion; but *Kamamet* was ſlaine, and the reſidue ſo diſcouraged, that but for *Delawer-cawn* (who reanimated them) they had fled and left *Abdul* victorious.

Whiles theſe were bandying for glory in the field of Mars, *Tzed-cawn* and *Tzed Iacup* give a brave charge upon *Tzalibeg* and *Amet-cawn*; where after mutuall giving and receiving blowes *Tzalibeg* deſcends firſt a degree of miſery by being unhorſt by his adverſaries Elephant, and by *Tzed-cawn* forc't to a deadly dormitorie. *Amet-cawn* (alſo adventring further than diſcretion warranted) is taken by *Radjea Doola* and beheaded: ſo is *Tzalibeg*, and both, ſent to *Saffinchan* as a reall trophy and teſtimoniall of their victory. The death of theſe great men ſo afflicted the whole Armie, (that throwing away all hopes of conqueſt) each man fled which way his fancie directed him, *Tzaitſi-chan* Governour of *Brodera* excepted, who thought it too great a blemiſh to his honour to turne taile, having five hundred horſe and three Elephants as yet luſty and couragious; but what could his oppoſition do? when *Saffin-cawn* in perſon with his victorious troops affronted him; to contend were madneſſe, and therefore upon intreatie, yeelds, and has faire quarter given him; but his example could work but little with *Mahmet-Cooly* his ſonne, for hee (imagining his Father had done cowardly) with forty horſe and one Elephant flies to *Abdul-cawn*, who received little joy in ſuch an untimely expreſſion, being burthened with ſorrow and diſgrace, but bids him (do as he did) flie, to avoyd the ſwift rage and purſuit of the Enemy. In the flight, *Motſaibcawn* is brought back to *Saffin-cawn*, and *Abdul-cawn* (by unexpected onſets of the *Coolies* and high-way roagues, as alſo by intollerable tempeſts, amazed, beaten, and diſcouraged) haſtens to *Baroch*; next day to *Surrat*; and after eight daies refreſhment, and ſome freſh companie, to *Brampore*; to attend *Currooms* command, and make proviſion for reparation of his honour, never till then ſo notoriouſly blemiſhed.

Baroch.

BAROCH (where the pole ſeptentrionall is elevated twenty one degrees fifty five min.) is a Citie of good note in the *Guſarat* Province: diſtant from *Surrat* (by *Coſumbay* and *Periaw*) foure and thirtie engliſh miles, from *Cambaya* fifty foure, from *Amadavad* a hundred twenty foure, from *Brampore* two hundred and eleven or there abouts. It is ſeated in a beneficiall ſoyle, watered by *Narvar* (or *Nerdabah*) a ſweet and delightfull river, which, from the *Decan* mountaines commixing with the *Tappee*, flowes through *Brampore* hicher, and at *Hanſot* (a Village eight courſe lower) ſeparates, and makes a pretty Iſle: and (a ſmall houres travell thence) in two ſtreames foure miles aſunder, incorporates with the briny Ocean:

Baroch is viſible (by reaſon of her high ſtanding) a good way diſtant; built upon the beſt advantages of Nature and Art: both, ſo excellently contending, as makes it at firſt view ſeeme impregnable: ſhe is well peopled, and with ſuch as extract great wealth by land and water: the buildings are generally ſubmiſſe and low, eſpecially thoſe below the mountaine. In quondam times her royalties were more ſpacious, as ſoveranizing over many Townes of quality a great way removed: as *Medapore* ſeventy miles thence; *Radgee-pore* or *Brodera* eighty; *Iownbaſſer* thirty, &c. each of which now enjoy peculiar Podeſtates: howbeit (as Merchants tell us) the *Mogul* has received hereout as annuall tax or tribute, one Million two hundred and threeſcore thouſand mammoodees (or ſhillings in our money:) 'twixt *Baroch* and *Amadavad* is intombed *Polly-Medinae* a Mohumitan Saint, exceſſively reputed of by the ſuperſtitious people; who in way of meritorious pilgrimage flock thither, loaden with chaines or ſtones, and locking up their mouthes from ſpeaking vanity, by ſuch penance to obtaine children, health, wealth, or what they luſt after. But to our ſtory.

A.D. 1622. *A.H.* 1002. *Iangheer*, during theſe offenſive broyles, reſides at *Fettipore*, and heares of *Abdul cawns* preſumption and *Curroons* new rebellions; hee ſleepes unquietly, and can take no reſt, till both of them receive due puniſhment: he calls *Sultan Perwees* his ſonne, acquaints him with his affliction, gives him order to levy ſome forces, wherewith to perſecute his traiterous Brother, and thoſe out-lawed Umbrvaes that attended him.

Curroon *rebells and is beaten.* *Perwees* (intreating *Mahobet-chan* to accompany him) with 50000 horſe, moves againſt *Curroon*: by the way, he impriſons *Mirza-chan*, *Abdulchans* ſonne (but lately to *Iangheers* grandchild marryed) and by order is ſent manacled to *Ethabarchan*, in *Agra* caſtle to be confined: whiles *Abdul Aziez-chan* (by *Abdulchans* deceit brought to *Curroons* party) eſcapes, ſubmitts to the *Mogul*, and is pardoned. *Curroon* has notice of the approach of his enemies, ſo that from *Azmeer* he haſts to *Mandow* to augment his Army, with a ſetled determination to bid them battell. *Perwees* followes him, and pitches ten Engliſh myles from his brothers campe; and next morning drawing out his men aſſayles him, who at the firſt ſhock (by miſhap of *Ruſtan chan* and *Berkendaſchan*) falls back and lets the enemy poſſeſſe his trenches: in a word, *Perwees* has the day and *Curroon* flies to *Brampore* his old receptacle. *Ganganna* noting *Curroons* ſadneſſe, makes it an advantage of his treachery; he perſwades the Prince to ſend him to mediate a peace with *Perwees*, with an intent to deliver him into his hands (having precontracted with *Beyrambeg* and *Darab-chawn*, to ſeize him, who to that end had ambuſhed neere the river *Nardebah* 10000 horſe;) but *Abdul chan* diſſwades *Curroon*, aſſuring him of *Ganganna's* villany, *Ganganna* eſcapes, the conſpiracy comes to light, and *Beyrambeg* with his aſſociate is loaden with irons, placed on an Elephant and with ſome ſelected troopes, leaves *Brampore* and flyes into *Decan*, where by *Melec Ambar* (glad of ſuch confuſion) he is welcomed, and ſeated in *Naſſier-Throm*, where he dictates patience; his Elephants and men are ſent to *Daultabat* till he recalled them.

Sultan Perwees and *Mahobet-chan* enter *Brampore*, and here whither *Curroon*

Curroon was travelled. They give *Iangheer* notice of their good fortune, and hee celebrates it with no leſſe joy, than as if hee had triumpht over a dangerous enemy. But behold, this faire Sun-ſhine of content is inveloped with an unexpected cloud of ſtorme and danger. *Iben Thouz* an *Ouzbeg* Tartar (of long time watching ſome fit occaſion to forrage the *Moguls* Territories, by *Currooms* unquietneſſe ſpies it,) with thirty thouſand horſe overruns *Chabul*, perpetrating all ſorts of ſpoyle and miſchefe. *Iangheer*, exclaimes and rages violently, but ſo ſoone as hee had given vent to this his ſwelling paſſion, he ſends poſt to *Zaed-cawn* (ſon to *Mahobet-cawn*) Viceroy of *Bange*, to retaliate him: this young Gallant delaies not, but with twenty thouſand horſe interpoſes 'twixt the Citie and *Tartarr*, gives him ſo furious a charge, that *Iben Thouz* is a fraid to ſuffer it, by baſe flight leaving his honour, halfe his men, and ſtore of wealth to *Zaed-cawn*, and by his joviall troopes to be rifled: after which, they enter *Tartary*, and as farre as *Gaſſany*, burne, ſpoyle, and make havock of what they meet with, returning with great wealth and many Elephants to *Kabul*, where with all acclamations of joy they are welcomed, and by *Iangheer* ſo accepted of, that he ſends *Zaed-cawn* many thanks, and adds to his former troopes 5000 as an augmentation of more honor and benefit.

This cloud once over-blowne, the Horizon appeares more glorious, and *Iangheer* contemplates in what part to enjoy with his beloved *Noormahall* moſt pleaſure. *Caſſimeer* at length gets the preheminence: It abounds with variety of choyce ſports, but the progreſſe was long and remote from moſt places whence in thoſe active times hee was to receive intelligences; howbeit, delight ſwaied him againſt all objections', giving *Curroon* (by that diſtance) ſo faire an advantage, that with all ſpeed (ſending his Umbraves word to follow him) hee forſakes *Decan*, and through *Gulcunda* and *Orixa*, ſpeeds into *Bangala*, yea with foure thouſand horſe, and three hundred Elephants paſſes the ſolitary deſerts and ſo ſuddenly preſents his forces afore *Dehaka*, that *Abrahim-cawn*, governing that Province (blaſted with amazement) flies away firſt to *Bannaras*, then to *Meſſipatan*, and knowes not where to reſt ſecurely: whiles *Currooa* ſmiles at it, & without ſtay or let, commands his treaſure; with mony and faire words ſo bewitching moſt of the Umbraves of that fruitfull Country, that they immediatly came to do him ſervice with horſe, mony, & armory.

Overjoyed with ſuch good hap, this daring Prince breaks into *Purop*, flaſhing (as to the other) ſuch terrour into the eyes and heart of *Makolidiſchan* the Goveruour, that without any ſhow of manhood or pollicie hee poſts to *Elabaſs* to acquaint *Ruſtan* the Captaine with his danger, by whom (in ſtead of thanks) he is ſoundly rated, and for his cowardize impriſoned.

Currooa heares of it: but ſo long as hee continues proſperous, hee regards no mans miſery, but rather by ſuch, increaſes his activity; paſſing his Army over *Ganges*, he aymes at *Kerry* not doubting of the conqueſt; but by the way at *Radgee Mahal* is with ſuch fury aſſaulted by *Ebraim-chan* (by this time reincouraged, and here ambuſcadoed with ſix thouſand horſe) that little wanted of foiling him, had not *Abdul-chan* (behind with beſt part of his Army) haſtily brought up his troope, and by 3 houres skirmiſh recovered him, after three thouſand were ſlaine of *Currooms* party, and foure thouſand of *Ebrahims*, who alſo loſt his life by his too great avarice amongſt

his men, and out of too much appetite to regaine his honour ſo lately blemiſhed. *Curroone* rubricates this in the Kalendar of his greateſt dangers and deliverances: it teaches him to travell with more care and vigilancie, but diſſwades not from the proſecuting his unjuſt deſignes, ſpoiling & robbing all that wealthy Province, and entring as Conquerour *Tanda* and all *Gouro*, *Banaras*, *Chatighan*, and all ſuch Townes in *Orixa* and *Bengala* as reſiſted him; preying upon their gold and jewels, acting many unchaſtities, and forcing their oaths and hoſtages to become his ſubjects: thence to *Pathan*, whither *Radgee Vſiem* with five thouſand horſe and twenty thouſand foot came to ſerve him.

Perwees heares of *Curroons* extravagancies, and intends to curb him: he commits *Brampore* to *Ruſtan-chan* and *Lasker-kawn*; and with 50000 horſe aymes with long toyle at *Elebaſſe*, and entring *Lala Berſinghs* territories, *Lala* meets him with 7000 horſe, and gives him a Preſent of 3 leck of roopees.

Iangheer leſt hee ſhould ſurfet of delight, at *Caſſmeer* entertaines the newes of his ſonne *Curroons* freſh outbreaking, as alſo of *Ebrahims* death and ſad diſcomfiture: but fearing his vagrant ſonne might grow too potent (if too long ſuffered in his exorbitancies) hee rowſes himſelfe, and forthwith commands *Chan Iehan* out of *Molthan* and *Buckarr* to raiſe ſome Companies and to haſten into *Gouſurat*, with the tribute of thoſe Provinces to advance a brave Army, and joyne with *Perwees* againſt the Rebells: *Chan-Iehan* being come to *Fettipore*, he there loyters, and as long at *Agra* wraps himſelfe in idleneſſe, forgetfull of the Mogulls command, the Princes need, and his owne honour; yet, *Ruſtan*, Captaine of *Elabas*, ſhewes himſelfe of better temper; for having impriſoned *Mokolidaſchan* for his feare, he thenceforth labours to fortifie his Caſtle with men, money, and proviſion: which when *Curroon* heard, hee alters his intent, and drawes his forces againſt *Rantas* (a ſtrong defenced Caſtle) which by *Syet Moubark* is yeelded upon ſmall treaty: hee alſo aſſaults *Tziwner*, which tho a while well kept by *Haſtibeg*, is in the end delivered: after this, *Abdulchan* forces *Langheer-Cooligan* Captaine of *Bonarce* to *Elabas*, and *Woner-Chan* to *Ioonpore* and other Townes, whereout they drew abundance of treaſure; and hearing of his brothers approach with *Mahobet-chan* (to forſer prevention) he intreats *Abdulchan*, *Radgee Rhiem*, and *Byram-chan* to try their fortune againſt *Elabaſſe*, by *Ruſtan-chan* ſo ſtrongly defended: they obey him, and with all haſte beſiege it, and next day aſſault it with utmoſt fury, but by *Ruſtan* are as bravely beat off and forced to retreat with ſhame and danger. In that action the ſeed of ſo much emulation and ſpleene kindled twixt *Abdul* and *Radgee Rhiem* as was not quencht in long tyme, and without both deſtructions. *Sultan Perwees* and *Mahobet-chan* haſten (if poſſible) to be at *Elabas* ere the rebells roſe from before it: they paſſe *Buckery* and *Muniopore*, but *Abdul-chan* hyes thence over *Ganges* and at *Bonarce* (or *Banaras*) joyne with *Curroons* army.

Ghan-Ganna *impriſoned.*

Ganganna (banckrupt in credit with *Curroon* and *Abdul-chan*,) had not beene long in *Perwees* army, but by *Mahobet-chans* command, for ſome unworthy plots is impriſoned; which a ſervant of his (*M'hia Fehiem* by name) took ſo impatiently, that he conſorts with 500 men and ambuſhes twixt their paſſage to *Kalpin* and *Lala's* country, by force attempting his Lords delivery: his good will was much and good, but the ſucceſſe bad

and

and bitter; for *Mahobet-chan* feareleſſe of ſuch a ſcarecrow, in ſmall ſpace ſlew him and his raſh ſociety. *Ganganna* thenceforth is more ſtrickly look't to, his eſtate confiſcated, his wife and ſon and family are upon Elephants ſent ſlaves to *Agra*; whiles *Perwees*, *Mahobet*, and the Army arrive at *Elabas*; where by valiant and faithfull *Ruſtan-chan* they are welcomd and lodged in the caſtle with much pompe and joyfull entertainment.

Mahobet-chawn is impatient of ſtay till he could come to grapple with *Curroones* Army, who by that tyme had aſſembled a great company, allured by the magick of his gold and tempting language, to runne a bold hazard with him to the gates of Death. neere *Thenec* 15 myles from *Banaras* they pitch their camps in view of one another, either ſide reſolv'd with the utmoſt of valor and policy to purchaſe victory. *Ganges* (that great, rich, and deified river, which ſay the *Bannyans* iſſues out of a rock at *Siba* formed like a Cowes head) a whiles forbad them, reſtrayning eithers fury, ſave what volleyed from the roring guns to eithers prejudice. *Beyrambeg* began the play with 4000 horſe and forraged towards *Elabas* but is by *Mamet Shawna* met upon *Shawezi's* bancks where his men were diſcomfited, himſelfe ſlaine and his head ſevered. *Mahobet-chan* interprets this as a good Omen to the battell; inflamd with courage, he drawes out his troopes, but knowes not how (without apparant perill) to paſſe his men over *Ganges*, till by a Native he is directed to a ſafe ford, where he got over luckily: he gives his company ſome incouragement, and delayes not to affront *Curroon* to his face. *Curroon* willing rather to loſe life than ſwallow ſuch an indignity, orders his campe and deſires *Radgee Rhiem* with his Elephants to anſwer him; this couragious Captaine moſt gladly undertakes it and gives *Mahobet* ſo hot a charge, yea with his warlick Elephants ſo diſordred him, that had *Abdul-chan* or *Derra-chan* ſeconded him (as was appoynted) *Curroon* had eaſily obtaind a glorious victory; but they ſwelling with envy againſt this brave man, ever ſince their attempt of *Elabas*, not only betray his hopes by hovering back, but are overjoyed when they behold *Mahobet-chans* company recovered, and *Radgees* Elephants wounded and madded with rage to execute their wrath upon their owners, and in the end *Radgee* (after as much proofe of courage and skill as could be in man) ſlaine, and his whole ſquadron confounded: in this miſerable ſort, periſht one of the ableſt men of India, and *Abdul-chan* moſt baſely guilty of his death: revenge purſues him; for finding it high tyme to give over looking on, and do ſomething, he ſees *Perwees* entring with *Radgee Ziſſing*, *Radgee Ziand*, *Radgee Bertzing* and their Army. *Curroon* alſo falls on, doing what lay in the power of man, the battell now pelmel enduring for five houres with a great deale of martiall skill and bravery. *Curroon* is hurt in the arme. *Perwees* (though upon his Elephant) is by *Derrhachan* wounded in the ſide, and but for the excellency of his mayle had there dyed. In the end, the Kings Army grew victorious by the unreſiſtable fury *Mahobet* a freſh affords them, the rebells puſillanimouſly oppoſing that new torrent of deſtruction, gaze awhile, and then remembring the injuſtice of their ſide grow pale with feare, ſo as in the end they turne tayle and flie amayne, reſolving not in haſte to undertake

Radgee Rhiem *ſlain.*

take ſuch an occaſion. *Curroon* is not able to alter it, his old accurſed fate purſues him; and therefore (ſtriking the ground with his lance) he leaves the battell, eſcapes away, and with 4000 horſe of ſuch as loved him, he flyes to the inexpugnable Caſtle of *Rantas*, yeilded by *Monbark*, and wherin he had placed *Radgee Gholam* one of the murderers of Prince *Guſhrooe*; leaving the reſidue of his Army to ſip the bitter cup of death, the glory of a great and famous overthrow to his brother and *Mahobet-chan*, and the ſpoyle of his campe to *Radgee-Bertſingh*, who from out of it brought of gold, ſilver, precious gemmes, Elephants, Camels, horſes, and ſlaves of both ſexes great abundance.

Sultan Curroon in his ſtrong Caſtle and at ſuch a diſtance, has tyme to ruminate upon his miſeries, and with a diſcontented mind ſees how inſenſibly he precipitates his hopes, at that inſtant fixed in the center of affliction: and as an aggravation to his melancholly, heares of *Mahobet-chans* re-approach towards him. He thereupon diſparks his *Seralio*, and flyes thence to *Potan* with *Aſſaph-chawns* daughter only in his company (who had lately brought him a dainty gyrle) and by a *Zantel* or Poſt diſpatches letters to *Darab-chan* (then in *Bengala*) to levy ſome forces and meet him at *Radgee-Mahal*, where he expected him.

Mahobet-Chan, Prince *Perwees*, and captived *Ganna* purſue *Curroon*, ſcarce reſting day or night till they came to *Rantas*, where hearing which way he tooke, they chaſe him to *Patan*, but there alſo they miſſe of him, having ſure tidings of his flight to *Radgee Mahal*. At *Patan* they breath awhile, and hearing of *Darabs* obſequiouſneſſe to *Currown*, they get his aged Father *Ganganna* by letters to dehort him, and to promiſe him requitall ſo he would joyne with them: *Darab* (incenſed by *Mahobet-chans* ſeverity to his father, and ſuppoſing his perſwaſions forced and counterfeit) moſt unluckily denyes, and goes on to levy men to ſupport the rebellion. Prince *Perwees* proclaymes him Traytor, and allots 4000 roopes to him would bring him to his campe alive or dead. The tyme-ſerving greedy Multitude (knowing *Currown* was fled) not only bring *Darab-chan* but his children and kinſeman *Morad*, ſonne to *Sha Nabarkhan*, all whoſe heads are ſtruck off and ſent to *Perwees*, and by *Mahobet-chans* command preſented to *Ganganna*, by that a wretched Father, and thence (as a Trophy of their care and terror of others) unto *Agra* on poles to be elevated. The report of this untoward maſſacre is ſoone knowne to *Curroone*, ſo that he bids farewell to *Mahal*, and flyes to *Medenpoore*, and thence to *Odjea*; but is queſted after by *Mahobet* to *Medenpoore*, where, miſſing him, he ſtayes for Prince *Perwees*, and ſends *Baker chan* & 8000 horſe in the purſuit after him. At this *Oudee* or *Oujea* (a citty in *Bengala* & felicitated by *Ganges*) are many Antick Monuments, eſpecially memorable is the pretty old caſtle *Ranichand* built by a *Bannyan* Pagod of that name about 994500 yeares ago after their accompt, from which to this the *Bannyans* haue repayred to offer here and to waſh away their ſinnes in *Ganges*, each of which is recorded by name by the laborious *Brawyns* who acquaintes this Pagod with their good progreſſions and charitable offerings.

Oudee.

A.D. 1623 *A.H.* 1003 During theſe domeſtique broyles, *Melec Amber* (perceiving the ſeaſon advantagious to recover what he had loſt,) advances with 50000 men, and

and ſo unexpectedly chardges *Laskar-chan*, *Mirza Mametſheir*, and *Ebrahim Hoſſen*, that they had no warning for defence, but are compelled to give up their Forts and ſuffer the Decan to re-enter, what was his owne by law of Nations; 15000 Indians were ſlayne, and as many were expelld the country; the 3 Umbraves alſo are ſent priſoners to *Daultebad* to attend the pleaſure of their conquerer. *Bacherchan* having commiſſion to perſecute *Curroon*, procraſtinates not, but in few weeks attaines *O'djea*; where the Prince (though he had 5000 horſe and 300 Elephants) dared not abide him battell, poſſeſt with feare and ſo terrified with precedent dangers, that he flyes into *Gulcundah*, contrary to *Bacherchans* expectation who deſired battell. The King of *Gulcunda* receives him with counterfeit welcome, and attends him (where he paſſes) with 12000 horſe, pretending to ſafeguard him; but *Curroon* ſaw it was rather to ſecure his Dyamond mynes, (at that tyme open) too prevalent a bait for his needy Army. *Melec Amber* with leſſe ſuſpition and more ſubtilty (heartily glad of his rebellion, thereby debelitating the *Mogul*, and ſecuring his owne Monarchy) ſends an Ambaſſadour to *Curroon*, well attended, with letters of much affection, and plenty of money and other neceſſaries; with an invitation into *Decan*, where at all aſſayes he ſhould command his ſervice. *Curroon* rejoyces in this ſun-ſhine of happineſſe, and accepts his motion: but after three moneths commorance in that country, weary of Idleneſſe, he projects the recovery of his old Eparchy of *Brampore*, and ſo without longer advice bids *Amber* farewell, and with ten thouſand horſe divided amongſt *Abdulchan*, *Mahumet Tackhieck* and *Iacup-chan*, ſhewes himſelfe before *Brampore*, but is forbid entrance by *Radgee Ruſtan* ſet there by *Sultan Perwees*; which ſo inrages *Curroon*, that after he had breathed out a thouſand fruitleſſe curſes and threats, he aſſalts the wals with incredible haſte and violence, but is alſo ſo churliſhly compenſated by valiant *Ruſtan*, that with great loſſe he retreats to *Chan-channaes* curious gardens there to ruminate: howbeit, *Abdul-chan* is ſo tranſported with flame, that he mounts againe and advances with his Standard; yet in the meridian of his hopes is dejected by valiant *Ruſtang* and forced to fill the ditch with carcaſſes of his too forward followers. *Mahomet Tackieck* at twilight tryes his deſteny, and chardges ſo furiouſly and ſo cloſe, that in deſpight he mounts the wall, and is ſo bravely backt by his owne regiment, that in ſmall tyme he takes the principall cittadell or fortreſſe, and on many parts of the wall floriſht his colours in ſigne of victory, and as a call to *Abdulchan* to to ſecond him; but *Abdul* (poyſoned with envy to ſee a Merchants ſonne poſſeſſor of ſo much glory,) forbeares to ſuccor him, ſo that this heroick Captaine (too farre ingaged) is aſſayled by *Ruſtan Atſet-chan* and freſh troopes ſo long, and with ſuch egerneſſe, that all his company are cut in peeces, and *Mahomet* ſtruck dangerouſly in his eye, yea (after as much proofe of dexterity and valour as was poſſible) is taken and impriſoned. In this baſe ſort (the ſecond tyme) has *Abdul-chan* forfetted *Curroon* the victory, yet keepes the knowledge in his owne breaſt, and goes unpuniſhed: whiles *Sultan Perwees* and *Mahobet-chan* continue their queſt, and receiving notice of the ſiege of *Brampore*, they haſt thither, with *chan Alen*, *Radjea Stertſing*, and a great Army of Raſhpoots; but *Curroon* (premo-

Curroon *flies into* Gulcunda.

niſhed) ſeeing no good likely to bee done, ariſes and falls towards *Bellaguate*, in the way attempting vainely *Haſſer*; but miſſing it, redelivers *Rantas* alſo into his enemies hands, and once more viſits *Melec Amber* at *Rerki* in *Decan* cloathed in his old ſad habit of miſſortune.

Haſſer, (five courſes from *Brampore* as you paſſe to *Agray*, the ſtrongeſt, and in all advantages the beſt defended Caſtle through *Chandis*) is built upon the top of a moſt high and precipitious Mountaine, wall'd by Nature, and capable to feed and lodge forty thouſand horſe: within, are ſprings of wholſome water, by vertue whereof the people are infinitly inriched; the earth alſo is excellently fruitfull in hearbs and corne and what elſe is requirable for defence or pleaſure: upon all ſides are mounted great Ordinance of braſſe, about ſix hundred, here placed by the laſt King of *Guſurat*: but one diſcommodity is commixed, making all the other delights reliſh unſeaſonably; Wormes ingendring in the legges and thighs of ſuch as drinke the water; but lately noted; and which only gave *Ecbar* conqueſt of this Caſtle, otherwiſe inexpugnable.

Iangheer the great *Mogul* rejoyces at the ſeverall victories his ſon *Perwees* and *Mahobet-cawn* are crowned with: and to expreſſe how well hee took it, obſerving the valour & loyalty of *Ganna-zied-cawn*, (lately made Viceroy of *Kabul*) calls him to Court, expreſſes his good will in variety of complements, and more then ſo, addes five thouſand horſe to his command, and under ſeale makes him Governour of *Bengala*, of all the Provinces of *Indoſtan* moſt famous, rich, and populous: *Bengala*, is a Province in *India*, ſpacious, noble, and fruitfull; peopled with Mahometans and Idolaters, addict to Mars and Merchandize: reaſonable in ſhape and colour: well cloathed, extreamly luſtfull; jealous, crafty, and ſuſpicious: the ground is redundant in good Townes, Caſtles, fruits, flowers, corn, &c. mellowed by *Ganges*, which in two great branches flowes thorow her, and 200 miles aſunder, at 23 degrees, commixes with the Ocean.

Normal and *Aſſaph-cawn* caſt a ſquint eye upon *Ganna-zied-cawns*, new glory, wiſhing fit occaſion to eclipſe it; and only for that he was ſon to *Mahobet*; no other reaſon cauſed it: they are no trewands in the ſchoole of miſchiefe, and in the firſt place, to plot more miſchievouſly, and affront *Mahobet* (whoſe miſeries are now broaching) they get the old *Mogul* to command *Mahobet* without delay, to ſend *Ganganna* the Captaine, unto *Agra*, *Mirza-Arebdeſtoa-cawn* (one of *Normals* creatures) delivers the meſſage, and *Mahobet* (loth to ſhew any example of diſobedience, though he knew *Iangheer* abuſed, and this a meere plot of his confuſion) lets him go, who forthwith begins to chatter and ſpit his utmoſt malice againſt *Mahobet*, exhibiting many falſe complaints, and incenſing as much as poſſible the old *Mogul* againſt his innocent Champion: that hee had moſt unjuſtly put to death his ſonne and others of his kindred, out of malice; yea, after he had voluntarily left *Currooa* to ſerve in the Kings Armie. Theſe accuſations wrought ſomewhat in the credulous jealouſie and weakneſſe of the old *Mogul*; but more, when from the ſeeds of haſte and diſtruſt ſown by *Ganna* in the heart of *Perwee*, by his letter he intreats his Father to call *Mahobet*, a detractor of his glory, and ambtious to ingulph the Monarchy. This ſo confirmes the *Mogul*, that without more diſpute or memory of his

his former ſervices, he beleeves *Ganganna's* reports no longer malicious, but preſently condemnes him of pride and ingratitude, gives his command to *Cawn Iehan*, and commands him home to receive his deſervings. *Fraude perit virtus*, *Mahobet* admires the villany of *Ganganna*, and *Noormall*; and thinkes (by the purity of his owne conſcience) it is impoſſible his Maſter ſhould really beleeve ſuch imputations; till remembring his dotage upon *Normal* and her inveterate ſpleen, hee grants it; but reſolves to take another courſe till time might delucidate his innocency; and therefore as his love and dutie bound him, hee goes to Prince *Perwees* to bid farewell; but when hee perceived him ſo ſtrangely altered, ſo coy and ſtately, it welnigh ſtruck him dead with ſorrow and amazement (an excellent ſympathy and union, till *Ganganna* diſſolv'd it, having beene till then betwixt'em:) ſo that with a ſad heart, and tormented eyes, he leaves the Camp, but carries along with him the hearts and courages of all the Army. From *Brampore* hee goes; many gueſſe, but none (no not himſelfe) knowes whither his fortune led him: at length by advice of his beſt friends (that aſſured him if hee went to Court, hee ſhould at leaſt bee branded with the name of Traytor) hee travels to his Caſtle of *Rantampore*, reſolving to purge his honour by letter and proofe to *Iangheer*, and to ſafegard himſelfe from the ſpite of *Normal* and all his enemies.

The diſcord of *Perwees*, *Mahobet*, and *Normal*, ſounds ſweetly in *Curroons* eares; hoping by the confuſion of them all, to ground ſtedfaſtly his owne ambitious practiſes: and perceiving his old Father ſo taken with fantaſmes and apparitions of love, he reſolves to practiſe deceit, and in the *Moguls* weakneſſe to fix the ſtrength of his conſpiracies: he preſents him by *Godgee Iehan* (a crafty man, and Tutor to his two ſonnes) a letter neatly pend, but dictating nothing ſave hypocriſie and ſubmiſſion: hee knew alſo the greedy appetite of his Father after gold and rarities, and therefore addes a piſhcaſh of rare coignes, a hundred choiſe Elephants, and ſome portraits hee borrowed from the Portugals. They are all well taken; his ſonnes reſpected, and word is ſent him from *Aſſaph-cawn* of hopes to re-ingraſt him. In the meane time, *Madoffer-cawn* at *Lahore* receives the government or Provoſtſhip of *Agra*, from *Caſſem-cawns* pride, who was placed there upon his marriage which *Moviſſan-begem* ſiſter to the Queen, but is ſo impatiently digeſted by that ambitious woman, that ſhee ceaſt not till ſhe had got him re-eſtabliſhed.

Six yeares paſt, *viz.* 1618. and of the Heg. 998. I told you, how *Iangheer* at requeſt of *Aſſaph-cawn* took his eldeſt ſon *Guſhroo* from *Anna-Rha-Radia* & *Chan Iehan*, delivering him to *Curroon*, who finding him a ſtumbling block to the Imperiall Crowne, by *Radgee Bandor* gets him removed: at that ſame time were committed to that Fratricide, *Sha Hoſſen* and *Ethymor* (ſonnes to *D'haen Shaw* his brother who died of drink at *Brampore*) whom becauſe hee ſaw towardly, and apt to revenge their Fathers untimely death, hee was deſirous to ſend them in that bloody bath, to ſudden deſtruction; but he durſt not perpetrate ſuch apparant butchery, perceaving all mens eyes and expectations after them, and the death of their Father and Uncle, not a little murmured at: ſo that he had no other way to prevent their power and anticipate their claime unto the Empire, but by getting

ting them inſtructed in the faith of our bleſſed Saviour Chriſt, and to bee baptized; by that trick out of the *Alchoran*, making them incapable of ſo great an earthly Monarchy, but heyres of a better; for, *virtus locum habet inter aſtra*. After this, he ever led them with him to keep them the ſtrictlier, till ſuch time as he was vanquiſht at *Elabas* by *Ruſtan-cawn*: for then *Ethamore* eſcapes to *Perwees*, and thence to *Lahore* where his Vncle entertaines him gladly, and marries him to *B'har Bannoo Begem* his daughter: and at *Curroons* next flight from *Brampore*, *Huſſen* alſo flies to *Radgee Ruſtang*, and thence to his brother, where hee lived ſafely and more honoured.

Mahobet-cawn at his Caſtle at *Rantampore* (practizing to digeſt his affronts with patience) receives a peremptorie command from *Iangheer* (*Normal* I might ſay) to yeeld up his houſe to the Queene, who had given the keeping of it to *Bacher-cawn* his enemy, and that hee ſhould pack into *Orixa* to his ſonne the Lieftenant there. The meſſage is ſo tart and ſent to one (then whom none more) impatient of injuries, that hee returnes his Maſter the *Mogul* this reply, he was ready (as a thouſand times formerly) to ſpend his life and goods to do him ſervice, but would never ſtoope to the lure of his inveterate enemies; he was ready to account the reaſon, but upon condition hee might bee free from the tallons of his rammage foes, whom he ſaw ready to prey upon him: with this anſwer the Poſt returnes, with newes alſo, that *Abdul-cawn* (either weary of ſuch vagaries, or that hee ſaw the winde of *Curroons* good fortune averſe, or doubting his former envie might undo him) for ſome of theſe, or all, flies from *Curroon*, and by *Cawn Iehan* at *Brampore* with *Perwees* is joyfully welcomed.

A.M. 5595. *A.D.* 1625. *A.H.* 1005.

Abdul cawn *leaves* Curroons *party.*

Iangheer wonders at *Mahobet-cawns* preſumption, but *Mahobet* no leſſe admires his ingratitude. But after much perſwaſion of his kindred & friends about him, hee aſſumes freſh courage, and attended by five thouſand voluntary Raſhboots, iſſues from his Caſtle, and through *Raſſanwer* journeyes to *Lahore*, reſolving to make his owne defence to *Iangheer*, then removing to *Kabul*, or dy in doing it. The Queene and *Aſſaph-cawn* have notice of his intent, but fearing his force, and that (if hee had any private diſcourſe with *Iangheer*) hee would re-ingratiate himſelfe, they make the Mogull ſet to his ſeale to what they had indited, the command being that *Mahobet* ſhould come in perſon, attended only with ſome few of his choyce friends to cleare his infamy: but hee ſmels their craft, and in his place, ſends his ſonne in law to make his excuſe, and to treat upon ſurer tearmes than if he had gone in perſon: with a willing heart this young Gallant undertakes it, and at his firſt entrance into the *Leſcar* (without ever ſeeing the Mogul) hee is made to diſmount his Elephant by the Queenes order, is diſroabed of his bravery, and clad in naſty ragges; is after that moſt miſerably chabuck't, or beat upon the ſoles of his feet with canes or rattans, bare-headed (the greateſt ſhame poſſible) ſet backward upon a carrion Iade, with kettle-Drums led through the Army, and made a ſcoffe to all that raſcall multitude; overjoyed, they had this good occaſion to manifeſt their hate upon the Idea of *Mahobet-cawn* and to delight the Empreſſe.

Mahobet-cawn

Mahobet-cawn is quickly certified of his ſons diſgrace, and that *Iangheer* knew it not; he queſtions not who, the whole Country blaming *Normall* and *Ganganna* for ſuch barbariſme: in it, hee ſees their hate and his owne miſery, if he had harkened to their oaths for ſafety to come weakly accompanied: and now (more than ever, diſcovering the Queenes ambition to advance her ſonne and *Aſſaph-cawn Curroon*, guarding themſelves with a conſtant Army of thirty thouſand horſe, violently ſeazing the Moguls treaſure, and in all affaires abuſing his authority and greatneſſe, with other indignities apparant to all the Empire) he incourages himſelfe, not regarding the hateſull epethite they branded him with in their Proclamation; his innocency to *Iangheer* and zeale to *Bullochy* (next heire undoubted to the Crowne) re-animating him; ſo that after he had ſent his old Maſter the Mogul a ſhort, but pithy Apologie of his contempt, and portrayed the villany they offered his ſonne; he ſurveighs his Army, gives ſtrict command to offer no violence to *Iangheer* or his Tent, and with twenty thouſand valiant Raſhboots paſſes on to finde out *Normalls* Army and the *Leſcar*, at that time conſiſting of above 50000 men: by accident part at that inſtant went by, led by *Eradet-cawn*; and the reſidue paſſed the river *Phat*, conducted by *Godgee Abdul Huſſan*, in hope to finde *Mahobets* Army unprepared, but in vaine; for that experienced warrior knew hee ſhould want no ſtratagems to deſtroy him, and therefore ſlept the Lions ſleepe, with the eyes of prevention alwayes open; and now finding the advantage his, gives the word unto his Camp, and with an undaunted heart charges *Eradet* firſt, and circles his troops with ſuch ſpeed and order, that in leſſe than two houres (ere *Abdul Huſſan* got over all his men) hee not only diſordered, but ſlew above ſix thouſand men, filling the reſidue with ſuch feare, that each fled for his owne ſafety; but unluckily; the flood without mercy ſwollowed moſt of them, both dangers equally ſo confounding them, that with gaſhly lookes and loud outcries, ſuch as eſcaped made knowne the horror of their conflict; ſo that the other part of *Normalls* Army ſtood ſtill; till by *Aſſaph-cawn*, *Abdul Huſſen*, and other Umbraves, they are cheered up, and prepare to encounter the rebells, who with *Mahobet* their Generall were come in front, and with victory in their foreheads (regarding neither their greatneſſe nor multitude) ruſh couragionſly on their adverſaries, for five houres giving and receiving blowes, each ſide equally heated with rage, and inflamed with deſire of conqueſt. The Queenes Army were freſh and excellently fitted, but by the overthrow of *Eradet* their companion not a little amazed; *Mahobets* men, though come from farre, yet of a more warlike conſtitution, and led by a ſecond Mars, were hopefull of mighty gaine and glrory; ſo that in the end, *Normalls* ſide gave back, well beaten, and unable any longer to abide the heavie ſtrokes of their Iron adverſaries; *Aſſaph-cawn* flies up and downe like a diſtracted man; upbraiding, intreating, and uſing all meanes poſſible to re-incourage them; but feare had ſlaine them, the Raſhboots ſwords had flaſht too much terror amongſt them to revive againe; ſo that with a ſad heart, upon his Arabian Courſer he flies away, with *Mirza Abentila* his ſonne, to a Caſtle not farre diſtant thence, but by accident are eſpied and chaſed by *Mirſa Byrewer* (*Mahobets* third ſonne) and are forced out, and ſhackled in ſilver

fetters, are alſo brought to *Attack* and there kept, whiles *Mahobet-cawn* and his Army galloping in the Aire of good fortune beat downe the Queenes forces, at that time more willing to die than fight; ſo that without more let, they proclaime themſelves Lords of *India*, and prey upon infinite riches of all ſorts in the Leſcar now ſcattered and triumphed over. The old Mogul (not ſcared with *Bellona* brazen noyſe and clangor) was found ſleeping, yea luld in Morpheus golden bed, till by *Mahobet-cawn* hee is awaked and aſſured of his welfare; upon a ſtately Elephant they conveighed him to *Attack*, leaving ſlaine behind him twelve thouſand men, and many Umbraves of note, *Mirza Caſſem*, *Radgee Doola Abdul-Gallec*, *Abdul Samet*, *Mirchan*, *Godgee Shawarchan* and others: and taken priſoners, *Iangheer*, Queene *Normall*, *Aſſaph-cawn*, *Mirza Abontila* his ſon, *Sultan Bulloch*, *Sultan Sheriar*, *Sha Ethimore*, *Sha Hoſſen*, *Eradet-cawn Mokendaſchan*, *Mocrib-cawn*, and *Molena Mahomet*; all which, to the amazement of the world, are led priſoners to *Kabull* to expect the pleaſure of their conquerour. Now, is *Mahobet-cawn* elevated upon the majeſtick chariot of command and glory: yet reſolves in no ſort to derogate from the ſplendor of his Maſter, his only aime being to cleare his honour from ſcandall, and to retaliate his enemies what in his friends hee had formerly ſuffered. *Normall* (now clouded with ſhame and miſery) is brought forth, and by the monſter multitude exclaimed on; ſo that by aſſent of *Mahobet* and many other Umbraves ſhe is cenſur'd to be beheaded. Not till then did ſhee perceive the thorny path ſhee had too long walked in, nor meditated upon the mutability of Fortune, nor till then could ſhe frame her ambitious heart to feare or ſervitude. But ſeeing no remedy, ſhe armes her ſelfe with patience, and craves a farewell of her Lord, to whom after much ado ſhe is admitted; where ſhe proſtrates her ſelfe cloathed in ſo much ſorrow & repentance, that *Iangheer* melts into compaſſion, and intreats *Mahobet* for her freedome. The requeſt ſeemes grievous unto *Mahobet*, but loath in any thing to diſcontent him, or ſhew diſloyalty, hee condiſcends, *Normall* is pardoned and ſet at liberty, and becomes more inraged by this his lenity and complement: the reſidue of the royall priſoners are uſed with all reſpect and nobleneſſe; *Eradet*, and *Molena Mahomet* excepted, who by too much rigor are inraged and *Molena* died. *Zadoc-cawn* ſped beſt, for before the fight (upon ſome occaſion iarring with his brother *Aſſaph-cawn*,) he fled to *Mahobet*, and is for his ſervice made Viceroy of *Lahore*, and *Caſſem-cawn* (by mediation of *Moweza-begem* his wife, ſiſter to the Queene) reſtored to his government of *Agray*, and *Madaffor-cawn* diſplaced; ſo that now, *Mahobet* ſwayes *Induſt'an*, till by viciſſitude of time hee decayes, and all things are redacted to better order and exiſtence.

Curroon, is at this time in *Decan* lurking till hee might eſpie ſome good advantage to recover his loſt fame, and once more ſhake off the diſhonourable Title of a Rebellious exile: but when newes is brought him from *Aſſaph-cawn*, of the almoſt incredible change the Empire had, and with what a diſmall vayle it was then inveloped, his Father and Fatherin-law being in ſuch baſe ſubjection, *Sultan Bulloch* and Prince *Daniels* ſonnes impriſoned, and his owne two ſonnes with *Godghee Iehan* their governour

brought

brought alſo to *Mahobet* by tyme-ſerving *Madoffer-chan* to abide his mercy. He diſputes not what *Mahobet* meant, but what had hapned; ſo that, exaſperated with a thouſand fancies, he gives *Melec Amber* many thanks, and with *Radgee Rhyem's* ſonne and 12000 horſe he paſſes (under leave) *Rana's* territories, and at laſt comes to *Aſmeer*, intending ſuddenly to ſurprize *Agra*, and proclayme himſelfe King: but his deſigne by *Radgees* ſudden death is prevented, halfe his company forſaking him; whereat, doubting ſome treachery in the Aſmerians (into ſuch hate his robbing and other diſorders had brought him) and that *Mahobet-chan* had ſent ſome force againſt him, and *Sultan Perwees* alſo had ambuſht for him, he makes haſte to *Tatta*, hoping upon conqueſt thereof to command the river *Indus* and *Cambaya*; at his incamping afore it, the Captaine *Xeriph Melec* ſends him word, he had order to keep him out, and that if he attempted it, he ſhould receive the entertainment of an enemy. He ſends him word back againe, he was ſonne unto his King; *Melec* confeſſes it, and a rebell; *Curroon* regreets him, he came to defie *Mahobet-chan* and to bring deliverance to his father; *Melec* anſwers, rather by all their confuſions to graſpe the Dyadem. *Curroon* ſees his fickle ſtanding and deplores his folly, but by *Derra-chan* is incouraged; after which he aſſaults the Citty in great bravery, but is beat off; & next day returning with more rage, *Melec* forſakes the fort, iſſues upon them, kills *Derra-chan* and 300 men, and forces *Curroon* (to his old ſhift) to flie to *Delly*; but finding no welcome there, haſts with his chaffed troopes to *Bakar* (twixt *Lahore* and the ſea) to breath a while.

Delly is the name of a City and Province of late belonging to the Potan Kings; but at this day is under the Imperiall crown of *Induſtant*: the citty now in being, is antient, large and pretty beautifull; ſuch appearing in that variety of antick Monuments and Tombes of above 20 Kings and great ones there inhumed; admired by Travellers, and adored by infinite troopes of ſuperſtitious Indians. Not a little famous alſo in that Piramyd three myles diſtant (in old *Delly*, where lies buried King *Homayon* grandfather to *Iangheer*) by frame and inſcription ſpeaking *Alexander*; at what tyme (as now) *Delly* was the *Mauſoleum* of many Potentates: new *Delly* is wald about, but with ſmall ſecurity; is watred by part of *Ieming*, over which we enter upon a twelfve archt bridge, which from a little ſpring in theſe mountaines drills to *Agra*, and after a great increaſe (in many meanders) at *Prage* flowes into *Ganges*, and with her, runnes in two mouthes 200 myles aſunder, into the *Bengalan* gulfe at 22 degrees of North latitude.

Melec Amber, ſo ſoone as *Curroon* was parted, (to get affection from *Perwees* alſo) gives liberty without treaty or ranſome to *Laſkar-chan*, *Ebrehem Hoſſen* and *Mirza Manout-ſher*, and with a convoy leaves them at *Brampore*. The ſame moneth *Mahobet-chan* received 26 leck of roopees from *Channazeid-chan* his ſonne vice-roy of *Bengala*, which he extracted as annuall rent out of *Pattana*, *Soughtar*, *Banaras*, *Sonargan*, and *Chatigan*, rich and well peopled Citties upon *Ganges*; as alſo out of *Sondiva* (an iſle 20 leagues from *Catigan*) than which is none more fruitfull in India. *Iangheer* alſo removing from *Chabull* to *Lahore*, by *Normalls* perſwaſion condeſcends to the ſlaughter of ſuch Raſhboots as *Mahobet* had mixed

with his own guard; and after that to deſtroy *Mahobet*, ere he received any ſupply of men from his kinſmen *Chan-Alem* and *Radgee-Ruſtang* then comming towards him: and for her part, to ſecond him and leave nothing undone or unattempted that might conduce to the execution of ſuch great deſignes, ſhe empties all her husbands coffers, and hyres men from all places to ſerve her; ſo that *Ouripargan* Viceroy of *Baſſowere* brings her 5000 horſe, *Godgee-Tzera* 3000, *Madoffer-chan* 12000, and of her owne 19000 more: hoping alſo that *Fædi-chan* (fled from the battell of *Atteck* into the deſerts of *Thombel* to *Radgee Ghomanoo*) would aſſociate her: but he was ſo affraid of *Mahobets* fierce encounters, that he would no more of them; but went to *Perwees* at *Brampore*, to whom (by a commendatory letter from *Rajea-Bertzingh*) he is welcome. *Mahobet-chan* (ignorant of *Iangheers* confederacy) has notice of the Queens project and forces, and is not amated; but with a conſtant bravery goes on to fight with her. In the way (at his Maſters requeſt) he uſes *Aſſaph-chan* and his ſonne with more reſpect than formerly. *Normall* alſo haſtens towards him, having ſent her ſonne *Sheryar* to *Lahore* with 8000 horſe to ſecure that Imperiall city againſt *Mahobet*. In his paſſage, by great good hap he chances upon *Sultan Bullochy* and the two chriſtned Princes, whom he reſcued; and got ſo privately and with ſuch haſte into *Lahore*, that without reſiſtance moſt of the Raſhboots were cut off, and the caſtle mann'd with the Queens Army. *Iangheer* alſo, rowſed out of his long ſleep playes his part; for being come to *Kheed* within 8 myles of *Normall* and her Army, (and having at all tymes the freedome of hunting, hawking, and ſuch like paſtime, he makes it his advantage) eſcapes, and is joyfully welcomed by the Queen, who (crying out *Mombarick*) impales him in her armes, and cryes for joy; then, gives preſent order to march on to aſſaile the Traytors.

Mahobet-chan (like all other motions, when at higheſt, deſcend) quickly knowes of *Iangheers* flight, and is not ſo grieved at his being gone, as in the manner, intending never to withhold him longer than he fancied: yet the revolt of 5000 of his men did not a little trouble him: howbeit, perceiving his enemyes were approaching, and that it was no fit tyme to dwell upon circumſtances, he apparrells himſelfe in a rich and tryed coat of mayle, and with his ſhield and ſpeare ſpurs up in view of the Moguls *Leſcar*; where, by all ſignes he perceives the Mogulls affection eſtranged; he ſighes at it, and returnes, orders his army, and after a ſhort Oration goes on in front to begin the combat. Ere the Battell began, *Balant-chan* affronts him with a peremptory Meſſage from the King, to this effect; that if he deſired to be thought loyall, he ſhould expreſſe it by releaſing *Aſſaph-chan* and the other Umbraves whom he kept impriſoned; by whoſe mediation he might peradventure obteine pardon for ſuch his high rebellion: *Mahobet-chan* knowes it was *Normalls* device, yet loth in any thing to diſtate the King, ſends him a proteſt of his zeale and loyalty, and that ſo ſoon as he came to the river *Behed*, his deſires ſhould be accompliſhed: ſo, he ariſes, and at the place preſigned, calls for *Aſſaph-chan* and his ſonne; ſhewes him he had power to confound him, but his vertue ſwayed him to another end; which ſayd, he not only pulls away his

his markes of ſervitude,but veſts him with rich and princely roabes,mounts him upon his beſt courſer , girds him with a pretious blade, and with a convoy of eight hundred horſe preſents him to Court, his farewell onely poynting to remember him. *Iangheer* receives him with teares of love, but *Normall* with ſupercilious looks and words of diſdaine , upbraiding him with cowardize that durſt not attend her tyme or depend upon her power to force him from a rebell ſhe both ſcornd and hated. *Aſſaph-chan* laments her lunacy, but is affraid to contrary her ; yet both in good will and private diſcourſe at any tyme with the King, he ſpeaks well of *Mahobet* and labours his reconciliation.

The affaires of *Induſtant* ſubject to this variety, poſſeſſes all mens minds with aſtoniſhment. Whiles *Iangheer* and his beloved *Amazon* with the *Leſcar* paſſe on to *Lahore* to adviſe with *Sheriar* , and to reduce all Majeſty (too long divellicated) to the proper ſtation : But what pleaſure can the contemplation of her reviving glory afford her , ſo long as *Mahobet* her mortall Enemie lives unpuniſhed ? ſhee knowes not why ſhee is intituled ſole Empreſſe of beſt parts of *Aſia*,Commandreſſe of ſo much men and treaſure, ſo long as *Mahobet* an obſcure Raſhboote dares eclipſe her ſplendor, and travell tõo and fro unreſiſted , guarded with ſuch applauſe and popularity : ſhee ruminates a thouſand ſeverall ſorts of revenge , but by too much choiſe knowes not which to faſten on : the ſureſt and moſt honourable is by warre , and thereupon calls *Amet-chan*, (*Brahim-chans* cozen) *Zeffer-chan*, *Nouradin-Cooly*, *Anna Rha Radia*,*Emyrchan*,*Mircomyr*, *Immirza Ruſtan*, and other Nobles, deſiring them to haſten *Mahobets* deſtruction, an imployment wherein they ſhould finde a gratefull remuneration . Each man promiſes his beſt endeavour, and with fifteene thouſand horſe goe joyntly on to attempt it : in the firſt place (hearing of ſome treaſure his ſonne *Zaedchan* had ſent him out of *Bengala*) they ambuſh neere *Chebau-Chebaed* (a Caſtle of ſtrength) and break out upon the Raſhboots that then were no more but eight hundred valiant men, who ſold their money at a deere rate, two thouſand of *Normalls* men giving their lives for it and for her ambition ; but by their multitude were at laſt defeated , and moſt of them ſlaughtered ; leaving 26 lack or 2600000 rupees to their avarice, which was brought to *Lahore*, and there ſome part given for ſalary,the reſt was coffered.

Ganganna, (*Chan-Channa* ſome men call him, bythis time recovered) by bribery and great braggs is made Generall of *Normalls* Forces. *Mahobet-chan* is not troubled at it ; but the revolt of his wild ſonne *Byrewer* afflicts him ſadly. This young Gallant had no ſooner triumphed over *Aſſaph-can*, whom he delivered to his Father (as is ſpoken of) but with three thouſand horſe (his Father had made him Coronell of) hee is intreated to aſſaile *Radgea Tzetterſingh* at *Nornon* his Enemy ; but not regarding his Fathers inſtruction , turnes another way by *Bengor* to force his Fathers Caſtle of *Rantipore*; but in vaine, for *Motzaibchan* the Captaine ſuſpecting him, fools him with faire words, and breakes his forces; and *Beyrewer* flying thence, is by *Ray Ruttang* at *Bondy* taken and impriſoned.

Iangheer finding his thoughts free , and refreſht by many new delights his youthfull Queene each day invented for his recreation, forgets the rebellion

bellion of *Curroon*, and his late adverſity; yea, gives his laſcivious mind full ſcope, and involves himſelfe with the effeminate roabes of ſloth and wantonneſſe: but in the plenitude of thoſe his joyes, the glory of his eſtate growes cloudy, and his motion whirles into a malignant Orbe, by the diſconſolate Newes hee receives from *Brampore* of his beloved ſonnes death. His eyes grow dim, his heart turnes leady, and all conceits of pleaſure reliſh unſavourie when the departure of *Perwees* objects it ſelfe, and thoſe hopes and comforts he had in him, ſeeme fantaſticall. *Gouſhroo* and *Sha Daniel* are dead; *Perwees* is now no more: *Sha Ethimore* and *Huſſen* his grand children made Chriſtians: *Bullochy* is a child: *Sheriare* a foole, and *Curroon* the very eye-ſore of his conceptions; a rebell, wilde, proud, greedy, treacherous, and deceitfull: himſelfe was old, and at his death the Empire ſubject to innovation or domeſtick conſumption: in theſe and ſuch like dolorous cogitations *Iangheer* ſpends the weary minutes of his life, till death *ultima pœna* (as they call it) ſummons him in few moneths after to the reſignation of his life and Empire: Whiles *Mahobet Chawn* chawes the afflicting newes alſo of Prince *Perwees* his death. 'Twixt whom (forgetting *Ganganas* trechery) was moſt exact friendſhip and ſympathie. He ſees (in him) the privation of all his joyes, the hopes he had in his ſucceſſion annihilated, and the ambition of *Normall* and *Aſſaph Cawn* (ſuſpected to have poyſoned him) ingendring to a monſtrous height; ſo that bidding farewell to the world and all other ſociety and imployments, he contracts himſelfe to privacie and ſolitude, feeding upon contemplation of what had paſt, and the lubricity of terreſtriall pleaſures, vaine-glory, and other vanities: he forſakes his ſtrong and delightfull Caſtle *Rantampore*, and through *Zialor* comes to *Radgee Zirmol*, and under licence fixes at *Zirmol* where hee anchorites.

Mahobet-cawn *turnes Eremite.*

But *Curroones* ayre ſwells with Chymæraes, now more than ever affecting the Empire, none but children interpoſing him: hee knew his Fathers affection was eaſily recovered, and *Aſſaph Kawn* his reſtleſſe projector carefull to ſtate him in the chaire of Majeſty: ſo that, arm'd with confidence and accompanied with forty Elephants and fifteene hundred horſemen he leaves *Baker*, *Chytor*, *Tutta*; and through *Teſel*, *Chobager*, and *Eccliſſer*, comes to *Maſſer Thormet* in *Decan*, where *Melec* receives him with all joy, and adds to his troopes foure thouſand horſe with promiſe of forty thouſand more to aſſiſt him upon any good occaſion.

CHYTOR (in mid-way 'twixt *Brampore* and *Adſmeer*) is yet a Citie, juſtly claiming precedencie for antiquity amongſt all the Cities of *Indya*. It was formerly called *Taxila*, and that *Metropolis* whence King *Porus* iſſued againſt great *Alexander*; *Rawna Radgee Mardoot* lineally deſcended from him, of late yeeres and (till by intreaty of *Sultan Curroon Anno* 1614. he came to *Agra*, and in ſlight ſort did ſome obeyſance) here ſoveraignizing and in *Oodipore*. The Citie is at this day but meanly beautifull, three miles in compaſſe, not a third part of what was formerly. Time and war have furrow'd her, not onely diſroabing her of her bravery in buildings where men inhabited, but in huge Temples of Idolatry, the ruines of above a hundred (once lofty in faſtidious Turrets) to this day remaining, of ſtone; ſtrong, good, white, and well poliſht, rare and obſervable; now inhabited by

Storks

Storks, Owles, Batts, and like birds, of whom the ſuperſtitious people have no ſmall eſteeme and veneration: the North pole is elevated in that place twenty five degrees. This Province is bounded by *Cambaya* on the South, by *Chandys* on the North; by *Berar* Eaſt, and on the Weſt the Ocean: returne we to our Hiſtory.

Ganganna, ſelfe conceited by his late honour and imployment againſt *Mahobet-cawn* (whom hee verily thought had left the ſociety of men for feare of him, reſolves to ferret him, but) in the mid'ſt of his bravadoes and hopes is arreſted by grim death, and his carkaſſe conveighed to *Delly*, to be intombed amongſt his great Anceſtors. At that time, *Iacont-cawn* an Umbrave of grea: wealth, honour and experience, commanding eight thouſand horſe to ſerve *Curroon*, by many affronts without cauſe put upon him by *Mirzaladin Melecks* ſonne, is inflamed with rage, and flies to *Chan Iehan* Generall of Prince *Perwee's* Army at *Brampore*, who receives him with joy, and by his exaſpiration, with foure hundred Elephants and forty thouſand horſe make haſte to *Bellagate* (the widdow and child of *Sultan Perwees* being committed to the care of *Leſcarcawn*,) where they uſe all extremities of warre, ſpoyling, burning, and captivating all they had a minde; to and by rare chance, intercepting ſome letters from *Godgee Heſſary*, they diſcover *Abdul-cawn* (whom ſome call *Abdulla-cawn*) (the weathercock of thoſe times) his intent, to turne from the Kings party and retvtue to *Curroon*: hee is convicted, his eſtate confiſcate, his honour reverſt, himſelfe manacled, cald the darling of inconſtancy, and upon an Elephant in diſgracefull ſort from the Army ſent to *Brampore*, where by *Laſcar-cawn* hee is impriſoned. This done, they enter *Decan* with all ſpeed, and pierce moſt fortunatly into the mid'ſt of *Melecks* Kingdome, doing what they pleaſed without oppoſition; ſo that after ſix weekes hoſtility, they returne loaden with abundance of wealth, and over-joyed with their eaſie victory. But (when they thought themſelves moſt ſure) *Melec* preſents himſelfe in an advantagious place with eighty thouſand men, incircling them on the one ſide, & the ſtupendious hills on the other, ſo that ſurrounded with amazement, and clad with black ragges of diſcontent, they incamp; not daring to hazard the fight, or by ſtratagem break out to hazard their deliverance; but in that miſerable ſort are lockt up, the *Decan* at on time offending them, till by famine finding no pleaſure in their riches (where no meat on ſure tearmes was to bee purchaſed) they were conſtrained to parle and ſubmit, aſſured only of their lives, ſtript out of all their wealth and bravery, returning with more ſhame than they had honour formerly.

Gannana dies.

Abdul cawn *diſgrac't.*

Iangheer the great Mogull, has advertiſement of this variable ſucceſſe, but knowes not how to alter it; nor cares hee much, the death of *Perwees* ſo poſſeſſes him: yet, *Normall* ceaſes not to purſue her revenge againſt *Mahobet*; and finding him ſo hard to be dealt withall, begins with *Channa-zeid-cawn* his valiant ſonne, whom ſhee recalls home and places *Motrib-cawn* in his command, over five thouſand horſe and twelve thouſand men; but he had ſmall joy of his greatnes, for in leſſe than three weekes being there, by accident (ſailing over *Ganges*) the boat is over-turned, he drowned, and *Fedi-cawn* is made Viceroy of *Bengala* and *Malacca* after him: during which

which *Iangheer* being at *Lahore*, an Ambaſſador *Ziet Borka* by name, arrives with preſents and commends from the King of *Maurenahar* (or *Manauwer*) accompanied with the only Oracle and wonder of his time *Hodgee-Abdulradgee* (brother to *Chojea Callaun*) admired by all, and reſorted to by many ſorts of Tartars from *Bochar*, *Tuza*, *Balck*, *Samerchand*, *Gaznaben*, and other parts, none of which came empty-handed, ſo that in ſmall time this Monck was comparable in riches with moſt Potentates of *Aſia*. Hee is brought into *Lahore* with incredible joy and admiration, all the Umbraves of the Court (*Aſſaph-cawn* excepted) attending him, and was no ſooner lodged, but is preſented from the Queene with a goblet of pure gold, maſſie and of curious work, with ſo many Jewels as out-valued a lac of roupees. Theſe he accepts moſt cheerefully, and ſcorning to be behind in courteſie, returnes her and her Lord, five hundred Dromidaries, ſwift and beautifull, one thouſand horſes of an exdellent good ſhape and breed; ſome porcellan and other Chyna rarities: the Ambaſſador alſo preſents the Mogull a double of ſuch, 2000 horſes, one thouſand Dromidares, ſome ſword blades, and other gifts of value, ſo great, that the report went, never any Ambaſſador came ſo richly furniſhed, was better entertained, or went away more ſatisfied: Never let any Ambaſſador thinke himſelfe welcome to any Aſiatick Prince, that brings nothing for a preſent, ſave complement, for not any Native dare petition, either the Mogull, or any of his great ones, without a preſent.

Yet is not *Normall* ſuited with content, ſo long as *Mahobet* mad fruſtrate her vowes to have him ruined: her power ſeems ſmall, her indeavours idle, ſeeing (as ſhe thought) his eaſe was in contempt of her; ſo that her thoughts project, her dreames fancie ſeverall waies for his deſtruction: it gladded her in part to ſee his ſonne *Zeid-cawn* out of imployment, and at Court (by ſuch as adored her) ſcorn'd and confronted, howbeit, by *Aſſaphs* meanes *Iangheer* affects him; yea *Normall* (had not the overflowing hate ſhe bore his Father hindred her) had doubtleſſe become amorous, and made him in Cupids Court, *Iangheers* competitor; but ſpight ore ſwayes her, and revenge predominates; ſhe calls *Amirchan*, *Nouſradri Cooly*, and *Hemyr-beg* her minions, to whom ſhe diſcovers her deſires, and intreats their diligence: they obey, and promiſe their care and faithfulneſſe, and with fifteene thouſand horſe advance to fight with him (whiles *Normall* and the King journey to *Caſimeer*) his *ne plus ultra*: and *Aſſaph-cawn* (mindfull of *Mahobets* kindneſſe to him, loth ſo brave a man ſhould periſh for the luſt and malice of a woman, and eſpecially by his advantage to draw him to *Currooon*) by a ſwift and truſty meſſenger, ſends him a gracious letter diſcovering his ſiſters wrath and reſolution, and ſollicits young *Rana Radgee* to further him.

The Queenes Army perſecute poore *Mahobet*, who upon receit of *Aſſaph cawns* letter, after ſome paſſion forſakes his cell in *Zirmol*, flies to *Geſimeer*, and thence to *Radgee Rana* who ever loved him. The Army has notice of his flight, they dare not enter *Ranas* country without leave, and therefore ſend poſt to Queene *Normahall*, who dictates a letter to *Rana*, mixt with intreaties and threats, makes *Iangheer* ſigne it, and after long and ſwift running is delivered him; *Radgee Ranna* at firſt contemnes her bravadoes,

bravadoes, but upon better conſideration promiſes his good-will, but thus; he perſwades *Mahobet-cawn* in no ſort to think him either fearfull or traiterous, that (if hee pleaſed) he would do his beſt in his defence againſt all the power and rage of *India*, yet, ſo his judgement were of any force, (and to indeare *Aſſaph-chawn*,) he would perſwade him (ſince his Enemies were ſo powerfull and implacable) to haſt unto *Curroon*, where he ſhould not only be intirely welcomed, but agrandize his honour ſo ſuddenly, that his name would flaſh terrour into the hearts of his moſt potent adverſaries. *Mahobet-chan*, loth to treſpaſſe upon his patience, and by the circumſtances of his ſpeech, judging him fearefull of that army, tells him he intended not to be any cauſe of loſſe or feare to him, or any other in the univerſe; and ſo mounts to be gone; but *Rana* will not let him goe, till he promiſe him a delivery of a pacquet he had intituled to *Curroon*. After long perſwaſion he accords, and with 500 Raſhboots, and one thouſand other men led by *Wazir-chan* he flyes into *Decan*, where at *Guyneer* upon the limits of *Niſamſha's* kingdome he findes *Curroon*; but ſo affraid of his ſudden comming, that he inſtantly armd his men for oppoſition: yet when he ſaw the caſe otherwiſe, and had read his pacquet, after ſome amazement hee imbraces him with unſpeakable joy, firmes a perpetuall friendſhip and gives him command of that caſtle and his other forces. All India admire at this agreement, and *Normall* (too late) repents her folly.

——— The mind oft in remorſe
May wiſh the thing undone Rage did inforce.

——— Qui non moderabitur iræ
Infectum volet eſſe dolor quod ſuaſerit et mens.

Iangheer alſo blames her inconſiderate wrath, and growes ſo affiicted at it, that in a deep Melancholy he forſakes his pleaſures at *Caſſimeer* and removes towards *Lahore*; but upon the high Mountaines of *Bymberrie* falls ſick, and at three dayes end, after three and twenty yeares reigne, (to the aſtoniſhment of the *Leskar, Normals* endleſſe ſorrow, and grief of the whole Empyre) he dyes (ſuſpected of poyſon) the twelft of October or *Ardabehiſh*, in the yeare of our accompt 1627 and of the *Hegira* 1007: nominating upon his death-bed his grandſonne *Bulloch* (ſonne of *Sultan Guſhroo*, his eldeſt ſonne) his ſucceſſor; he alſo ſweares all the Umbraves to ſee him crowned: and that *Curroon* ſhould have no portion nor favour ſave what he might merit by ſubmiſſion: and accordingly (conveighing the old Moguls dead body to *Lahore*, where preparing for his funerall they carry it to *Tzecander* three courſe from *Agray* and intomb him in King *Eckbars* Monument) at *Delly* they crowne *Sultan Bullochy* (aged thirteene yeares) their King, with all royall accuſtomed ſtate and ceremony: and unanimouſly cry out alowd, *Padſhaw Salamant* i. e. God ſave the King. *Iangheer* dyes.

Normall in *Iangheers* end feares the beginning of a world of miſeries in her ſelfe and progeny; but being of an active ſpirit and not eaſily diſtracted, ſhe inſtantly conceives and ſwels with the ambition of that Empyre: her pregnancy is bettered by her having the whole Treaſure in her hands, alſo animated in that *Bulloch* was too young to nouriſh oppoſition, his Councell careleſſe, and *Curroon* a huge wayes abſent thence: ſo that taking occaſion by the forehead, ſhe arms her ſelfe with confidence

and a pretended Title, and reſolves to mount her ſonne *Sheriar* to the ſupreame aſcent of Majeſty, or in the attempt to ſet all India on fire and conſume her ſelf as a ſacrifice in ſo great an action. In this humor ſhe hires 15000 horſe, and ſends in poſt haſte to her ſon in *Iengapore* to levy as many moe; that done, ſhe thinks to ſtrangle her brother and *Bullochy* at that tyme comming towards her. But they aſſured of her bad meaning, leave *Chotelen*, & with 30000 horſe poſt to *Lahore* to apprehend *Sheryar* whom they heard was baffled by *Godgee Abdul-Haſſen* (once his ſtipendiary) and then incamped onely with 4000 horſe: but in the way (to prevent *Normalls* ſpeed after them) they block up the narrow paſſage upon the mountaines through which her Army muſt needs paſſe; ſo that, ere the Queen could come to joyne with ſimple *Cheryar*; *Aſſaph-chan*, *Eradet-chan* and other Umbraves with the young Mogul in their company come to *Lahore*, where they find *Sheryars* Army (by the expence of 90000 lac of roopees) trebled. They delay not, but with extremity of rage aſſayle him and in two houres (by villany of *Amir-chan* and *Sheirgodgee* his chiefe Capteines, who betrayed him) get the victory; forcing him into the caſtle, which for two dayes kept ſafe, but in the third was by treaſon entred, his men ſlaine, his treaſure taken, and to make him incapable of future ambition has his eyes put out, *Sultan Bullochy* not ſuffering him to be killed. That done, they againe proclayme *Bulloch* Emperor of *Induſtant*, and Lord of the Moguls; and ſend *Eradet* with 20000 horſe againſt the *Virago* Queen; who (hearing how ill her ſonne had ſped and doubting treaſon in her Army,) lets fall the Majeſty of her ſpirit, ſighs at the perfidy of her brother, grieves ſhe ſlew him not when ſhe had him in her power, complaynes of her owne wickedneſſe in continuing ſo long inraged againſt *Mahobet-chan*, deplores her abuſing his valiant ſonne, and with a dejected eye, beholding the ſudden eclipſe of her glory, and the inconſtancy of her Friends, ſhe wraps all up in diſmiſſing her guard, and diſroabed of her bravery, ſubmits to *Bulloch's* mercy; who comforts her, gives her his oath of ſafety, and during his reigne affords her all reſpect and freedome.

But long this good Prince injoyes not his ſoverainty: for, *Aſſaph-chan* ſeeing all as he deſired, ſpeeds away a ſure poſt with letters to *Curroon*, who made ſuch haſte, that in 14 dayes he runne 2500 of our myles, to *Daita*, (8 courſe from *Necanpore* and from *Brodera* or *Radjepore* 120 to the Eaſt.) in *Decan*, there finding him overjoyed with ſuch good newes, and ſending his excuſe to *Melec-Amber* the *Decan* King, haſts on with *Mahobet-chan*, *Zulpheckar-chan*, and 7000 other raſhboots, and mancibdars through *Guzurat* to *Amadavad*, where by *Saffin-chan* he is welcomed: there hee ſlept not long, for making *Agra* the object of his race, he bids farewell to *Saffin-chan*, and with a greater troope (feeding them with great promiſes when he had the crowne) in three weeks travell comes to *Agra*, where he claymes the Imperiall Title, and is by his owne favorites proclaymed King, by name of *Pot Shaw-Iehan*: then giving notice to his Father in law *Azaph-chan* how farre and with what ſucceſſe he had travelled, as alſo, that ſo long as *Sultan Bulloch* was living his owne greatneſſe was but counterfeit; *Aſſaph-chan*, flesht in former homicides, and not caring how, ſo he could fixe the Dyadem on *Curroon* at that tyme tottering, he makes

Radgee

Radgee Bandor of his counſell, who forthwith without examination of right or wrong poſts to *Lahore*, and with *Aſſaph-chans* keyes, enters the hummum or Bath where the innocent Princes were, and with a horrid ſpeed and infernall cruelty ſtrangles them all, to lead *Curroon* through ſuch a bloody path unto the crowne.

In this miſerable ſort, dyed young *Bulloch* but three moneths Emperour of *Induſtant* or great Mogul; in that maſſacre accompanying him, *Sultan Sheryar*, *Sha-Ethimore* and *Sha-Hoſſen* (the baptiſed ſonnes of Prince *Daniel*) two ſonnes of *Sultan Perwees*, two ſonnes of *Sultan Morad* or *Amurath*; all whoſe carcaſſes were without any reſpect buried in a garden in *Lahore* neere the entrayls of *Iangheer*: but their heads (as an aſſurance of their death) ſent to *Curroon*, to glut his eyes (by ſo horrid a Spectacle) with infernall ambition. *A.M.* 5598 *A. D.* 1628 *A. H.* 1008

The murther of the royall blood of *Induſtand* being known to *Chan-Ichan*, *Zied-chan* and other Umbraves, they are orechardged with amazement and feare: they ſee *Aſſaph-chan* guilty, but want power to queſtion him, eſpecially (by inquiſition) hearing it was *Curroons* commandement. they heap up a thouſand maledictions on their heads and crave vengeance from above to recompence them. *Curroon* peceives the Empire ſtorming at him, but his incantations quickly quiets them. And now after much toyle (having through the Ocean of inconſtancy arrived at the port of greatneſſe and eaſe as he thought) he gives order for his ſolemne coronation: which accordingly by a generall aſſembly of the great Umbraves, and Nobles of his Empire is performed; by ſecond proclamation aſſuming the Name of *Sultan-Sha-Bedyn-Mahumet*. Then he orders the affaires of his Monarchy, placing and diſplacing at his pleaſure; the Seraglio of his father is ſhut up: *Normall* and her three daughters are confined ſtrickly; *Aſſaph-chan* is made ſecond in the Empyre; and next him *Mahobet-chan*; *Abdul-chan* is releaſed; *Channa-ziedchan* is made viceroy of *Bengala* againe. Ambaſſadours from *Perſia*, *Arabia*, *Tartaria*, and *Decan* come and joy him in his greatneſſe. Divers *Radgees*, as *Radgee-keſſing* from *Nagor*, *Chan-Azem* from *Azimeer*, the puiſſant *Radgees Mainſingh*, *Tzetterſingh*, and *Gheſſingh*, from *Fettipore* with 50000 horſe move with great and ſolemne ſtate to *Agray*; whither after (ſix weeks) came *Aſſaph-chan*, *Zadoch-chan*, *Eradet-chan*, *Ruſtan-chan*, *Saffin-chan* and *Mirgomley*: to all whom he gave thanks for their ſeverall Favours, remitting and putting in oblivion all offences and inſults during his rebellion. After which, he proclaymes a Iubile celebrated by all men there, with all ſports and delights poſſible!

Thus has *Curroon* (through a ſea of blood) attayned the higheſt port and dignity of the eaſtern world, ſurrounded with delights, and guarded by a power (in his conceiving) unreſiſtable; but theſe ſinnes he makes nothing of, have apparantly in theſe our tymes drawn downe the heavy Iudgments of God almighty: both, in taking his beloved wife away the week of his inauguration, ſince when he has made his daughter (by that dead Lady) his wife; inceſt of ſo high a nature that that yeare his whole Empire was ſo wounded with Gods arrowes of plague, peſtilence and Famine, this thouſand yeares before never ſo terrible. The ſword alſo ſeemes to threaten him, the Perſians having ſnatched from him *Kermaen* 1634 1014

and *Candahar*; the *Tartar Kabull*; *Sheuph-Almuck* indangers *Tutta* and *Lourebander*; *Radgee Ioogh* with his Coolyes trouble *Brampore*, and two counterfeit Bullochyes have ſowne the ſeed of an univerſall rebellion. The event of all is in the hands of God, who in Infidells hates ſinnes of blood, inceſt and diſſembling: wee will cloſe this ſtory with a caveat from a heathen, but of more reaſon and temperance.

——— Quid? ille qui Mundum quatit
Vibrans conuſca fulmen Ætneum manu
Stator Deorum? credis hoc poſſe effeci
Inter videntes omnia, ut lateas?

What? that great Iupiter the world that ſhakes
When Ætna's thunderbolts in hands he takes?
Think'ſt thou from him who all the world doth ſee
In lurking holes concealed cloſe to bee?

To end all, at our being in his country he came within two dayes journey of *Surrat*; and in a ceremoniall way, the Engliſh merchants ſhips thundred out his health by 200 great ſhot, which he moſt thankfully accepted of: Tis high tyme now to renew our Travaile.

Diu. Adjoyning this and in the *Cambayan* Territorie, is *Diu*, or *Dew*: (in former times call'd *Delta*, (frõ a reſemblance of that in *Egipt*) *Patala*, *Patalena*, and *Hidaſpa*, as *Arrhian*, *Pliny* and *Strabo* have it: ſeated at th'entrance into the gulph, in the latitude of 22 degrees 18 minutes North; from *Ormus* South, ſixty leagues; and from *Cape Comry* two hundred: a ſtreame or arme iſſuing from *Indus* ſo incompaſſes her, that ſhe becomes a peninſule; the Haven before the Towne is ſo land-lockt, ſo good for anchorage, that at *Swalley*, *Chaul*, *Danda-Rajapuree*, and other Havens is no better riding, either for the ground or Fort, that ſo well ſafeguards them. *Nearchus* (great *Alexanders* Admirall) from this place begun his Voyage and ſayled to *Ormus*, where hee repaired his weather-beaten Navie. The Towne it ſelfe is both large and hoſpitable; yet by reaſon of the Portugals pride and cruelty, Chriſtians are leſſe beloved here then in other places: 'twas of good Trade, affording *Opium*, Aſſa-fœtida, Puchio, Cotton, Indico, Mirabolans, Sugar, Arack, Agats, Cornelians, Diaſpries, Calcedons, Hematiſts, Pearl, & Elephants teeth; but ſince *Surat* and *Cambaya* (her next neighbors) have drawne the Engliſh and Dutch thither, her Traffick and other allurements are contemned: what ſhe beſt boaſts of, is the Caſtle, built (after long fight and bloodſhed) by *Albuquerque* the famous Portugall *Anno* 1515, of their account 895: by whoſe coſt and care it was ſo advanced, that it compares at this day with any other Sea Towne in the Orient. Nor could it ever have ſucceeded had not falſe proteſtations, bribes, threats, and other devices drawne beleife into the Pagans, that their deſire to have ſo many Caſtles and Marittim Forts, was onely to defend themſelves, in parts where they were altogether ſtrangers: but it appeared afterwards, that avarice, rapine, Tyrannie, and luſt allured them, as *Oſorius* their Biſhop in *vita Emanuelis* 11 *libro. fol* 347. ſpeaks concerning them, *Etſi Luſitani imprimis arces cupiebant ad ſe defendendas; poſtea tamen viſum eſt, per ſpeciem fœderis & amicitiæ, dominationem quæri & Tyrannidem agitari, &c.* Which cauſed ſuch turmoyles, that in no other part of *India* they found ſo long, ſuch ſtrong reſiſtance: partly by their owne valour, but chiefly by help of *Mir hocham*

hocem, and his *Mamalukes*, *Campſon Gaurus* the then great Sultan of *Egipt* ſent thither to quell their inſolencies; Notwithſtanding, by the ruine of that Sultan (not long after, by *Selim* the firſt, 1516.) the Portugals by little and little grew victorious; though to obtaine it, *Laurenſius-Almeida* (ſonne to their Viceroy) the moſt excellent of all their Captaines at that time periſhed.

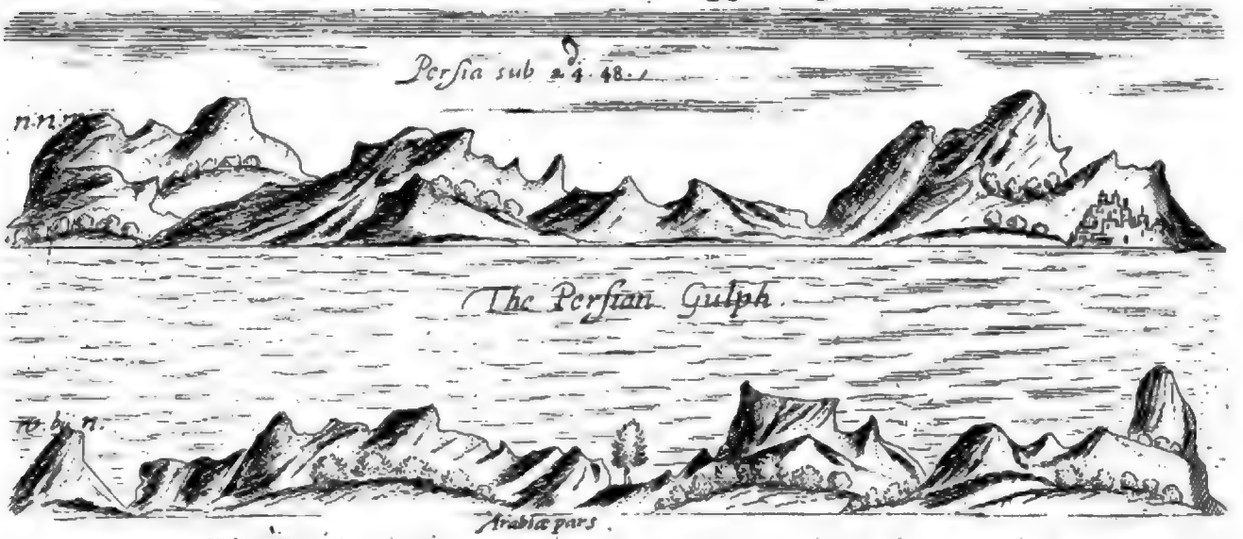
The river *Indus* is by *Pliny* call'd *Sandus*, *Sinthus* by *Arrhian*, and now call'd *Sinde* not farre diſtant hence, at 23 deg. 15 min. lat. ſome obſerve 24 deg. 40 min. and Weſt var. 16 degrees 30 min. commixes in two oſtiums (*Thevet* fooliſhly names ſeaven) with the Ocean; after three thouſand miles flux from the *Caſmirian* (or as *Mela* in his third booke the *Paropamiſian*) mountaines; in her diſcent receiving growth from many great and famous rivers, which from other hills derive their origin, mellow *Indya*, and at laſt incorporate with that famous flood from whoſe name the moſt noble part of the univerſe is named: the rivers are *Behat*, *Ravee*, *Damiadee*, *Ob-chan*, *Wihy*, *&c.* of old times, named *Hidaſpes*, *Aceſines*, *Cophis*, *Adris*, *Ob-itarmas*, *Coas*, *Suaſtes*, *Melzidas*, *Hirotas*, *Zaradas*, *Hiſpalis*, *&c.*

On the other ſide the gulph, in *Arabia* the happy is ſeated *Muſcat* (or *Maſcat*) not farre from Cape *Rozelgate* (formerly call'd *Ziagrum* and *Corodamum*) and almoſt *Nadyr* to the crabbed Topick: I dare not conclude that this was that old *Raamah* (from *Raama* ſonne of *Chuſh* ſonne of *Cham*) by *Ptolomy Rhaguma*, and *Rhegma* celebred by *Ezekiel* 27.22. *The Merchants of Sheba* (a Citie in *Arabia* whence came the Queene (and not from *Æthiopia*, *Chuſh* being miſinterpreted) to viſit *Solomon:* and *Raamah were thy Merchants* (meaning *Tyre*) &c. howbeit 'tis certaine, it has beene much more populous, and famous then at this preſent; though now ſhe begins (ſince *Ormuz* was loſt) to revive her glory; being the beſt Port, Haven, and defence for Frigots, Juncks, and other Veſſels of Warre and Trade belonging to the Portugalls: who firſt conquered it and the Ile *Anno Dom.* 1507. and after it other adjacent Townes; as *Calajate*, *Curiate*, *Soar*, *Orfaza*, and divers places till then under the *Ormonſian* Empire: at that time *Zeifadin* was King (in nonage) ruled by *Atar* a ſpitefull Eunuch; whoſe deceit was ſo apparent, as not onely made this Towne to bluſh in flames, but had welnigh ruin'd his Maſters Empire. *Torus* (the Kings brother) then commanded here, with *Mamadee* the Kings ſonne, undone by poyſon given him from *Nordino* the ſecond Officer; after which, it was betrayed to the Turks by *Iack* a Portugall; but after ſome coſt, and toyle recovered: yet next yeere (by bribery) the Turks re-entred; and wherein, *Peribeg* the Baſha plants a Colony, and goes homeward: but, ere he got thither heares of its revolt and the ſlaughter of his ſilly Garriſon; the Newes ſo amazing him, that hee goes to *Mecha* and turnes religious: but by command of *Solyman* the great Turk is forced thence; and (for a reward of his fifty yeares good ſervice) is beheaded, and his eſtate forfeited. It now obeyes the Portugalls: the Towne is ſeated in a Plain, yet armed or propt with two riſing advantagious mountaines; a ditch and parapet drawne from one hill to the other ſo inviron her, that ſhe ſeemes inacceſſible: the Caſtle is large and defenſive, fill'd with men, and ſtored with great Ordnance: little elſe is worthy of our obſervation. Muskat.

The

The ſeventeenth of December wee topk ſhip in the William for *Gombroon* in *Perſia:* the Exchange, the Hart, and other brave ſhips went along with us, and above three hundred ſlaves whom the *Perſians* bought in *India*; *Perſees*, *Ientews* (gentiles) *Baunaras* and others. The eighteenth day we croſt the Tropick, and next day elevated the North pole twenty foure degrees odde minutes, the gulph in this place ſtraitned, the ſhores of *Carmania* and *Arabia* in this forme appearing to us.

Trop. Cancri.



Arabia (denominated from *Arabus* ſonne of *Apollo* and Madam *Babilonia*) at this day is more obſcured than in ancient times, ſuch time as it was the ſeminary of famous men: worthily in thoſe dayes called happie, *Panchaya* and *Eudæmonia*. No part bred better Phyſitians, Mathematicians, and Philoſophers. *Galen*, *Hipocrates*, *Avicen*, *Algazales*, *Albumazar*, *Abubecr*, *Alfarabius*, *Mahomet-ben-Iſaac*, *ben Abdilla*, *Siet Iooh*, *ben Cazem*, *ben ſid' Ally* and others, here borne or educated: the *Arabick* ſo inchanted men that it is a common hyperbole amongſt them, the Saints in Heaven and Paradize ſpeak it. In it the holy Decalogue was given; in it was hatcht the deluſive Alcaron: if gums aromatick, ſucculent fruits, fragrant flowers and ſuch like delicacies can captivate thee, ſay then, *Arabia* is the Phœnix of the Eaſt, with *Daneus* the epitomè of delight, and with Saint *Auguſtin* that it is Paradize.

'Tis tripartite; *Deſerta*, *Petroſa*; and *Felix*. *Deſerta* is alſo call'd *humilis*, *profunda* and *aſpera*; by *Servius*, *Lucian* and *Ariſtides*. *Petroſa*, *Inferior* by *Strabo*, *Nabothæa* by *Ptolomy*, and *Barrha* by *Caſtoldus*, *Rathal Alhaga* by them habitants, and by *Zieglerus Bengacalla*. *Fœlix* varies alſo in nomenclation, by *Pliny*, *Sabæa*; and *Mamotta* by *Solinus*; *Ajaman* and *Giaman* by *ben Ally*. In the firſt is *Kedar* oft named by the Pſalmiſt. In the ſecond, the mounts *Horeb* and *Sinai*, as alſo *Iathrip* and *Mecca* places of account among the Sarracens. The *Happy* call'd now *Mamotta*, is unhappy in *Medina Telnabi*, but joyed in *Iobs* birth-place, and *Saba*, by *Ptolomy*, *Save*; & now nam'd *Samiſcaſhac*, & many other Towns noteworthy. *Adedi*, *Neopolis*, *Phocidis Abiſſa*, *Teredon*, *Areopolis*, *Zebitum*, *Acadra*, *Iathrib*, *Alata*, *Mocha*, *Ezion-geber*, *Acyna*, *Munichiates*, *Ambe*, and others converted at this day into other names; as *Aden*, *Zieth*, *Zidim*, *Iemina-bahrim*, *Huguer*, *Medina*, *Zarpall*, *Oran*, *Danchally*, *Muskat*, *Imbum*, *Zama*, *Moſſa*, *Lazzack*, *Gubelcama*, *Balſora*,

ſora, *Maſſad* or *Moſqued-Ally*, *Cuface*, *Damarchana*, *Barag*, *Eltarch* and many more now under the *Ajamites* or *Saracins*; but in old times diſtinguiſht into theſe Provinces, the *Sabæi* (whence, *Guilandinus* ſaies the Queene came to heare *Solomons* wiſdome, and the three *Magi*) the *Panchaia*, *Alapeni*, *Moabiti* and *Cædari* (bordering the deſert) *Aorzi*, *Nabathea* (*Nabaths* birthplace, eldeſt ſonne to *Iſmael*) *Atramitæ*, *Maſſabathæ*, *Canclæi*, *Stabæi*, &c. enough to diſturb our memories. And I cannot but note, how that the Hebrew (*Chaldy*, *Arabick* and *Siriack* drilling from the Hebrew) Greek nor Latin, in their times epedimic, are now no where ſpoken, ſave by derivative: and that the heathen gods, *Iove*, *Saturne*, *Mars*, *Apollo*, *Iuno*, *Diana*, *Venus*, and thirty thouſand moe, once idolatriz'd all the earth over, are now no where invocated: all oracles ceaſt at the paſſion of our Saviour. We will leave *Arabia*, and paſſe by without ſmelling or taſting her magick delicacies, and reſt ſatisfied in a word or two of her preſent tongue, and how the moneths differ in ſeverall dialects.

Arabick.	*Engliſh.*	*Perſian.*
Malle	Salt	Namack
Sammach	Fiſh	Mohee
Moihee	Water	Obb
Narr	Fire	Attaſh
Hattop	Wood	Yzom
Degang	Hens	Moorgh
Sallet	Oyle	Rogan-cherough
Sammon	Butter	Rogan
Bedda	Egges	Tough-morgh
San	a Diſh	Shecky or paola
Cobbeer	Great	Buzzurck
Sackeer	Little	Cowcheck
Anneſtre	I buy it	Man mechorre
Vntan aphe	have you	Dare ſuma
Beet	a Houſe	Connah

Engliſh.	*Greek.*	*Hebrew.*
September	Maimacterion	Tizri *or* Ethanim
October	Puanepſion	Bul *or* Marchiſuan
November	Antheſterion	Chyſleu
December	Poſeideon	Tebeth *or* Tevet
January	Gamelion	Sebeth *or* Sevet
February	Elaphebolion	Adar *or* Veadar
March	Moonuchion	Niſan *or* Abib
Aprill	Thargelion	Jarr *or* Zyn
May	Skirrophorion	Syvan
June	Hecatombayon	Tamuz
July	Matageitnion	Abb
Auguſt	Boedromion	Elull

Arabick.	*Siriack.*	*Ægyptick.*
Muharram	Eylooll	Toph
Sawphor	Teſhrin-owl	Paophy
Rabbioul-owl'	Teſhrin-auchor	Achir
Rabbioul-auchor	Kanoon-owl	Cojac
Yowmadul-owl'	Kanoon-auchor	Tibhi
Yowmadul-auchor	Siubat	Machir
Radiab	Adarr	Phamenoth
Sabaan	Niſan	Pharmuthy
Ramulan	Ejarr	Pachon
Schowl	Itaziran	Paynhi
Heidull-kaida	Tamuz	Epiphi
Heidull-hazia	Abb	Meſorhi

Turkiſh.	*Æthiop.*	*Perſian.*
Ramazan	Turh	Farwardin-maw
Schewal	Paap	Ardabehiſh
Silhcade	Hatur	Chodad-maw
Scilhydze	Cohia	Tyr-maw
Mucharren	Tubah	Mordad-maw
Sepher	Amſchyr	Sharyr-maw
Rabuil-oul	Parmahath	Mihe-maw
Rabuil-auchir	Parmuda	Aban-maw
Gemaziel-oul	Paſhnes	Adur-maw
Gemaziel-auchir	Peuni	Dei-maw
Rhezib	Epip	Bahmen
Saban	Muſrhi	Aſphendermæd

Leave

Leave we *Arabia* and croſſe the Gulfe, cald the Babylonian ſea by *Plutarch* in the life of *Lucullus*, and *Towmachama* by the Syrians: by ſome *Meſendin*; cald alſo by the Perſians *Deriob Farſiſtan*, and by Arabians *Bohar el Naharim*, by Turks *Elcatiph*. But beware by Sir *Robert Sherlyes* example of Cape *Guader* (*Dendrobosa* in old tymes) not farre from *Goadell*, in five and twenty degrees, and where the Compaſſe varies 17 degrees 15 minutes. An infamous port and inhabited by a perfidious people. Under pretext of amity they allured *Sherley* and his Lady aſhoare *A.* 1613; where but for a Hodgee that underſtood their drift, & honeſtly revealed it, they had been murdered with *Newport* their Captaine; and meerly to play the theeves with them. Come we then to *Iaſques*, (or rather *Iezdquis*, *Iezquird* ſonne of *Shapore* King of *Carmania* dying here: *Pliny* ſeemes to call it *Caſſandra*) a Towne upon the Gulph in five and twenty degrees, eight and fifty min. lat. in *Carmania* ſeated (*Kherman* now cald, confind by *Macron* South, and North by *Perſia*,) South from *Ormus* forty leagues. A place fortefied by the Portugall, who built a ſtrong caſtle here, planted it with ſeventeene cannon, one cannon pedro, two culverins, two demiculverins, foure braſſe ſakers, and a thouſand muſquets: unable altogether, to reſiſt the Engliſh, who in diſpight of their utmoſt bravery (to revenge the death of Captaine *Shilling*, ſlaine the yeare before) tooke it the ſecond of February 1622, but unwiſely by our men given to the Perſian, who now keep it; and by ſhooting of ſo many peeces as they ſee ſhips, give an Alarme to *Ormus*, and they to *Gombroon*, loth to be intrapt by too much confidence.

In this channell we begun the *Ormuzian* ſtrait; *Ormus* is as it were the umbelick of the gulph, flowing from *Baſſorack* to cape *Rozelgate*; next morne we came in view of *Kiſhmy* a pettite caſtle not farre from *Iaſques*; where alſo they give warning how many ſhips, or friggats they ſee dancing upon the gulph; and next night of *Larac*, another ſmall Iſle upon the Arabian ſhore, foure leagues from *Ormus* Iland. *Kiſhmy.* *Larac.*

ORMVS is at this day a miſerable forlorne city and Ile: although but a douzen yeares ago the onely brave place in all the Orient. *Eſt ſolitudo magna megalopolis.*

If all the world were made into a ring — Si Terrarum Orbis (quaqua patet) Annulus eſſet,
Ormus *the gem and grace thereof ſhould bring.* — Illius Ormuſium gemma decuſque foret.

An Ile (though none more wretched) yet not unknown unto Antiquity by name of *Organa* and *Gerra* as *Varrerius* has it; of *Necrokin* and *Zamrhi* to the *Tattars*; of *Ormuſia* in *Iosephus libr.* 1. *de Iud:* of *Harmozia* in *Arrian*; of *Armuzia* in *Pliny*; of *Armuza* in *Ptol.* of *Vorocta* in *Niger*; of *Ogyris* in *Thevet:* and ſeemes by *Pliny*, *Curtius*, and *Rufus* out of *Dionyſius*, to be the buriall place of that famous Prince *Erethreus*, from whoſe name the Redſea was denominate.

Ogyris *looks into the ſea, from whence* — Ogyris inde ſalo premit caput, aſpera rupes
Carmania, *and the place of reſidence* — Carmanidis, qua ſe pelagi procul invehit undis,
Where princely Erethreus *liv'd; whoſe fate* — Regis Erethrei tellus; hic nota ſepulchro
This Tomb conteins in mountains deſolate. — Tenditur, & nudis juga tantum canibus horrer.

Named *Ormus* by meanes of *Shaw-Mahomet* an Arabian *Dinaſt*, who *An. Dom.* 700 for more ſafety croſt over from *Koſtac* in *Mogeſtan* (*Margaſtana*

of old) to *Iaſques*; a place hatefull to *Mirza Bahadin* the fourteenth King after him, that for moſt quiet removed *An. D.* 1312 of the *Heg.* 692 to this Ile and from that *Harmuz* (part of *Maceta*) twelve leagues from *Koſtack* where his predeceſſors dwelt, ſo named it. From which time to this it was ever diſturbed: firſt by *Ioonſha* the Perſian King ſlaine by *Vſan Caſſan*, who for pearles broke through *Lar* and forced *Melec Nazomadin* into Arabia, and againe recoverd by *Mirza-codbadin* 5 yeares after, *viz. An.* 1488; but long ſlept not ſo, for *An.* 1507 *Alfonſus Albuquerq* the Portuguiſe (after much adoe) ſubjected it to *Emanuel* his Maſter, ſuffering *Zedfadin* to enjoy the Title, and a penſion of fifteene hundred crownes, but all command to himſelfe, himſelfe *de facto* King; and laſtly by *Emangoly-chan* the Arch-Duke of *Shyraz*, by help of the Engliſh it was taken *An.* 1622, and by them delapidat and depopulated. Let us view it as it was and is.

The Altitude of the pole here, is 27 degrees: and though it be without the torrid zone, yet what by the ſulphur of the earth, and oblique reflex of the burning Sun, for foure moneths (from May to September) no place in the world is more hot or ſcalding; it is the cuſtome here to ſleep in beds of rayne water, which is not very coole neither, all day naked: the City had a faire Buzzar, many Churches, and Frieries, brave Magazeens, ſtately houſes, and as gallant a caſtle as any other in Orient; the caſtle is yet in good ſtrength and repayre; the reſt, levelled with the ground; of which I eannot ſay, *Nunc ſeges ubi Troja fuit*, the ſoile being uncapable of corne or other graine: at that end againſt *Dozar* (and the great *Bannyan* tree in the continent) the City was built; where the ſea is ſo narrow that a Cannon may eaſily ſpit over: the whole Ile exceeds not fifteene myles compaſſe: it is the moſt barren ground in the world, neither tree nor ſpring of good water could we find in it. It has ſalt, ſilver ſhining ſand, and mineralls of ſulphur; has nothing elſe worth the looking on: And yet from the advantagious ſtanding, the laborious Portugal made it the ſtaple and glory of the world; ſecured indeed by many naturall props, on all ſides commanding Iles and townes to furniſh her: *Larac* (*Azgillia* of old) *Kiſhmy* (by ſome cald *Quexome* or *Broict*) *Keys* or *Queys* Ile, *Angen*, *Andreve* (or *de los paſharos*) *Kargh*, *Baharem* (*Icara* in Pliny) *Dozare*, *Iaſques*, and *Koſtack* in *Margaſtan* (now *Mogeſtan*) vicinating them. So as to the eye of man no place could be more offenſive and defenſive, garriſons of Portugalls ever lying in theſe Ilands; and yet, when the God of Nature had decreed a ruine, it could not be withſtood, but was in ſome regard miraculouſly effected, and at ſuch a tyme as they leaſt ſuſpected it.

But to doe her all the favour I can: let us remember ſuch Princes as have honourd her: *Sha-Mahomet* is the firſt I find, who in the 80 yeare of the *Heg.* Of Chriſt 700, left his ſeat at *Aman* in Arabia, and ſat downe at *Calciat* upon the ſhoare, but diſliking it, removed to *Coſtac* in *Mogeſtan* (ſix and twenty leagues from *Iaſques*) and there built a city which he cald *Ormuz*, and from whence part of Arabia took name; to him ſucceeded *Soliman*, to him *Izachan*, to who *Mahobet* 2, *Shawran-ſhaw*, (who bequeathed the crowne to his Nephew) *Emer-ſha-bedin-Molong*, whoſe daughter and heire married *Sey fadin Aben-Ezer* ſonne to *Ally-ſhaw* Lord of *Keys* Iland: the crown (they wanting iſſue) then came to *Sha-Bedin Mahomet* his cozen:

cozen: to whom followed *Rocnadin Mamut*, *Hamets* ſon, who dying *An. Dom.* 1278 left the rule to his Infant ſonne, *Seidfadin-Nocerat*, who was ſlaine by his brother *Morad* or *Maſad* eleaven yeares after, and he forc't to flie into *Kermaen* by his brothers ſervant *MirBahadin: MirBahadin Ayaz* or *Ben-Seyfin Ben-Cabadin* is forced to flie, unable to reſiſt the Turks *Morad* brought againſt him, ſo with many of his friends (ſuch as hated the Tyrant) removed to *Kiſhny*, but not liking the place, riſes thence and ſits down at this Ile *Gerun* (or wood) where he built, fortified (and from the others name) namd it *Ormuz*; in the yeare 1312, of the *Heg.* 692 and to him a man of noble extraction, *Emir-Azadin-gurdan-ſhaw*; to him his ſonne *Mabarezadin-babron-ſha*, a brave Prince, but fell by the axe of treachery, *Mir-ſha-Bedin-Iſſuff* ſtroke him with; who alſo fell by the late Princes youngeſt brother, *Mirza Codbadin* was he cald, infortunately baniſht by his cozen *Melec-Nozamedin*, at whoſe death *Cobadin* returnd and ſwayd the Ormouſian Scepter, and at his death left all to *Paca-Turanſha* a victorious Prince yet by death *An.* 1488 conquered; to him *Mozad-ſha Bedin*, to him *Salger-ſha*, to him *Shawez*, and to him *Safadin* or *Zedfadin* 2, ſubdued by *Albuquerq*, *An.* 1507 and by him cruelly ſtrangled: *Nordino*, *Codjeature*, and *De lam-ſha* attempted the ſoverainty, but *Mahomet* the right heire was crowned King; he dying, his ſonne *Seyd-Mahomet-ſha* was called King, who *Anno* 1622 was ſubdued by the Engliſh and Perſians, and at this day lives a priſoner at *Shyraz*. The Perſian now is ſoveraine.

The particular Acts and paſſages in taking this famous Citie, is thus (for ſome mens better ſatisfaction) remembred.

At command of *Shaw Abbas* the Perſian Monarch, *Emangoly-chawn* (chiefe Lord and Governour of thoſe Territories that conjoyne the gulph of *Perſia*) deſcends with nine thouſand men, at ſuch a time as he was confident to meet the Engliſh Fleet, reſolv'd to further them in revenge of thoſe many tyrannies they had endured by the braving Portugall: The Conditions betwixt them, under hand and ſeale were theſe: 1. The Caſtle of *Ormus* (in caſe it were won) with all the Ordnance and Amunition to accrue to the Engliſh. 2. The Perſians were to build another Caſtle in the Ile at their owne coſt, when and where they pleaſed. 3. The ſpoile to be equally devided. 4. The Chriſtian priſoners to be diſpoſed of by the Engliſh; the Pagans by the Perſians. 5. The Perſians to allow for halfe the charges of victualls, wages, ſhott, powder, &c. 6. And the Engliſh to be cuſtome free in *Bander-gum-broon* for ever. The Captaines of beſt note in the Pagan Army under the Duke of *Shyraz*, were *Alliculybeg*, *Pollotbeg*, *Shakullbeg*, *Shareearee*, *Mahomet Sultan* and *Alybeg* King of the Port: theſe with the reſt of their Army encamped before *Bander-gom-broon*: and two dayes after *viz.* the twentieth of January 1622. with ſmall difficulty became Maſters of the Port. Upon which the Duke and the Engliſh Captaines, *Weddall*, *Blyth*, and *Woodcock* agreed upon an immediate battery, and inſtantly played upon the Caſtle with a dozen peeces of Cannon for five houres, but gave them ſmall hopes of ſudden conqueſt: yet that neither puſillanimity nor doubt might be ſeene amongſt them, the ninth of February the Engliſh tranſported three thouſand Perſians in two Frigots lately taken, and two hundred Perſian Boats good for little other ſervice: theſe, ſo ſoone as they were landed, having formerly made Sconces or

Trenches for their men, and Bulwarks for the great Ordnance to play on, very furiouſly they made towards *Ormus* thinking to meet no great oppoſall; but the Portugalls though they ſuffer them land and paſſe quietly into the Towne, with equall reſolution ſtopt the current of their fury, at firſt encounter from their barracadoes defended with ſhott and pike, ſlaying above three hundred, and with their Ordnance beat them back with more haſte and amazedneſſe than their approach had courage: in this diſorder a Flancker by miſchance was blowne up, but the warre continued: little hurt accruing to either party, till the 24 of February, on which day the Engliſh advanced towards the Caſtle, (under which was riding the Portugall Armado) and in deſpight of the Caſtle and beſt defence their Fleet could make, being then but five Gallyons and twenty Frigots, ſet fire on the Saint *Pedro* of one thouſand five hundred Tun, and Admirall of their Armado: which miſchance, the reſt of the Spaniſh Fleet with no ſmall ſorrow apprehended, and finding no repaire, to prevent more miſchiefe and danger, cut the Cables, and in that flaming poſture let her drive whither winde and tyde commanded her: the Engliſh ſaw her too hot to meddle with, and knew ſhe could enrich the adventurer with no other booty, but *Bellonaes* furniture, ſo downe ſhe went towards *Laraek*, in the way a rabble of Arabians and Perſians boorded her, & like Iackhalls with hunger ſtarved fury and avarice tore her aſunder: that rapine, being no leſſe baſe and outragious than the fire which two houres had aſſaulted her: the ſeaven-
March 17. teenth of March the Perſians (to diſpatch and ſhew they were not idle)
1627. gave fire to a Mine ſtuft with forty barrells of powder, which blew up a great part of the wall, through which breach the enraged Portugalls immediatly ſallyed & maintain'd the fight above one houre againſt the amazed Perſian, who had drawne out a mayne Battalion, but when the Trumpets ſounded, *Acha* recovered ſenſe and magnanimity, going on ſo courageouſly, that the moſt ſlow and hindmoſt diſcovered plainly a full ſcorne of death, and powerfull deſire of honourable execution: for nine houres this conflict continued with great fury, ſo that in fine the defendants were forced to retreat, advis'd to it as well by pollicie as need: for, the heated Perſian ſuppoſing themſelves victors, with great bravery begun to mount and enter the Citie in many quarters, at which the Portugalls were very joyfull, throwing on them ſuch and ſo many Granadoes and burning fireballs, powder-pots, and ſcalding Lead, that the aſſailants in deſpight of their vowes and bravadoes were forced to retreat, and could not prevent a thouſand of their men from periſhing: which miſery, when *Shaculibeg* at full had viewed, couragiouſly followed by two hundred men, hee paſt through the fury of thoſe affrighting fires and took one of their Flanckers, but could not hold above halfe an houre, they were ſo outragiouſly fryed and tormented with ſhewers of flames of Lead and Sulphur, and in deſcending were beaten off by fifty Huydalgoes, who for three houres affronted them, repell'd them, and retyred crown'd with conqueſt. This entertainment ſo cool'd their bravery, that for five dayes they did nothing but contemplate the valour and dexterity of their adverſaries. But, the three and twentieth day aſſum'd more hopes, when they beheld the fight betwixt the Engliſh and them; our Cannon from the ſhore, playing ſo hotly

and

and battring their fortifications ſo ſoundly, that at length making the ſhips their object (after a great mutilation of ſhrowds and maſts) they ſunk the Vice & reare Admirall of *Ru-Fryero's* Fleet: by that, utterly loſing their late hopes and oſtentation of marine command and excellencie. March 28 neceſſity humbled them (plague, famine, and fluxes raging in the City) ſo as five dayes after, two wel-bred Gentlemen, well attended, with great gravity mounted in a faire equipage to the Enemies Camp; they were uſherd in by ſome Coozelbaſhes of *Shaculybegs* Regiment, and after ſmall compliment, begun to treat of peace, and that there might be a ceſſation of Armes, which favour if the Duke would grant, they were ready to acknowledge it, and for retribution to preſent him two hundred thouſand Tomayns in hand, with good aſſurance of an annuall tribute of 140000 Ryalls, (which as afterwards they confeſſed was ſpoken in hypocriſie) the Captaine diſmiſſes them, and appoints next day for anſwer, acquaints the Generall, who (wanting money) accepts their motion of peace, ſo they would depoſe five hundred thouſand (amounting with us almoſt to two millions of pounds) and pay yeerely to the King of *Perſia* two hundred thouſand: the Portugalls return'd him an anſwer, they were in no ſuch diſtreſſe, to buy any favour ſo diſhonourably, and that greedineſſe ſo overwhelmed them, they aſſured, a fift part of that proportion ſhould never buy their ableſt benefits. After that, they mediated a reconciliation twixt the Engliſh and them, putting them in minde, how they were Chriſtians, and by many reciprocall favours of old (when *Iohn of Gant* invaded them) and later times by allyances, prevalent enough to beget good will in noble ſpirits. If they had injured them, they were now ſorry, and ready to ſatiſfie in any puniſhment of paine or purſe, their Kings were at that inſtant good friends, and how could ſuch hoſtility be defended or anſwerd by law of Nations or Religion. Theſe and the like were ſent them, but whether the behaviour of the *Fidalgo* diſpleaſed our Sea men, or that they underſtood them not, or ſaw themſelves ſo farre ingaged, that with reputation they could not deſiſt, or that it was uttered with a faigned humility, or the like, I know not; the Meſſenger departed not well ſatisfied. And two dayes after, ſaw apparently ſignes of confuſion and revenge: a hideous noiſe of helliſh thunder amazing them, caus'd by the Engliſh their blowing up two ſeverall Mynes, which gave open proſpect into the Citie; but the hearts of the aſſaylants durſt not travell with their ſight, all their ſenſes the laſt time were ſo confounded and diſabled: ſo that very poorely they onely became ſpectators, and gave new courage to the dying Portugall: all of them halfe dead, with fluxes, thirſt, (the three pits in the Citie exhauſted) famine or peſtilence. The fourteenth day, a ſhip full of Moores from *Kiſhmee*, arrived at *Ormus* to help the Portugalls; perceiving themſelves intercepted, they returned back, thinking to land at ſome better quarter: the Perſian Generall, ſwore they ſhould receive no dammage by his Army, to which when they fooliſhly gave beliefe to, fourſcore of their heads were forthwith ſtruck off, and the reſt inchayned.

The *Ormuzians* languiſhing thus long under ſo many ſorts of afflictions, every houre hoped for delivery from *Ru-Friero*, but he failed them. The ſeventeenth day another breach was made by giving fire to ſixty barrels of powder,

powder, through which the Moores entred in huge ſwarmes, but were beat back by eighteene Gentlemen without the Bulwark; howbeit, next day they re-entred and poſſeſſed it. The eighteenth of Aprill, two famiſht renegadoes ſtole thence into the Camp of their Adverſaries, and being brought before the Duke, confeſt the willingneſſe of their departure, told him their expectation of ſupplies, together with their preſent miſeries; aſſuring him, they could not endure long, death raging more furiouſly within the City, than the greateſt forces they could oppoſe them with. At that report, the reanimated *Perſian* againe beſeiges her, intending the next breach to enter pellmell amongſt them: which when the *Portugall* ſaw, and no ſafety any way appearing; the three and twentieth day (knowing no faith in the Mahomitans) they yeelded the Caſtle, and their treaſure unto the Engliſh; only craving of them that they might receive their lives, and be conveyed ſafely to *Muskat* in *Arabia*: the Engliſh aſſent, and very nobly tranſported three thouſand of them, and entended like favour to the reſt; but the envious *Perſian* ſuddenly intercepted above three hundred *Arabs* halfe Chriſtians, and *Portugals*: whom without parley or any ſigne of pitty, contrarie to their oath and honour, they beheaded; and ſent their heads to *Gombroon* for a Trophæ, and as an aſſured ſignal of their conqueſt and blameworthy fury. After this, by unanime aſſent, the Magazeens of armour, victualls and treaſure were ſealed up with the ſignets of both Nations: the interim was imployed in maſſacring of more than halfe dead men, violating women, polluting Temples, and defacing verie brave and gallant houſes; during which, an unworthie Engliſh man (contrarie to the order) breaks into a forbidden Monaſterie ſtuft with riches, and in his returne is diſcried by the ratling of his burthenſome ſacriledge; at which the Perſians flie to the Duke, and by conſent break aſunder everie thing was valuable, (the Engliſh all that time dreaming of no ſuch accident) but when it was known, much diſcourſe intervened on both ſides, but the Pagans accounted words but ayre, and ſeeing their deſignes accompliſhed, made the fury and anger of the Engliſh meere provocatives of ſcorne and laughter: the Enliſh had no more than twentie thouſand pounds paid them for their ſervice. The braſſe Ordnance in the Caſtle and Rampires were divided, ſome ſay they were three hundred, others as many moe: Howbeit, our men ſay there were only fifty three great braſſe peeces mounted, foure braſſe cannon, ſix braſſe demicannon, ſixteen cannon pedroes of braſſe, and one of iron, 9 culverin of braſſe, two demiculverin of braſſe, three of iron, ten braſſe baſes, ſeven braſſe baſtels, ſome baſilisks of 22 foot long, and nintie two braſſe peeces unmounted; which I the rather name, in that the Portugalls bragge they had ſmall defence, and few Ordnance; with either of which if they had beene furniſhed, *Ormus* had never beene triumphed over. Thoſe belonging to the Perſian were tranſported to other Cittadells, to *Gombroon*, *Larr*, *Shyraz*, *Hiſpahan*, and *Babylon*. The King of *Ormus*, *Seid Mahumet ſhaw*, was made priſoner to the *Perſian*, and at this day is at *Shyraz* under an allowance of five markes a day; his other penſion (during his proſperity paid him by the Portugalls) amounted yeerely to a hundred and forty thouſand ryalls. The Town at this day is wholly ruinous, the Caſtle excepted, which

which aſpect keepes her former beauty, ſtrength, and greatneſſe, and is owned by the Perſian.

As for the common Mariners, they found enough to throw away; by that little they got, ſhewing their luxurie, nothing but *Alea, vina, Venus*, in the aſcendant of their devotion. Captain *Woodcocks* luck was beſt and worſt; by rare chance he lighted upon a Frigot that was ſtealing away, loden with Pearles and ineſtimable treaſure, above a Million of royalls for his part only; but what joy had he in that fading pelfe? pure clay is gold, who then ſo mad to make the earth his Idol? Whether poore (too rich) *Woodcock* minded more his tempting Mammon than the ſtearage of his ſhip, who can tell? but many felt by ſad experience that the Whale his ſhip ſunck cloſe by Swally barre, the name neither of bird nor fiſh availing againſt the arrow of death, the mercileſſe elements yeelding them no comfort: ſuch cataſtrophes have ambition and too much greedineſſe. For, but for too much pride (the Portugall upon all occaſions braving the Engliſh) *Ormus* had ſtood; and but for too much avarice, who knows but the Whale might have ſwam ſtill in the Ocean of ſecurity.

Præda feras acies cinxit diſcordibus armis,
Hinc cruor, hinc cædes, mors propiorque venit.
Præda vago juſſit geminare pericula ponto,
Bellica cum dubiis roſtra dedit ratibus.

Prey guirts feirce Armies oft with irefull ſwords.
Hence blood, hence ſlaughter, haſty death affords.
Prey doubles danger in th'inconſtant deep,
Whiles warlick beaks danger-fraught ſhips do keep.

FINIS LIBRI PRIMI.

THE SECOND BOOKE.

THE tenth of Ianuary, Sir *Robert Sherley* at our Ambaſſadors requeſt, entred *Gumbroon* to acquaint the Sultan with his arrivall, and to demand ſuch entertainment and neceſſaries as befitted his excellency and Travaile to the Perſian Court, though no leſſe diſtant than the Caſpian ſea. It did not reliſh right to the covetous Sultan; but upon ſight of his Phirman or letter of Command, he diſſembled his humour, proteſting he was tranſported with joy that ſo happy an occaſion was hapned, as well to expreſſe himſelfe an obedient ſlave to *Shaw-Abbas*, as that the Towne ſhould be honoured by ſo noble a ſtranger; ſorry onely he was ſo ill fitted to ſhew his humanity, his Lordſhips ſo ſudden landing preventing the pomp he aymed him. Sir *Robert Sherley* returned his complement and forthwith invited my Lord Ambaſſador aſhoare, who as readily accepted it. At his iſſuing from the ſhip, Captaine *Browne* (whom I name to honour him) thundred out his farewell by a hundred great Shot, whoſe Ecchoes not onely made *Gombroon* to tremble, but ſeemed to rend the higher regions with their bellowings. Wrapt in ſmoak and flame, we landed ſafely, tho Neptune made us dance upon his liquid billowes and with his ſalt breath ſeaſoned the Epicnia or intended Triumphs. At his landing the Cannons from the Caſtle and Cittadell vomited out their fiery choller, ten tymes roring out their wrathfull clamours, to our delight and terrour of the Pagans, who of all noyſes moſt hate artificiall Thunder. The Sultan and *Shawbander* handed him out of his Bardge, and mounted him upon a ſtately Arabian Courſer; the ſtirrops were of pure gold, the ſaddle (a Morocco ſort) was moſt richly imbrodered with ſilver. All his followers had alſo ſuch as pleaſed them. In this equipage, attended by his owne gentlemen, ſome ſea Captaines, the Engliſh Agent Maſter *Burt* and two hundred *Coozell-baſhawes*, we moved ſlowly towards the Sultans Pallace, all the way paſſing through a ranck, or file of Archers

Archers and Muſquetiers on either ſide doubled, and being alighted, uſherd him into his Apollo; where upon rich carpets was plac't a neat and coſtly Banquet, ſtore of *Shyraz* Wine, and choyce Violls from the ſhips; all which, with his proteſtations of welcome, (*Hoſhomedy Suffowardy* ſtill dropping out of his mouth) gave us undoubted knowledge that either he was a grand hypocrite, or extreamely fearefull a complaint ſhould be made to the great Duke of *Shyraz* againſt him of his paſt neglect; all which we gave a favourable interpretation unto: let us now into and about the towne, to ſee if ought will preſent it ſelfe a welcome object.

GVMBROVVN (or *Gomroon* as ſome pronounce it) is by moſt Perſians Κατ' ἐξοχὴν cald *Bander* or the Port Towne: ſeated upon the gulph, in the *Carmanian* deſert (part whereof is now cald *Larr*) or in *Kermoen* as the Perſians call it; albeit my fancie prompts me, that it is rather in *Chuſiſtan*, *Shuſhan* being ſo ſmall a way removed from it. Some (but I commend them not) write it *Gamron*, others *Gomrow*, and other-ſome *Cummeroon*. The Artique pole mounts here to ſeven and twenty degrees and nine minutes. A Towne it is of no Antiquity, riſing daily out of the ruines of late glorious (now moſt wretched) *Ormus*, an houres journey thence.

I was told, that it had not twelve houſes twelfve yeares ago; at this day encreaſed to a thouſand: but how can I credit it, ſince one *Newbery* our country-man entitles it a Town at his being here, which was in the yeare 1581. Yet old it cannot be, ſince all agree the Portugals firſt founded it; after *Ormous* doubtleſſe, and where the Caſtle was begun but in *Anno* 1513 by *Albuquerq'* the Portugall. *Gumbroon* is from *Ormus* nine engliſh myles: it alſo viewes Arabia about ſixteene leagues weſt, for there the Gulph is narroweſt. It was forced from the Portugall in the yeare 1612 by *Ally-Reec* the *Shyrazian*, and is now compleatly governed by the Perſian. It is in compaſſe about two myles, the earth is ſandy, without gardens, ſprings, or graſſe: from March to October ſo hot, as the Natives flie away to *Larr* and other Townes where Date trees ſhadow them againſt the ever burning Sunne, and ground or ſand that ſcalds like hotteſt embers: a great Mountayne (reckned twenty miles diſtant, but by its height ſeemes not eight) anticipates the coole North-wind, which to other parts breaths ſweetly and refreſhes them. The houſes are of Sunne-dried bricks, thick & ſollid; within, are without much furniture; without ſimple to look upon. The windowes are large and trelliſed, made to open when any Favonius murmurs among them. The tops are tarraſſed, made both to walk & ſleep upon, ſo Carpets be ſpred to ſoften them. In the Summer ſeaſon when few ſhips ride here, they ſleep in troughs or beds fild with water. The Buzzar is very ordinary: tis covered atop to keep out the ſearching beames of the ſcortching Sunne; whereunder is ſold Wine, Arack, Sherbet, Thlummery, and many other things to the eye and belly neceſſary. The entrance into the Sultans houſe, is at the Eaſt ſide of the Market place. His, the Shabanders, Engliſh, and Duch (diſtinguiſht by their Flags or Enſignes, diſplayed by *Æolus* atop their houſes) are all are worth the entring in or my noting: of beſt note, are two Caſtles, at the North and South ends of the Towne, ſpatious and defenſive; adorn'd with good Battlements and

Platformes to play their uſeleſſe Cannons on. Foureſcore braſſe Peeces are planted here, and are part of thoſe they got from *Ormus Anno* 1622; two hundred more being ſent up to *Larr*, *Spahawn* and *Babylon*) of ſmall terrour, if no better Gunners exerciſe them. Whiles ſhips ride here, *Gumbroon* is a garriſon foure hundred horſe and foot attend their Generall; but dare not fight againſt the Sonne, all ſummer billeting where they can find food and ſhelter. In winter you may find here, Merchants of ſundry Nations; Engliſh, Ducth, Perſians, Indians, Arabs, Armenians, Turks, Iewes, and others. The moſt common commodities here, are belly food; Wine, Rack, Sherbet, Roſewater, Sugar, Almonds, Dates, Pomgranats, Figs, Currans, Orenges, Lemmons, Pomecitrons, Mirabolans, Apples, Peares, Quinces, and Flowers, in great variety. As alſo, Goates, Hens, egges (two yeare old,) Ryce, &c. moſt of which are ſold by the crafty, faire ſpoken *Bannyans*, who ſwarme through all parts of Aſia. They will readily trade or prattle with Chriſtian, Turk, Iew, or Gentile, but have no good fellowſhip, for they hate to eat or drink with any ſave of their owne caſts and religion; rice, plaintains, and ſome fruits they eat, drink water or ſherbet (which is faire water, roſewater, ſugar and juyce of Lemons put together): but for fleſh, eggs, or ſuch roots, as raddiſh and the like, reſembling blood or wine, not one bitt would they eat, though you would give the pooreſt knave amongſt them, a thouſand pound; they are troubled with *Pythagoras* dreames, doubting thereby they might eat up the ſoules of their friends or parents; which tranſmigration of ſoules *Tibullus* elegantly thus detects to his Miſtreſſe.

Quinetiam mea tunc Tumulus cum texerit oſſa
Seu matura dies fato properat mihi mortem
Longa manet ſeu vita, tamen mutata figura,
Seu me fingit equum rigidos percurrere campos
Doctum, ſeu tardi pecoris ſim gloria Taurus,
Sive ego per liquidum volucris vehar aëra pennis,
In quemcunq; hominem me longa receperit ætas,
Inceptis de te ſubtexam carmina chartis.

When (furthermore) the grave my bones ſhal hide,
Or ripened dayes to ſwift foot death ſhall glide,
Or lengthned life remains, in ſhape exchangde
Making me horſe, well managed to range
The fields, or Bull the glory of the heard
Or through the liquid Ayre I flie a Bird.
Into what man ſoere long tyme me makes,
Theſe works begun of thee, freſh verſes tokes.

Some Sudatories (cald here Hummums,) ſome Moſques, ſome Synagogues and Sanhedrins are here; but thoſe ſo obſcure, that the eye can ſcarce direct us to them. Moſt remarkable is the great *Bannyan* Tree, a league Eaſt from the Towne, and oppoſite to *Ormus* Caſtle: a Tree (or rather twenty Trees, the boughs rooting and ſpringing up a whole aker together) rounded within and ſhaded in forme of a Theater, two hundred and nine paces about as I meaſured and wherein, or under, may ambuſh very ſecretly three hundred horſe: ſome call it the arched Fig tree, ſome *Arbor de Rays*, (a tree of Roots) others *de Goa*: namd by us the *Bannyan* Tree, from their adorning and ador ing it with ribbons and ſtreamers of varicoloured Taffata, a goodly Diety! ſuch a one as *Pliny* obſervd long ſince in his Travayles amongſt 'em. *Hæc fuere Numinûm Templa, priſcoque ritu, etiam nunc ſimplicia rura Deo præcellentem Arborem dicant.* Here under alſo

alſo, they have a temple, ſupported on one ſide by the body of the tree, unſeen to ſuch as are without the branches; in which (for I adventured in) are three of the moſt deformed Pagods or Idols imaginable; invocated by the Bannyan in memoriall of *Cuttery*, *Shuddery*, and *Wyſe*, their three deified predeceſſors; kept by an old doting Braminy, who for above threeſcore yeeres in this irreligious place has moſt wickedly ſacrifizd his ſoule to *Belzebub*; for many yeeres hee had all the Pagods offerings, part being the virginity of the Brides (at ten yeeres commonly) which ſince he cannot actuate, he is not aſham'd (as I was told) to contract with Travellers, who in an infernall diſguiſe reap the unripe and unholy Holocauſts.

The Inhabitants (I exclude ſtrange Merchants) are Olive-coloured, white onely in their teeth: their apparell is a ſhaſh above, a Shuddero or linnen about their waiſts, and elſe-where naked. They cut their skin,

and burne round circles in their fleſh, to ſymbolize their pride and love, for reverence; *Cupid* has not fire enough, but they muſt help him! *Pomponius Mela* long ſince thus anatomiz'd them; *Carmani ſunt ſine veſte, fruge, & pecore, ſedibus piſcium ſe cute velant, veſcuntur carne, &c.* The female ſex are wrapt in white (not from innocence;) ſome goe naked upwards; moſt valuable in their eares and noſes, which are the richeſt parts about them, each eare being garniſht with a dozen ſilver Rings, and their fingers

with ſuch like gingadoes, ſome which are looking-glaſſes to admire themſelves (rare beauties) in; their armes and legges are laden with voluntary ſhackles of braſſe and Ivory: in their noſes they put their moſt pretious Jewels; brouches of gold, ſet with Garnats, Emralds, Turquoiſes, and like ſtones of value: and with it, other round Rings headed with ragged pearle, ſuch as with their intollerable impudence makes me ſay, they are the moſt naſty, pocky Whores you ſhall find in any place, and who very fitly comply with *Ovids* remedy of love.

To concomitate thoſe carrion women, take notice of thoſe troopes of Jackalls, which here more than any other where rally themſelves, not only each night committing burglary in the Town, but commonly they teare the dead out of their graves, and with a vulture appetite devoure their carcaſſes; all the while ululating and in offenſive noiſes barking and ecchoing out their ſacriledge. Wee made good ſport to hunt them with doggs and ſwords, but they are too many to be baniſht, too unruly to be conquered. I take them for thoſe the Romans call'd *Crocutæ*, the Greeks *Alopecidæ*, or *Lyciſcæ* (*Multum latrante Lyciſca*) and are either an unnaturall mixture of a Bitch and Fox, or doggs from *Europe*; by diverſity of ayre and ſoile varying in *ſpecie* from what they were formerly; obſerv'd in other things; the Indian Ounces, what be they but extract from Cats of *Europe?* Spaniſh doggs, in new *Spaine*, in the ſecond litter doe they not become Wolves? good Melons being alſo tranſplanted into a baſe and barren ground, turne quickly to ordinary Cowcumbers.

Fourteene dayes are paſt ſince we entred *Gombroon*; the place has no ſuch Magick to perſwade us to inhabit here. Our end is travell, why ſtay we then? ſure, wee were ſtayed three dayes by the Sultans ſuperſtition, who upon caſting the Dice, if the chance prov'd right, would let us goe; if wrong, *nigro carbone notatus*. The foure and twentieth day the Die was right, and wee were mounted; our little Carravan conſiſted of twelve horſe and 29 Camells: the Engliſh Agent and other of our owne, and ſome Dutch Merchants attended our Ambaſſadour a league out of the Towne; where, the Sultan met us, who (well pleas'd with the Piſcaſh or Preſent our Ambaſſador had given him) payed us all a hundred *Sallams* and *Teſſelams*: that is, God ſpeed you well, God keepe you. And lifting up his eyes to heaven, his hands to his breaſt, and bending almoſt unto his ſtirrop, once more bad farewell & ſo returned. His men & he all the way back played at *Giochi di Canni*, darting at one another very dexterouſly. Wee heard the King was ſolacing at the Caſpian Sea, whither now wee are travelling. Till then let us keepe an *Ephemerides* or day-journey. The firſt night (from *Gumbroon*) wee rode to *Bandally*, ſixteene Engliſh miles (and moſt part along the gulph) or to compute it in the Perſian tongue, five farſangs and a halfe; a farſang (*Pliny* calls it a *paraſang* which contains thirty ſtades or foure Italian miles) is three of ours, or a Dutch league; in names only different. At *Band-Ally* we found a neat *Carravanſaraw* or *Inne*, the Turks call them *Imareths*, the Indians *Sarrays*; built by mens charity, to give all civill paſſengers a reſting place *gratis*; to keepe them from the injury of theeves, beaſts, weather, &c: for, through all *Aſia* we find no other receptories, nor proviſion ſave what we carry along,

and

and Kitchin utenſils to dreſſe it in: alſo wee have our water uſually in Tancks or Store-houſes, ſome made long, ſome round, pav'd below; above, archt and plaiſtered; fill'd by the beneficiall raynes (ſprings are rarely found) which albeit the clouds ſeldome here diſtill their happy moiſture, they ſomtimes breake, and then in churliſh ſort diffude to ſome purpoſe; for, falling in Cattaracts they quickly fill their gaping Jarrs and Ceſterns. Next night wee got to *Gacheen*, five farſangs further; the third night to *Cowreſtan*, ſeven; next, to *Tanghy-Dolon* (*i.e.* a narrow way) praiſe-worthy in her Lodge or Carravans-raw, but eſpecially in the ſweet Cryſtallin water wee found there. It iſſues from a mighty mountain three miles Eaſt thence, and in an *Aquæ-duct* ſports wantonly to this Tanck, whoſe over-plus is received (by another Pipe laid in an artificiall way cut marvellouſly through the bottome of an adjoyning rockie hill) into a large Pond; which, richly mellowes all the Vally (reſembling *Tempe*) and Town call'd *Dolon*, ſurrounded with ſtudpendious hills on every ſide, ſo perpendicular, as with few men may bee made impregnable; a ſolitary place it is, but exceeding pleaſant; when from the hill tops wee dazell our ſights in view of that ſandy, ſtony, ſterill Deſert. That dayes journey was foure farſangs.

Our next daies travell was to *Whormoot*, eleven farſangs (thirty three miles) where we found a black pavillion; in it three old Arabians; who, out of their Alcoran ingeminated a dolefull requiem to their Brothers carcaſſe, over which they ſat; their lookes were clouded with pathetick ſadneſſe, their cheekes bedewed with briny teares, intending (after the Jewiſh mode, *Septem ad luctum*) to ſolemniſe his farewell ſeven daies, ſinging, ſighing, weeping.

——In teares we finde content,
For, griefe would break our hearts without a vent.

——Eſt quædam flere voluptas,
Expletur lachrimis, egeritur que Dolor!

Nigh *Whormoot* are *Duzgun*, *Laztan-De*, and other Townes, where is got the beſt Aſſa-Fætida through all the Orient: the tree is like our brier in height, the leaves reſemble Fig leaves, the root the Radiſh: the vertue had need be much, it ſtincks ſo odiouſly. But, though the ſavour bee ſo baſe, the ſapor is ſo excellent, that no meat, no ſauce, no veſſell pleaſes the Guzurats pallat, ſave what reliſhes of it. Next night we got to *Ourmangell*, five: and next day to *Larr*; two miles ſhort of which old Ciry, the *Cawzy*, *Calantar* and other of the prime Citizens welcomed us with wine and other adjuncts of complement. Wee had not rode halfe a mile further, when, loe an antick Perſian out of a Poetick rapture, clamored out a ſong of welcome: the Epilog was reſounded upon kettle Drums, Timbrells, and Barbarrous Jingle-jangling inſtruments; a homely *Venus* attired like a *Bacchanell*, attended by many other moriſdancers, begun to caper and friſk their beſt lavoltoes; every limb ſtrove to exceed each other, the Bells, braſſe Cimbals, kettle muſick and whiſtles, ſtorming ſuch a Phrygick diſcord, that to conſort we might ſqueak'out.

Their ruſtick pipes did jarre,
with notes that horrid are.

Barbaraque horribil: ſtridebat tibia cantu.

For

For *Bacchus* then ſeemed alive agen: glaſſe bottles emptied of wine claſhing one againſt another, the roaring of 200 Mules and Aſſes, and continuall ſhooting and whooping of above two thouſand Plebeians all the way, ſo amazed us; that wee thought, never any civill ſtrangers were bombaſted with ſuch a Triumph; the noyſe that *Vulcan* and all his Cyclops make, were not comparable to theſe Mymallonians. But *his quoque finem*, wee got with much adoe to our lodging, infinitly wearied; for my owne part, I was ſomewhat deafe three dayes after.

LARR, is a City and Province in *Perſia*; on the North limited with *Parc* or *Pharſiſtan*; on the Eaſt with *Carmoan* or *Carmania*; has the Perſian gulph to the South; and to the Weſt, *Chuſiſtan* or *Suſiana*; a region a thouſand miles in circuit: barren and flaming hot, full of ſand, ſtones, a few Date trees, Mines, and ſulphur.

The City *Lar* is in the navell of *Lareſtan*, and raiſes the North pole ſeven and twenty degrees and forty minutes; ſome have more, twenty eight degrees and thirtie minutes, in longitude from the cape Meridian ninty degrees: a very old City it is; if call'd *Laodicea* by *Antiochus*, as *Pinetus* thinkes, (in *Phrygia* and *Coeloſyria* were Townes of the ſame name in *Ptolomy*) *Procopolis* by another Greek; *Corrha* after that, and now *Lar* (or *Laar* as ſome pronounce it) a name given her foure hundred yeeres ago by *Laarge-beg*, ſonne of *Phiroe*, and grandſonne to *Pilaes*, after whom ruled *Gorgion Melec* (of whom their *Cabala* feigns wonders) to whom followed eighteen Kings, of whom *Ebrahim-cawn* was laſt, ſubjected (*Anno* hegiræ 985. of ours 1605) by a ſtratagem *Emangoli-cawn* Duke of *Shyraz* overthrew him by, to ſatiate the hungry ambition of *Abbas* his Maſter, and (which is rare conſidering the great poverty of his Country) for the Kings part loaded away with treaſure ſeven hundred Cammells. The captiv'd King *Ebrahim* had his life and a noble penſion promiſt him, hee enjoyed them but awhile, an unexpected ſword of death betraying his hopes, without which the Dyadem ſat not right upon the head of *Shaw-Abbas* the ſoveraigne,

Nine dayes we ſtaid in *Larr*; a ſhame it were, if in ſo long time we had noted nothing. *Lar* is from *Gumbroon* ſeven ſmall dayes riding; from *Shyraz* foureteene, from *Babylon* twenty: a very poore Towne it is, as being parcht with the ſcalding Sun, defaced by rage of warre, and thrown down by many fearfull Earth-quakes. *Anno Domini* 1400, it ſhook terribly, and made five hundred houſes proſtrate to its Tiranny. *Anno* 1593. of their account 973. ſhe boaſted of five thouſand houſes; but ſee how vain is the pride of man: that very yeere, the earth ſweld with ſuch a dreadfull tympany, that in venting it ſelfe, it made all *Larr* to quake; and in fine, would not be ſuppreſt, but by the weight of three thouſand houſes turned topſi-turvie, quaſhing to death three thouſand men in their deſtruction. The old Caſtle alſo on the Eaſt ſide of the Towne (it owes its foundation to *Georgean Melec*) though built atop a ſolid rock, groand in a like affrighting downfall: and to me it ſeemed ſtrange, a City ſo ſtrongly, ſo ſurely founded, ſhould be ſo ſubject to ſuch unnaturall commotions. Whither it be (as *Democritus* dreamt) from the gaping Sun-torne earth quaffing in too greedily too much water, and (like a glutted drunkard) over-

overcharging her caverns, vomits it up in a forcible and diſcontented motion; or whether (as *Ariſtotle* teaches) from vapors ingendred in the bowels of the earth, and loth to bee impriſoned in a wrong orb, rends its paſſage by a viperous horrid motion: or whether from ſubterranean fires, the ayre inflamed upon ſulphur, or ſuch exuberances of nature, I dare not conclude, but leave ſuch theories to thoſe that ſtudy Meteors. Let us therefore ſee what *Larr* now is.

Larr, the Metropolis of this Province, is not wall about; in that, Art is needleſſe, the lofty rocks on Eaſt and North ſo naturally defend her: beſides, a brave Caſtle at the North quarter (mounted upon an imperious hill) not only threatens an enemy, but awes the Towne in a frownig poſture: the aſcent is narrow and ſteep: the Caſtle of good ſtone: the walls are furniſht with uſefull battlements: whereon are mounted twelve braſſe cannon pedroes, and two baſilisks (the ſpoiles of *Ormus:*) within the Caſtle wall are raiſd a hundred houſes, ſtored with men, moſt part ſoldatts, who have there a gallant Armory able to furniſh with Lance, Bow, and Gun, three thouſand men: it is a fort without, of a ſtately frame: within, is no leſſe commendable: the *Buzzar* is alſo a galiant fabrick; the materiall is good chalkie ſtone; long, ſtrong, and beautifull: a quadrant I cannot call it, the ſides are ſo unequall: tis cover'd atop, archt, and (in piazza ſort) a kinde of Burſe; wherein each ſhop ſhowes ware of ſeverall qualities: the Alley from North to South, is 170 of my paces; from Eaſt to Weſt, a hundred and ſixty; the ovall in center is about a hundred and ninty: a building (to ſpeak of the Aſiaticks) in ſome hundreds of miles, ſcarce to be parrelled. Neere this *Buzzar* are coyned the Larrees, a famous ſort of money, ſhap'd like a long Date ſtone, the Kings name ſtampt upon pure ſilver, in our money valuing ten pence.

The Moſques here bee not many; one eſpeciall Moſque (or Deer) it has, round (either ſhadowing out Æternity, or from a patterne of the *Alcaba* the holy Temple in *Mecca*, whoſe ſhape they ſay *Abraham* had from heaven) in ſome part varniſht with Arabick letters, and painted knots, garniſht in other parts with Moſaick fancies: tis low, and without glaſſe windowes, wodden trellizes (excellently cut after their invention) ſupplying them: the entrance is through a brazen gate, neer which is hung a Mirrour whether to admire their tallow faces in, or internal deformities, I know not: ſome lamps it alſo has, for uſe and ornament: ſome Prophets reſt their bones here, take one for all. *Emeer-Ally-zedday-ameer*, a long-namd-long-bon'd (if his grave bee right) long ſince rotten Prophet; the older Prophet, the freſher profit; zeale and charity oft times worſhip antiquity: but how can I credit them that he was a Mahometan; they ſay (if that will not pleaſe, they ſweare) hee died a thouſand five hundred yeeres ago, ſix hundred yeeres before *Mahomet*, and yet a Muſſulman: their faith admits no queſtions nor anſwers, or if it did, wee will not trouble it: For I ſee variety of good fruit cloſe by, to which I have a better appetite; here are the faireſt Dates (Dactills in Latin from their finger-like ſhape) Orenges, Lemons, & Pomcitrons you find in *Perſia*; if thoſe will not pleaſe, you buy here at eaſie rates, Goats, Hens, Rice, Rach, and Aquavitæ: but for their water (wee dreſt our meat with it, the people drink it) they call it Ob-

baroon

Ob-baroon which in the language of *Perſia* ſignifies rain-water: but with farre more reaſon I may call it *Aqua-Mortis*; death ſeeming to bubble in it. A baſe qualified water it is; whether that their Tancks or Magazeens are ill made, or naſtily kept, and by that the water is corrupted; or whether the raine of it ſelfe is inſalubrious and loathſome I cannot tell; but both it may bee makes it ſo bad as it is; ſo unſapory, ſo ill to the guſt, as worſe water for taſte, and eſpecially for property can ſcarce be reliſhed: as little of it came in my belly as could be borrowed from extremity of thirſt; and I ſuppoſe I had good reaſon to forbeare it: for, it cauſes Catarrhs, breeds ſore eyes, ulcerates the guts, and which is more terrible than the reſt, it ingenders ſmall long worms in the legges of ſuch as uſe to drink it; and, which ſort of vermin is not more loathſome to look upon, than painfull to the itching diſeaſe of them that breed 'em; by no potion, no unguent, to bee remedied: they have no other way to deſtroy them, ſave by rowling them about a pin or peg, not unlike the treble of a Theorbo; the moſt danger being this, that if in the ſcrewing the worme chance to break, it makes them very doleſull Muſick, for it endangers the leg, apt to gangreen and (but by lancing) hardly curable. The water is the naturall cauſe of this ſtrange malady: and ſeemes to mee to bring the venome from the region where tis generated; for, commonly the clouds here at *Larr* are undigeſted (as in the Tornadoes I have formerly ſpoken of) and unagitated by the wind; Nor do the clouds diſtill their raine in drops as is uſuall in colder regions, but in whole and violent irruptions; dangerous both in the fall, and no leſſe hurtfull in the uſing.

The Inhabitants are moſt part naked and merit as naked a relation: they are a mixture of Jewes and Mahomitans: both of them, a ſwarthy deformed generation: for generally in this City they are blear-eyd, rotten tooth'd, and mangy legd: the violent heat and poyſonous waters cauſes it: the habit of the greater part of them is only a wreath of Callico tyed about their heads; their mid-parts are circled with a Zone of vari-colored plad, and have Sandalls upon their feet, elſewhere being naked: ſome indeed have ſhaſhes of ſilke and gold, tulipanted about their heads; they roab themſelves in coats or Cabays of Satten; and eſpecially inrich their fingers with rings of ſilver ſet with Turqueiſes or Cornelians, and in which they affect to have ingraven their owne name, or ſome ſelected poſie out of the Alcoran: upon their thumb they commonly weare a ring of horne which makes the arrowes go off ſtrong and eaſily: their crooked ſwords alſo afford them no ſmall delight, the blades being exceeding good, the hilts no leſſe valuable; for they are of gold: In this City ſhould bee a river and that not a ſmall one, if our Geographick Maps were true; but they erre egregiouſly, for here not only is no river, but alſo none elſe is to bee found in a hundred miles travell, go which way you will: for both by inquiring of many Perſians & our own experience in further travell, I could neither heare of nor ſee any river neerer us than *Tabb*, famous in her ſeparating *Suſiana* from *Carmania*; and from *Larr*, weſtward about 5 ſmall daies journey hence: or that other of *Cyre*, over which we rode twixt *Shyraz* and old *Perſepolis*: ſome ſmall brooks wee rode over; but rivers no man muſt dare to call them, ſince none of them in bredth or depth exceed 3 foot.

Weſt

Weſt of *Larr* is *Iaarown*, twenty farſangs (or threeſcore Engliſh miles) thence: it is a Town conſiſting of a thouſand Jewiſh families: ſome make it their rode to *Shyraz*, but the way is extreame ſtony and mountainous, bad for horſemen, worſe for ill-ſhod Camells. Theſe Jewes (or Jehuds as the Perſians call them) are a remnant of thoſe foure Tribes, *Salmanaſſar* ſon to *Tyglath Pilezer* the Aſſyrian King forc't from *Samaria Anno Mundi* 3220. placing them in *Hala*, *Hara* and *Ghabor* (by the river *Gozan*) Cities of the Medes: the Towne (I do but imagine ſo) is named from *Iaarim* a memorable Towne in *Canaan*: they have ſome Sinagogues, but no high Prieſts; the Moſaicall Law they have wonderfully corrupted: they are to this day a hardharted ſubtle people; very cowardly, rich, but odious to all other religions: moſt remarkable, is a precious liquor or Mummy growing here, Mumnaky koobas they call it, a liquor which none dare take, for all is carefully lookt to for the King. It diſtills (in June only) from the top of thoſe ſtupendious Mountaines, every yeere about five ounces: a moiſt redolent gumme it is, ſoveraign againſt all ſorts of poyſon; and (if we may beleeve them) a Catholicon for all wounds and moſt diſeaſes: when other Princes ſend this King preſents of gold, pearle, or other coſtly devices; he ſends them back, a little of this Balſome, as a full remuneration. Theſe Mountaines are famoſed in ſtory; After *Alexander* had preyed and ſacrificed in *Suſa* (betrayd by *Abulites* a time-ſerving Satrapa) he led his wanton Army towards *Perſepolis*; his neereſt paſſage was over theſe hills of *Iaarown* (in thoſe dayes cald *Pilæ Perſidis* and *Suſaidæ*) where to his amazement, he was ſo beaten by *Ariobarzanes* a Martialiſt and his ſmall company, that (contrary to the pace and honour of the worlds Monarch) he was conſtrain'd to retreat apace, and ſhamefully to avoyd that thundering ſtorme of ſtones and arrowes.

The eleventh of February we left *Larr*, *Codgea-Obdruzy* the Governor furniſhed us (to *Shyraz*) with Mules, very poore ones; the Aſſes they return'd upon: no matter. Mules are Emblems of ſobriety; our Harbinger (or Mammandore in Perſian) was an honeſt Cozelbaſh, and would be ſure, (hopefull of ſome reward, and becauſe his part lay therein) at every place where we made our Manzeel or reſt, to provide us good lodging, and ſuch meat as the country would affoord us: by vertue of his authority domineering over the wretched Ruſticks more than pleaſed us; he would proffer them a little mony for what he liked; if they refuſed to take it, he took it then by force, and Alla Soldado payd them in big words and baſtinadoes: in miſerable ſlavery the peſants live; a ſoldiers life is here the moſt honourable and ſafeſt. The firſt night we pitcht our Tents not far from *Larr*, but were ſtopt next day by an immoderate flood of raine, that made the earth ſo ſlippery, as our Cammells glib-hooſes could not foot it; the raine falls ſeldome here, but when it comes, they both feele and heare it: ſome times it raiſes ſuch a Deluge as ſweeps men and houſes away; ſix yeeres ago (in this place) a Caravan of two thouſand Camels periſht by the fury of it. The foureteenth day wee rode to *Deachow* (or *Techoo*) which ſignifies a Towne under a hill; where we ſee many prettie Tombs, not any without his grave-ſtone and an Arabick memoriall. The Alcoran commands that none be buried in Cities, for feare the noyſome Carcaſſes

infect the living, but in a Cemitery nigh the moſt publique highway; that by viewing the Sepulchers of the dead (the Romans did the like, the Ægyptians had them in their banquetting houſes) they might contemplate their mortality. A mile from this Towne we view'd threeſcore black Pavillions; black without; within full of female beauties: the Perſians call them Vloches; the Arabs, Kabilai; the Turq'ſtans and Armenians, Taiphæ; the Tartars, Hoords; the Antients, Nomades; of whom the Poet thus:

Nulla domus, plauſtris habitant, migrare per Arva
Mos, atq; errantes circumvectare Penates.

Their Carts their houſes are, their ſole delight
To wander with their houſe-Gods day and night.

I cannot chuſe but wander a little if I keepe ſuch company.

Vertue, the Trophy of a refin'd ambition, is purchaſed by embracing the excellent and wholſome Notions of an humble ſoule, of a well-temper'd ſpirit, whoſe heavenly radiance reſpects no other object with delight ſave vertue, from which pure ſtreame flowes Moderation, to whoſe excellencie (next to ſpirituall ſacrifice) wee may ſafely devote our beſt endevours. So apt to every immodeſt Act, is mans corrupt diſpoſition, that to enjoy ſenſuality he conceits vertue (though never ſo gorgeouſly arrayed) foule and deformed: till moderation force him to a ſtrict account, and diſcover how much he erred, in preferring intemperance before the tranſcendent qualities of a vertuous life: and from whence, when we contemplate the contented life and poverty of theſe Vloches, needs muſt wee condemne our ſelves of lothſome ryot. For, how free from unſeaſonable care, pale Envie, affrighting Tumult, and naſty ſurfet doe theſe enjoy themſelves; happy Conquerors! how mutually doe they accord, how joyfully ſatiate Nature, in what is requirable. Heare *Lucan* praiſing them.

——— O prodiga rerûm
Luxuries! nunquam parvo contenta paratu.
Diſcite quam parvo liceat producere vitam
Et quantum Natura petat.———
Non Auro Mirrhaq; bibunt, ſed gurgite puro
Vita redit; ſatis eſt populis fluviuſq; Ceresq;.

Baſe luxurie! wherein ſo much is ſpent.
Learne with how little, Nature is content.
In Gold and Mirrh, theſe drink not, but are beſt
In health, when bread and water is their feaſt.

To returne; ſo ſoone as *Phœbus* had runne thrice fifteene degrees in our Hemiſphere, we mounted our melancholly Mules, and made our next Manzeel at *Berry*. Nothing was obſervable in the way, ſave a huge thick wall, of great length and height, cut by infinite toyle out of the ſollid rock, to ſafeguard the *Larians* from the *Shyrazians*, *Larr* in that place terminating.

Berry is a ſmall Village; it promiſes much at diſtance, but when there, deludes the expectation: yet is it famous through the Perſian Territories, both from the prerogatives an ancient learned Syet endued it with, confirmed by all ſucceeding Princes; and from an Arabick Schoole, diſtinguiſht into claſſes, of the civill Law, Aſtrologie, Phyſick, and ſuch as leads to *Mecca:* commendable in their Pythagorean ſilence, learning to diſcourſe by wincks, nods, and ſuch dumb notions: for babling is in all Arabick Schooles wonderouſly hated: they alſo obſerve two rules eſpecially, obedience, and moving the body too & fro in reading: adjoyning this Schoole,

is

is a Deer or Moſquit, a venerable place, chiefly by being a Dormitory to their greateſt Doctor *Emawm-zeddey-a meer-a maddy-Ally*, a Prophets ſonne, and allyed to holy *Ally*; in this grave enjoying (ſay they) eight hundred yeeres reſt; a great antiquity. His Tomb is rais'd foure foot from the pavement, is eight foot long, covered with a white fine linnen cloth; the Tomb-ſtones are carved and painted with knots and poeſies of Arabick; neere him are fixt two Lances to memorize his quondam profeſſion, and ſome Enſignes not of ordinarie invention: Vpon his Coffin lie a ſet of goodly Beads, to help his devout memorie, and which to this day retaine their Maſters vertue of working miracles. Atop the Chappell is a globe (or ſteele mirrour) pendant, wherein theſe Linx-eyed people view the deformity of their ſinnes. They alſo ſhewed us a ſquare ſtone pearced and hung neere the wall, a rare ſtone, a relique moſt notorious! the Prophet uſed to burthen the backs of impenitent ſinners with it, telling them their impiety made it ſeeme heavie, a waight ſo ponderous as made them take the right path to be quit of it. A little pot comes next to our deſcription, holding a ſoveraigne unguent made eight hundred yeeres ſince, oft us'd, and never exhauſted: and is not only good to help ſore eyes, but a *Panacea* againſt all diſeaſes; to crowne all, his booke (no Alfurcan of devotion) is layd upon his carcaſſe; any body is ſuffered to ſee it a far off, but to touch it is counted a preſumption, the impure breath of man peradventure infecting it: in ſtormes and croſſes they finde remedy with only naming it: the Church is neatly matted, a Moſque of ſo much holineſſe, that none muſt enter with boots or ſhooes on: ſuch as want iſſues (I meane not in their leggs) health, wealth, friends, or the like, upon their offring ſhall have ſatisfaction. The Oracle (the Prieſt) never cheats them. *Sed non ego credulus illis:* and with that I bid *Berry* farewell.

Next night wee got to *Bannarow*. The laſt Towne feaſted us with Traditions, this with good cheare, muſick, three kettle drummes, and ſix dumb Muſquets. The ruines of an ancient Caſtle (demoliſht lately by the Perſian) ſhewes its ribs, through which the coole ayre blowes, ſeldome failing from the top of that ſtupendious Mountaine: one ſide of the Caſtle wall is anatomized to the Town, the other to the ſtony Deſart. Next night we lay in *Goyeme*, bragging in a thouſand rotten houſes. After we had repos'd an houre, a Hocus-pocus affronted us, and performed rare tricks of Activity. I remember ſome of them. He trod upon two ſlicing hooked Semiters with his bare feet, then layd his naked back upon them, ſuffering a heavie Anvill to be layd on his belly, and two men to hammer out foure horſhooes on it very forceably. That trick ended, he thruſt his armes and thighes thorow with many Arrowes and Lances; then, by meere ſtrength of his block-head he lift up a yard from the ground a great ſtone, weighing ſix hundred pound, and (as if hee had done nothing) knit his haire to an old Goats head, and with a ſcornfull pull tore it aſunder, at that crying out *Allongh-whoddaw i.e.* God help him; the ſtanders by with a loud yell, applauded him: we gave him particular thanks, and told him he was a prettie fellow. But what was hee? to ſpeake of *Marius* (one of the thirty Tyrants) who with one of his fingers could overthrow a loaded Wayne: or of *Polydamas*, who with one hand would hold a wild Bull by his hinder

legg, and in deſpight of his beſt force ſtop him, as *Col. Rhod.* and *Treb. Pollio* have it. But in remembring theſe, I had almoſt forgot to tell you, that in *Goyeom*, is fairely intombed one *Melec Mahomet*, famous for fomenting the authority of his Maſter *Mahomet*, when the Saracens begun to canvaſſe it.

Next night we loſt one another by a careleſſe aſſociating, and had a miſerable lodging in that vaſt and barren wilderneſſe: affording no graſſe, no trees, no water, but ſtones and ſand in great abundance, Oſtriches, Storks, and Pellicans her ſole Inhabitants. I beleeve the earth has worne *Flora's* livery; but, by the parching rage of Warre, or continued heat of the flaming Sunne becomes thus miſerably deſart, or rather from the juſt wrath of Almighty God, *who* (as King *David* ſings) *makes a fruitfull land barren, for the ungodlineſſe of them that dwell therein.* Next day wee queſted in ſearch of our Garravan, and with much trouble recovered it: that night alſo pitching in the Deſart, were welcom'd by ſuch a ſudden ſtorm of rain, thunder, and lightning, as made our cheare more wretched, impriſoning us alſo in our Tents. Next day, wee had the weather comfortable, the ſight of a few Date and Maſtick tree, refreſhing us; confuting *Coriats* conceit, that Maſtick is found no where but in *Syo.* By the way we tooke notice of an od-devis'd Tomb (it inhum'd a harmleſſe Shepheard) hung to and fro with threds tripartite (it may be, ſhadowing out the Trinity) each thred beautified with party-coloured wooll, at each end a Puppet to protect it, ſome Cypreſſes were added to condecorate and to revive the old Idoll ceremony.

——Stant manibus Aræ
Cæruleis mæſtæ vittis, atraq; Cupreſſo.

——*Altars their ghoſts to pleaſe*
Trim'd with blew fillets and ſad Cypreſſes.

The next (the two and twenty of February) by the way we had ſome ſport in diſlodging a wild Bore, but neither ſhot nor dogs reaching him we made *Cut-bobbo* our *manzeil*; *Mohack* our next (in which are buried *Mahomet*, *Hodge*, *Izmael*, and *Ally*, foure great *Muſſulmanniſh* Doctors, intombd here 400 yeares ago, reſorted to with no ſmall reverence.) Next day to *Coughton*, to *Vnghra* next, thence to *Moyechaw*, next day to *Pully-pot-ſhaw* (leaving *Bobbaw-hodgee* on our left hand) next night pitching a farſangh ſhort of *Shiraz*; where we expected a ceremonious entrance: but ſeeing none came out to meet us, our Ambaſſadour (who was ever jealous of his honour) ſent his *Mammandar* to the Governour, (the great Duke was hauking fifty myles thence, of purpoſe abſent,) to demand freſh horſes and a befitting welcome. The *Daraguad* in perſon came to diſſemble, firſt excuſing his Lord the Duke, who would go neer to kill him for not acquainting him with this excellent Advantage to manifeſt his integrity unto our Nation, in compariſon of whom all other in the world were odious. In a word (perceiving our haſte) he humby beſeecht his Lordſhip to practize but three dayes patience, till the great Duke might honour his entrance, and diſplay his radiance; a favour of a double reflex, in that it would infinitely content their Governour, and accumulate an incomparable ſplendor and triumph to his entrance, cloſing his hypocriſie with an if not, he was then preſt to uſher his Lordſhip to his lodging.

The

The Ambaſſador eaſily deſcryed him to be a *Synon*, ſent meerly to betray his credulity: ſo as perceiving no remedy, the twilight helping his ſilent paſſage (*Apollo* had already drencht his fiery tramels in maddame *Thetis* lapp, *Cynthia* alſo lookt pale, as diſpleaſd with ſo much knavery) we jogd leaſurely on upon our Portugall Trumpetters, who (ſo ſoone as they winded the ſmoak and ayre of this excellent Citty,) ſpared the Perſians a labour in their braſſe pans, hoboyes and ſuch Phrygick Muſique, ſometimes braying out, at other tymes ecchoing to one another in their Mymallonian Cornets, as if ſome Orgies to *Liber Pater* had been ſolemnizing: in ſo much as many ran out of doores, others fired their flambeauxes to know the cauſe and glut their wonder. After long circling we arrivd at *Shock-Ally-Begs* Pallace (the Dukes ſubſtitute) where our Lord was wearied with a prolix Apologie, and then made to taſte a Banquet of dainties. After which they convoyd us to *Ally-chan*, a neat houſe at the Eaſt end of the City, belonging to the King, incompaſt with as brave Gardens and as ſpacious as moſt in *Aſia*. And now the vexation is paſt, why do we make it an indignity, as if Nocturnall entries had not equall luſtre with the day; the Artificiall light we had (for ought you know) might eclipſe the ſplendor of the ſtarry firmament. *Holofernes* choſe the night to make a triumphant entrance into *Damas*. Proud *Antiochus* took the ſame time into *Hieruſalem*, *Auguſtulus* into *Rome*, and haughty *Sapores*, into this very City. Let us now triffle no longer, but view the City.

SHERAZZ (ſo they pronounce it) the pleaſanteſt of Aſiatique Cities, is removed from the Æquator nine and twenty degrees, forty minutes, and in longitude 88 degrees. By *Ben Ionas* (500 yeares ago) cald *Syaphaz*, by *Corn. de Iudæis Sitas* and *Sivas*, by *Oſorius Xiraz*, by *Raleigh Siras*, by *Stephanus Cyrechatha*, by *Cœlius Ciropolis*, a frivolous conceit, ſince all old Topographers place it and the river *Cyrus* in *Hyrcania* in the latitude of thirty nine degrees and a halfe: and of longitude eighty three degrees, five and forty minutes. And of that name is one in *Media* as *Ptol.* in *Sogdiana* one neere *Iaxartes* as *Quintus Curtius*, in *India* one, as *Ælianus*, a river alſo ſo called in *Armenia* as *Pliny* notes, but none, in *Perſia* a *Ciropolis*. This name *Sheraz* (as I conjecture) is a derivative from *Sheer* (milk in the Perſian language) or *Sherab* a grape, no part of the orient ſhewing better or richer wine; from like reaſon, that *Aleppo* takes name from *Halip* milke, (and not from *Alepius* Leiftenant to *Iulian* as ſome dreame of) many other Townes in *Perſia* denominating themſelves from what they are abundant in, as *Whormoote* (a Towne of Dates.) *Deachow* (a hilly Towne) *De-gardow* (a walnut Towne,) *Baze-bakow*, *Periſcow*, *Cutbobbaw* &c. or from *Syraſes* the *incolæ* of old, as *Polienus* has it in his 8 *lib. de Semiramide*. Or if greek Synonymaes would carrie it, I might borrow the name from Σειρά *catena*; or more properly ἀπ' τῶν εἴρειμ *per æſtum*. But affectation is diſcommendable.

For albeit ſhe be rayſed from the ruines of *Perſepolis*, that does not ſtygmatize her with an upſtart name, two thouſand yeares being paſt ſince it was burned. I may therefore reject the peoples Cronicle, alluding her firſt founder to be *Iamſhed* fift King of *Perſia*, after whom ruld (*Hedorlaomer*, not long from *Noah*. *Boterus* may be taxed alſo, *quando Syras erat Syras, tunc*

ras, tunc Cayrus erat ejus pagus, an Adage never us'd by the inhabitants. Antient no doubt ſhe is, her name in hiſtory confirming it, *Rocnaduddaule* (Sonne of *Sha-Huſſan* Sonne of *Abbaz Viez* Lord of *Bagdet*, *Kermoen*, *Lariſtan* and *Shyraz* (ſo'tis then named) being here buried *Anno Dom.* 980. of the *Hegira* 360. And queſtionleſſe ſhe has been much greater than at this preſent. *Vlughbeg* (a learned Geographer and Nephew to *Tamberlang*) gives her in his tyme fifteene myles compaſſe, *Contarenus* fifteene, and eightie thouſand houſes. *Barbarus* eightſcore yeares ago, gives her twenty; *Teiſhera* after him, ſix and thirty myles circuit; *Skikard* upon *Tarich* a like vaſt circumference: *Iohn* of *Perſia* in his time numbred her Inhabitants eightie thouſand, *Ben-Ally* thee hundred thouſand: we may not gainſay their reports, becauſe no inquiry can diſprove them; let us therefore reſt contented in her preſent deſcription, which I ſhall preſent you (God willing) without errour.

Shiraz is diſtant from *Ormus*, one hundred and eight farſangs or three hundred and foure and twenty myles Engliſh. From *Larr* one hundred eightie ſix miles, from *Babylon* three hundred, from *Spahawn* two hundred two and twenty, from the *Caſpian* ſea ſix hundred, from *Cazbyn* foure hundred and eighty ſix, from *Periſcow* foure hundred and forty, from *Candahor* three hundred and ſixtie, from *Yezd* two hundred and nineteen, from *Faza* ſixty miles Engliſh. The Antient dwellers hereabouts are named *Artiatæ*, *Tapiri*, *Cartii*, and *Orebatii*. Maſqued in *Parc*, *Furc*, *Fares*, and *Farſiſtan*.

Shyraz, at this day is the ſecond City for magnificence in the Monarchy of *Perſia*; watered by *Bindamyr* (or *Bradamyr*) a ſweet river that drawes her deſcent from the *Tapirian* Mountaines, and after two hundred miles circling in many wanton meanders, commixing with *Choaſpes* (now *Tab*) and *Vlay*, with them not farre from *Valdac* (old *Shuſhan*) loſe themſelves in the Gulph and promiſcuouſly thence into the vaſt Indian Ocean.

It ſhewes ſome walls built by *Vſan Caſſan*, but ſeems to ſcorne a limited bondage. It ſtretches from South-eaſt to North-weſt, three miles; and not much leſſe the other way; the compaſſe nine myles or there abouts: is pleaſantly ſeated in the North-weſt end of a ſpacious plaine, twenty miles long, and ſix broad; circumvolved with ſtupendious hills, under one of which this Towne is placed. Defended by Nature, inricht by trade, by Art made lovely, the Vineyards, Gardens, Cypreſſes, Sudatories, and Temples, raviſh the eye and ſmell, in every part ſweet and delightfull.

Here Art magick was firſt hatched. Here *Nimrod* (after *Babells* confuſion) lived and was buried. Here *Cyrus* (the moſt excellent of heathen Princes) was borne, and (all but his head) intombed. Here the great *Macedonian* glutted his Ambition and Bacchiſme. Here the firſt *Sybilla* ſung our Saviours incarnation. Hence the *Magi* are thought to have ſet forth towards *Bethleem*, and here a ſeries of two hundred Kings have ſwayd their Scepters.

The houſes here are of Sun-burnt-bricks, hard and durable: not very lofty; flat and tarraſſed above, Belconies and the windowes curiouſly and largely trellized: within, ſpread with rich carpets; little other furniture

other

other where is noted. Sultan *Shock-Allybegs* houſe (where the firſt night we were banqueted) is inferiour to few; his dining roome was high and round and ſpacious. The archt roofe and ſide walls imboſt with gold, and wrought into Imagery; ſo ſhadowed, that it was hard to judge whether imboſt, inſcult, or painted. The windowes were of painted glaſſe, the floore ſpred with curious Carpets. None are without their gardens, forreſts rather of high Chenaers and Cypreſſes.

Fifteen Moſques profeſſe their bravery, round (after the holy *Alkaba* in *Mecca*) til'd without, and pargetted with azure ſtones reſembling Turquoiſes; lined within, with pure black poliſht Marble; the tops dignified by many double guilded creſcents or ſpires which gallantly reverberate *Apollo's* yellow flames in a rich and delightfull ſplendor. Two are eſpecially note-worthy in their Antick ſteeples and Moſaick curioſity. The one is ſquare, fifty foot high in the body, leaded in ſome part, covered with gold and blue; the walls varniſht and wrought with knots and poeſies, vaſt and unfurniſht (or unfiniſht) within; above, ſpiring in two columns or pillars of wood round, cut and garniſht with great bravery, very neer as high as *Paules* in *London*. The (other) rather reſembling a royall Carvanſ-raw) is quadrangular; the ſuperficies of Arabique invention, imboſt with gold, flagd with porphyre, painted with azure, garniſhed in many od mazes, and made reſplendent at ſome ſolemnities by a thouſand Lamps and Torches.

The other Moſques are not ſo excellent, nor yet ſo baſe as not to invite the buſie eye, regarding novelties. What they want in Architecture, they ſupply in reliques, venerably accounted of for intombing the rotten carcaſſes of ſome Alcoranniſh Doctors, whoſe hypocriſie have got ſuch repute with thoſe ſuperſtitious Ideots, that their Prieſts are fat, their Tombes inricht by ſuperfluity of Zeale, no coſt, no paines thought enough to manifeſt the integrity of (impious) devotion. Some ſepulchers are framd of Marble, pure and ſhining. Others of wood, cut into Antique carving, others expreſſe the painters Art, and others the Sculpters skill in braſſe, in plate and coſtly mettall. Where Art is defective, Nature (out of the treaſures of darkneſſe) has dignified them. In one place, *Shaw-meer-Ally-Hamzy* a propheticque Mahomitan reſts his bones, ſeven hundred yeares ſince ferried by *Charon* into *Acheron* for doating upon his deceitfull *Alcaron*. Threeſcore paces long I found the Moſque he is buried in, and in breadth juſt ſo many. In another, ſleeps *Sandant-Emyr-amahow* contemporary with *Mahomet*, and equally holy; with many moe, who are like to ſleep till the Trumpet raiſe them. Upon many of theſe Moſques the Storks have pyld their neſts. A bird (as of the Ægyptians, ſo) of theſe people, divinely eſtemated.

The famous Stork, which buildeth in the Ayre
Foſters her naked young with tender care.
And by that love, their duty doth ingage
When need requires to help her feeble Age.
Nor faile her hopes; for when ſhe cannot ſtir,
The pious brood both feed and carry her.

Aerio inſignis pietate Ciconia nido
Inveſtes pullos pignora grata fovet.
Taliaque expectat ſibi mutua munera reddi
Auxilio hoc quoties mater egebat anus.
Nec pia ſpem ſoboles fallit; nam feſſa parentum
Corpora, fert humeris, præſtat & ore cibos.

The

The gardens here are many, and thoſe both large and beautifull. Many of them (as I paced) are eight hundred paces long, and foure hundred broad: *Hony-ſhaw* (the Kings) challendges ſuperiority ore all the reſt, being ſquare and every way two thouſand paces. All of them be ſafeguarded with walls, fourteen foot high, foure foot thick, and of exceeding good work: they rather reſemble groves or wilderneſſes than gardens; but by that name (the Perſian word is *Bawt*) are called; abounding in lofty pyramidall Cypreſſes, broad-ſpreading Chenawrs, tough Elme, ſtreight Aſh, knotty Pines, fragrant Maſticks, Kingly Oaks, ſweet Mirtles, uſefull Maple; and in fruit trees alſo, as Grapes, Pomgranads, Pomecitrons, Orenges, Lemmons, Piſtachoes, Apples, Peares, Peaches, Cheſnuts, Cherries, Quinces, Walnuts, Apricocks, Plums, Almonds, Figgs, few Dates, and Mellons of both ſorts, and Flowers rare to the eye, ſweet to the ſmell, and uſefull in phyſick: the earth is dry and green, the ayre ſalubrious and healthy, and ſuch as may make good *Tibullus* his Fanſies of *Elyſium*.

Hic chorex cantuſq; vigent paſſimque vagantes
Dulce ſonant tenui gutture carmen aves.
Fert caſiam non culta ſeges, totoſq; per agros
Floret odoratis terra benigna roſis.

Here ſongs and dances have eſteem, and ſmall
Sweet-chirping birds with muſick comfort all.
Th'uncultur'd groũd ſweet ſhrubs doth freely bring,
Senſe-ſweetning roſes without Art doe ſpring.

I confine my commendations to a league, the reſidue being ſteril, mountainous and unable to make *Alexander* an Epicure, (the wine excepted, which is famouſed all ore the orient). Nothing ſo much troubles her as want of water, yet ſome it has, and might have more, were the Cittiſens ſomewhat more induſtrious; a gallant river (*Cirus* of old) for two were ſo named) ſtreaming ſweetly not fifteen miles thence, in the way to old *Perſepolis*.

At the *Nowrouz* or ſpring, the Gardens are opened for all to walk in. The women for fourteene dayes have liberty to walk, and when looſe (like birds infranſchiſd) loſe themſelves in a labyrinth of wanton ſports. The men alſo, ſome riding, ſome ſitting, ſome walking, are all in one tune, for drinking, ſinging, playing, till the bottles prove empty, ſongs ſpent, and ſtrings break, or that *Morpheus* lay his Caduceus over them. In all my life I never ſaw people more jocund, and leſſe quarelſome.

Hic noctem ludo ducunt, & pocula læti
Confundunt cerebris, ſomno vinoq; ſepultis.

They revell all the night, and drink the round,
Till wine and ſleep their giddy brains confound.

Somewhat of *Emangoly-cawn*, the great Duke and his Banquet.

This brave man is a Georgian by diſcent, a Muſſulman by profeſſion, a Time-ſerver for preferment: is one of thoſe foure Tetrarchs, that under *Abbas* rule the Empire: his Territories reach every way welnigh ſix hundred miles, and affoord him the Titles of Arck-Duke of *Shyraz*, Sultan of *Larr* and *Iaarown*, Lord of *Ormus*, *Maqueroon*, *Kerwoen*, *Chuſiſtan*, *Sigeſtan* and *Farſiſtan*, Prince of the gulph of *Perſia*, and Iles there; the great Beglerbeg, commander of twelve Sultans, fifty thouſand horſe, ſlave to

Shaw-Abbas

Shaw-Abbas, protector of Muſſelmen, flower of courteſy, ſecond in glory, Nutmeg of comfort, and Roſe of delight.

Hee is of a miraculous deſcent for nobleneſſe (as honour goes in theſe parts) his father and grand-father being Dukes afore him; and which is no leſſe admirable, is priviledg'd from degradation by oath from *Abbas*: upon this occaſion: *Alicullican* his father was victorious in many pitcht battells againſt *Turk* and *Tartar*, adding no ſmall luſtre to *Mahomet Codobandaes* Diadem: moſt memorably, when (by command of *Amurath*) the ſawcy Baſha of *Rhyvan* with fifteene hundred muſquets breath'd defiance againſt *Morad* the *Chielfall* governor in *Armenia*, for daring to ſide with *Iſmael* in that famous overthrow they gave the inſolent Turks, *Anno* 1514 in the *Calderan* plains. *Morad* thus ſuddenly aſſaulted, ſends a timerous excuſe, which rather inrages the Baſſa, implacable till *Morad* had glutted his greedie appetite with burniſht gold, two thouſand pound commanding him thence to *Naßivan* (old *Artaxata*) by that time hungry againe. *Alicolichan* (*Shaw Mahomets* Lieftenant in *Georgia*) rates *Morad*, & vows to make the Turk to eat cold Iron, meat the *Baſha* car'd not for, but by *Ally culicans* fierce charge with a gallant troop of ſix thouſand horſe, made him returne his bribe, and flie as if the Devill had beene in his guts, without more prating over *Anti Taurus* (calld *Mezis Taur*) ſcarce thinking himſelfe ſafe in any place, whiles the valiant *Georgian* extracted a treble ſumme from *Morad* for his levity, returning a triumphant victor to the Court, recompenced with the *Sheraz* Dukedome and his ſonne after him, who has prov'd no leſſe fortunate in *Sha Abbas* his field-ſervices, having quieted *Georgia*, ſubdued *Larr*, part of *Arabia*, *Diarbec*, & *Ormus*. All which it ſeemes is now forgotten, the young *Sha-Soffy* firſt cutting off his ſonnes head the young *Beglerbeg*, and when the great Duke was ſinging to himſelfe, *Tutum me copia fecit*. *Anno* 1632, had ſuch another trick ſerv'd him, his greatneſſe preſſing him to deſtruction. But though he be dead, his banquet and reſpect to us muſt not bee forgotten, *Ingrato homine terra pejus nil creat*; ſayes *Auſonius*.

At our being here, he had abſented himſelfe of purpoſe: and albeit Sir *Robert Sherley* took the paines to ride to him, and tell him his error, hee anſwered; It was no diſhonour for any man (his Maſter excepted) to ſtay his leaſure: but if our Lord Ambaſſador had had his guard and other furniture, wee had gone away without his Licence. After ſix dayes attendance his Greatneſſe was pleaſd to viſit *Sheraz*, followed by two thouſand horſe, & moſt unmanerly took his eaſe two dayes after, without any reſpect or note taking of the Ambaſſador. At length, he ſent a gentleman to bid him come and viſit him, returning with this anſwer, hee was weary having come a great journey, and that his buſineſſe was to ſee his Maſter, hee knew not him. The Duke ſtorms to be ſo ſlighted, but durſt not affront him, (knowing the King had commanded his whole Kingdome to honour and bid him heartily welcome) ſo after ſome pauſe, ſent word he meant next day to viſit him; but faild in his promiſe, his ſonne the Beglerbeg (eighteene yeere old) being ſent to excuſe him. Next day, our Ambaſſador ſent word by *Shoc-Ally-beg* to the Dukes ſonne, his viſit ſhould be retaliated. *Emangoly-cawn* is angry no more reſpect was had of him,

wondring what kind of people wee were, ſince his owne in a ſort adored him. But ſee how ſubtilly they intrapt him; for he was no ſooner alighted at the Dukes Pallace, but by *Shoc-Ally-beg* is welcomed, and by him uſhered (our Lord knew not whither) into a long gallery, rich in beauties, plate, carpets, and other furniture, where (like a Statua) the Duke himſelfe at the very end ſat croſſe-legd, not moving one jot till the Ambaſſador was at him; when (as if hehad beene afrighted) hee skipt up, and bad him welcome; vouchſafeing alſo (upon knowledge that we were gentlemen) to imbrace us, and provide us a banquet. So after two houres merriment departed, invited to returne next day to a more ſolemne welcome. Next day being come, wee were uſhered by a Sultan thorw two great courts into a rich and ſtately banqueting houſe, a large open roome, ſupported with twenty richly guilded pillars, the roofe imboſt with flaming gold, the ground ſpread with rich carpets of ſilke and gold, a ſtate at one end of crimſon ſatten, thick imbroydered with pearles and gold, under which hee was to in-throne himſelfe; one ſide moſt excellently depicted his *Ormus* Trophyes; no coſt, no Art left out to do it to the life; their incamping upon the ſhoare, their aſſaults, ſcaladoes, and entrance; the maſſacre of the Ormouſians, ſome beheaded, ſome cheyn'd, ſome their heads ſerving for girdles: as alſo the Engliſh ſhips and ſea skirmiſhes, without whoſe help it never had beene gained, and the like ſo well painted.

Veluti, revera pugnent feriant vitentque
Moventes, Arma Viri. ——— *As ſeem'd indeed*
Men armd to fight, ward, ſtrike, till each man bleed.

And when the greene and crimſon ſcænes of ſilke were drawne, from this *Apollo*, wee lookt into a great ſquare court, which at this occaſion was round beſet with the prime men of the City: and into another court, where I think I told five hundred Plebeyans, invited to illuſtrate the Dukes magnificence.

Before the proud Duke meant to diſplay his radiance: my Lord Ambaſſador was ſeated on the left ſide of the ſtate (you may note if you pleaſe, that all *Aſia* over, the left hand as the ſword hand, is moſt honorable) upon the other ſide ſat the diſcontented Prince of *Tartary*; at my Lords left hand was ſeated the *Beglerbeg*, and next him the captive King of *Ormus*. Next to the *Tartar* Prince ſat *Threbic-cawn* a diſconſolate Prince of *Georgia*, a brave warrior, a conſtant Chriſtian: oppoſite to the ſtate Sir *Robert* ſeated himſelfe: and with us were placed the two Princes of *Ormus*, and ſome Sultans. The reſt of the great banquetting roome was fild with men of eſpeciall note, Sultans, rich Merchants, and Cooſelbaſhaes: young Ganimeds arrayed in cloth of gold, went up and downe with flagons of pure gold to powre out wine to ſuch as noded for it: upon the carpets were ſpread fine coloured pintado Table cloaths, forty ells long; broad thin pancakes ſix one upon another ſerved for trenchers, neere which were ſcattered wodden ſpoons, whoſe handles were almoſt a yard long; the ſpoone it ſelfe ſo thick, ſo wide, as requir'd a right ſpatious mouth for entertainment: The feaſt begins: it was compounded of a hundred ſorts of pelo and candid dried meats; as alſo of Dates, Peares,

and

andPeaches curiouſly conſerved, ſuch I took beſt notice of (I meane as pleaſd me beſt) were Iaacks, Myrabolans, Duroyens, Piſtachoes, Almonds, Apricocks, Quinces, Cherries, and the reſt I leave to the confectioner to inquire after. It ſeemes we are ſo infatuated with our banquet and wine, that the Duke is not taken notice of, pray pardon: he is not yet come, that when our bellies are full, our eyes may have the better leiſure to ſurveigh his greatneſſe. The feaſt being ended, the vulgar multitude ſtrove to rend the sky with *Yough Ally-Whoddaw-Baſhat, i.e. Ally* and God bee thanked: the Eccho was as a watch-word to the ambitious Duke that hee might enter: his way was made by thirty gallant young gentlemen veſted in crimſon ſatten; their Tulipants were of ſilk and ſilver wreath'd about with cheynes of gold, of Pearle, of Rubies, Turquoiſes, and Emeralds: all of them were girded with rich ſwords and imbroydered ſcabards; they had Hawkes upon their fiſts, each hood valuing a hundred pound. To theſe ſucceeded their Lord, the Arch-Duke of *Sheraz*: his coat was of blew ſatten richly imbroydered with ſilver, upon which he wore a Veſt or Roab of great length, ſo glorious to the eye, ſo thick powdered with Orientall glittering Gemms, as made the ground of it Inviſible, the price invaluable: his Turbant was of pure fine ſilke and gold, beſtudded wi h pearle and Carbuncles; his ſcabbard was ſet all over with Rubies, Pearles, and Emralds; his Sandalls reſembled the beſpangled Firmament. To this Idoll, all the people of his religion ſacrifiz'd a hundred Sizædaes, and Teſſalems, bowing and knocking their cockſ-combs againſt the ground: Sir *Robert Sherley* alſo ſizædaed very formally, and in a cup of pure gold drunk his Graces health, and then put it in his pocket; paying him home with this complement; That after ſo mean a perſon as himſelfe had breath'd in it, it was impiety to offer it him: the Duke accepts it as good coyne, and perceiving our Ambaſſador very ſad, darted him a ſmile, drunk his Maſters health, bad him and his heartily welcome, and ſo went in againe: our Lord Ambaſſador alſo ſcarce well pleaſed at the Dukes proud carriage, diſſembled it; and after reciprocall Sallams or bendings (none but a few Coſelbaſhaws attending him to his horſe) departed:

Well may this grand Duke buy his renowne at thoſe high rates, his rents being bruited ſo great, ſo wonderfull: hee has (ſay Merchants) foure hundred thouſand Tomans a yeere (a Toman is five marks ſterling) but out of this hee payes wages yeerely to fifty thouſand horſemen: his plate and jewels is valued at three hundred thouſand pounds, ſome ſay three Millions, and is pretty well deſcried by that New-yeeres gift hee ſent the King (upon *Meloembeg* the Fiſcalls prompting) three yeeres ſince: *viz.* fifty great flagons of pure gold, ſeventy two of refined ſilver: in *Larrees* foure hundred ſixty five thouſand flofyns: the whole, loading three hundred and fifty cozel-baſh Camels, a valuable preſent: and for which the King (as a Symbole of his gratitude) remunerates the Duke with fifty gallant Arabian Courſers, ſix change of rich garments, a ſword, and (of more value than the reſt) the aſſurance of his health and dignity.

This Duke here and in other Seralios (or Harams, as the Perſians term them) has above three hundred Concubines; Mawmetry commending it: there is no other way in theſe Pagan countries to diſtinguiſh one mans

greatneſſe from another, ſave by exceeding in their females: hee hunts elſewhere, other ſports ſerving as a provocation to baſe venery: nor do they refraine more manly exerciſes; chaſing the Lion, hunting the Tygre, diſlodging the Bore, unkennelling the Iackall, and the like; at which ſolemne ſports he beſets whole countries with above twenty thouſand men, who ſerve to rouze all kind of ſavage game, and when the whole heard are inbattelled upon ſome ſpacious Mountaine, impales it with a huge Toyle of wyre and cord ſtak't with wood (ſix hundred Cammels load) and ſo either dart them from without the raile, or venture in, and (by drawing a croſſe line) ſingle what beaſt they pleaſe to fight with.

Two dayes after the great feaſt, the Duke with a gallant traine of thirty Sultans and Cooſelbaſhaws came galloping to *Ally-cawn*, (ſo is the houſe named we lodged at;) and albeit he endeavoured to aſſault us with a ſudden viſit, yet ſuch was the excellent fore-ſight and vivacity of our Ambaſſador, attending all occaſions of advantage; that at his alighting, he found a choice ſhade for his recreation, chambers neatly furniſht, from his Balcony looking into a moſt fragrant & pleaſant garden, where the Paphyan cipreſſes, & other rare trees in their aparel, repeld the guilded rayes of wanton *Phaeton:* here the facetious Duke incampt and all his company; reſolv'd to incounter the utmoſt fury of his owne ſtrong wine, and our Engliſh chymick waters: three houres the fight continued hot, charging one another with equall valour; many ſtout bottles and flagons were emptied and buried, but by ſtrange ſtratagem revived afreſh, thundring ſo fierce a ſtorme in the Dukes braines, that hee fell back and had undone himſelfe, had not my Lord Ambaſſador by great chance upheld and horſt him: the reſt perceiving their Generall ſo ſtrangely vanquiſht, found a retreat, and ſtudy how to untwiſt their braines from out that magick labyrinth: Mr. *Stodart* of Caernarvan, a bold Britton, and Mr. *Emery* playd *Bóotes*: Next day the Duke made his excuſe, and returnd his thanks in a Preſent of twelve brave horſes, with bridles and ſaddles ſuting them; by which it ſeemes all of them were pleas'd and the Ambaſſador (who without ſuch an entertainment had never pleas'd them, though infinitly contrary to his temper) was crownd with th' applauſe of a noble, diſcreet, liberall, and well faſhoned Gentleman. After many other ceremonies of welcome (in which time, piſcaſhes and gifts were not left out) we had leave to ſet on towards the Court; I call it leave, the Duke was ſo unwilling to part with us: wee were bravely mounted, furniſht with freſh Cammells and Aſinegoes, able to endure the brunt of travell.

Six and twenty dayes wee conſumed in *Sheraz*, forced to ſo long commorance by the merry Duke; and on Lady day in Lent, departed thence for *Spahawn* the Perſian Metropolis. But I cannot ride farre, till I celebrate my *vale-dictum* in this Chariſtery.

Why ſhould our wits diſpute where *Eden* ſtood?
If in the Earth, or Ayre, or if the Flood
Did ſpoyle the Surface; thus we fell from thence!
And too much knowledge loſt the reſidence.

Yet

Yet if that place remaine: for us to gueſſe
By outward attributes of happineſſe,
Why ſhould thy Plaines (*Shyrazz*) give place to thoſe
Where fruitfull *Nyle* and *Ganges* overflowes?
Thy curious proſpect, lodges, ſoyle, the rich
Variety of pleaſures that bewitch
Each gazing eye, would make the looker on
Think Paradiſe had no deſtruction,
Or elſe replanted there. The ſwelling grape
In dangling cluſters tempts another rape
To taſte the reliſh, as the Apple did,
And ſome would touch thy fruit although forbid.
Thy Towers, Baths, Gardens, Temples, make thee ſeeme
Like *Memphis*, *Troy*, *Thebes*, or *Ieruſalem*.
Thy Natives (Natures Modells) to compoſe
Inferior Beauty by the lookes of thoſe.
Farewell ſweet place; for as from thee I went,
My thoughts did runne on *Adems* baniſhment.

But ere we go further, ſuffer me to trouble you with ſuch Monarchs as have ruled *Perſia*, I will only give you her later Kings, ſuch as had their ſeat royall in *Sheraz*, begunne 700 yeeres ago, and but lately ended: The firſt, is *Abuzvez Deilamſhaw* (injuriouſly ſuppos'd a fiſherman, from his uſe of Navigation, as was *Tamberlan* a ſhepheard from the Tartarrs vagrancy:) this (*Deylamſhaw* ſirnamed *Boia* (or *Moheia* rather, from fiſh a calumny) had three ſonnes; *Ally*, *Huſſan*, *Achmet*. *Ally* ſirnam'd *Abenhaſſen* had no iſſue: his father and he were both buried in *Sheraz An. Dom.* 940, heg. 320. *Huſſan* by death of his elder brother, was Lord of *Parc*, *Hary*, *Hierac*, and *Coraſan*; *Acmet* had *Kerman* and *Macron*. To *Huſſan* ſucceeded a ſtranger *Zedday-Mohee* by name, brought in by *Muſtapha* the Babylonian Calyph; to whom ſucceeded *Eyna-Inddaule* that had no iſſue. So *Rocnadaul* (*Huſſans* ſonne) got poſſeſſion of his fathers ſeigniories, and dyed *Anno Domini* 980. heg. 360, dividing firſt his crowne lands amongſt his three ſonnes; *Sherfa-daule*, *Shamſdaules*, and *Bahao-daules*. The eldeſt had *Shyraztan*, *Lareſtan* and *Kerman*: the ſecond, *Hierac* and *Diarbec*: the youngeſt had *Gerioom* and *Tabnrſtan*. *Sherfadaule* dyed iſſules *Anno Dom.* 990. heg. 370. the ſecond brother inherited; but the envie of traitors gave him ſmall joy, for hee was buried not long after his Coronation; whereby the ſeigniory came to *Bahao-daules* the youngeſt ſonne of King *Rocknadaule*. *Bahaodaule* governed twelve yeeres very ſucceſfully, and at's death commanded his eldeſt ſon *Sultandaule* to ſucceed him: this Prince was train'd up in field exerciſes from his cradle, and by his valour much inlarged his Empire, yet could not defend himſelfe from *Hocem Maſharefdaule* his reſtleſſe brother, till by agreement the Kingdome was divided: to *Sultandaule*, *Farſiſtan*, and *Aywaz*; to *Hocen*, *Hyerakeyn*. At that time *Gelaladaul* their brother was inveſted with the Caliph-ſhip of *Bagdat Anno Domini* 1021. heg. 401. and *Sultan-daul* at laſt dyes, and is *Anno Domini* 1025. buried in *Shyraz* with great ſolemnity. *Abdul-cawn* his ſonne ruled after

after him: but perceives the Crowne to totter, yea, to fall off by the unnaturall practiſes of *Syarfuddaul* (call'd alſo *Abul-favar*) his traiterous Uncle; forced thereby to fly to *Gelaladaul* his other Uncle the late made Kaliph, who is glad of this occaſion, having long lookt with a ſquint eye of ambition upon his Nephews Diadem: but diſſembing it, with a brave Army he deſcends from *Bagdat*, and with eaſe dethrones *Abul-favar*, but mounts himſelfe into the throne to *Abdul-cawns* amazement, who to ſave his life flies into *Arabia*: whiles *Mahomet Gaznehy* from *Hindoſtan* falls upon *Ayrac* and *Shervan*, but is repeld moſt ſhamefully into *Sableſtan*, *Parc* at that inſtant being miſerably trod under-foot by the Turquemen and Deylamans: ere long *Abul-favor* gets ſo highly into the Calyphs favour that hee is confirmed in his former title, but in the way death cut off his claime, leaving *Abdul-cawn* the baniſht Prince his right, who upon this faire advantage returnes, and is joyfully welcomed: but furfetting of too much joy, hee lived not long after it; for, commending his body to the earth, he gave the royalty to *Aben-melee-Rahim* his ſonne, who dyed *Anno Domini* 1054. heg. 434. without iſſue, and in whom (after a race of fifteene Kings) took end the *Moheyan* pedegree.

To him ſucceeded *Abumanſor*, who pretended himſelfe true ſonne of *Gelaladaul* the Caliph: he took to wife *Dauta* daughter of *Toſhalbeg*, and dyed (after five yeeres greatneſſe) in *Kermoen*, and lyes buried at *Hurkawn* not farre from *Iaſquis*: he had five ſonnes by that Lady, *Abumanſorphulad-ſotun*, *Chozroe-pheruz*, *Abu-becr*, *Abuzeddai*, and *Aboally-kay-kozrao*. *Abumanſor* inlarged *Shyraz*, and did his beſt to make it ſtrong and beautifull; but whiles he buſied his fancie at home, he looks not abroad, ſuch time his ambitious brother *Coſroe-pheruz* gripes him, and takes unjuſt poſſeſſion of his Territories: but revenge purſues him, for being invited to *Bagdat* to ſee his ſick grandſire *Toſhalbeg*; for his cruelty to his brother, he is put into a loathſome priſon, where famine and ſtench made an end of him. But this could not terrifie *Abuzedday* the fourth brother from intruding into *Abumanſors* right: albeit, his injured brother had eſcaped and gathered a reſolute Army, who ſo ſtoutly ſtood his friends that *Zedday* is ſlaine and his aſſociates baniſhed. It ſeemes *Abumanſor* was borne to an iron deſtiny, unable at his ſecond returne, to ſafegard himſelfe from *Fazele* his Liefetenant, that unawares detrudes him into a deadly priſon, adorning his raſcall browes with his Maſters Diadem: *Aboally* will none of that, he takes a happy advantage, and pulls it from *Fazel's* brows and crownes him with one (better becomming Traitors) of flaming iron. *Aboally* after hee had ſoveraniz'd ſeven yeeres, is arreſted by grim death *Anno Domini* 1100. heg. 480. and for want of iſſue the Scepter falls to *Mahummed Abutalip Togrulbeg*, ſonne of *Michael*, ſonne of *Selgucius*, ſonne of *Didacus*, a Turqueman.

In the Salgucian family it continued till *Mahummed Abul-caſen* dyed *Anno Domini* 1220. heg. 600. without any iſſue. A race of Tattarrs followed: led by *Cingis-cawn* Lord of *Retoa-kotan*, *Maurenahar*, and *Gaznehen*. (*Almoſtanſor-bila-Manſor* then ſitting Caliph of *Mecca* and *Bagdat*.) To *Cingis-cawn* (who dyed *Anno Domini* 1228. heg. 608.) followed *Tukicawn*, and *Chagatay-cawn*; from *Chagatay-cawn* deſcended *Tamberlan*, whoſe

whoſe iſſue now rule *Hinduſtant.* After the Tartars, the Turks a freſh planted here, led by *Chara-Mohummed An.Dom.*1415. *Heg.* 795. a *Karakula guſpan* or black ſheepe as they call themſelves, baniſht *Anno Dom.* 1470. *Heg.* 850. by *Acen-beg* (call'd alſo *Vſan-caſſan*) an Armenian Chriſtian, whoſe grandſon *Alvan* was the laſt white ſheepe, or *Acorlu-guſpan* ſhorne mortally by *Izmael-Sophy* his ambitious kinſman *An.* 1504. *Heg.* 884. This *Izmael* was great Grandfather to *Abbas* now Perſian King, of the *Ben-Ally* or Sophian Genealogie.

Let us now (what pace you pleaſe) to *Perſe-polis*, not much out of the road: but were it a thouſand times further, it merits our paines to view it; being indeed the only bravo Antique-Monument (not in Perſia alone) but through all the Orient.

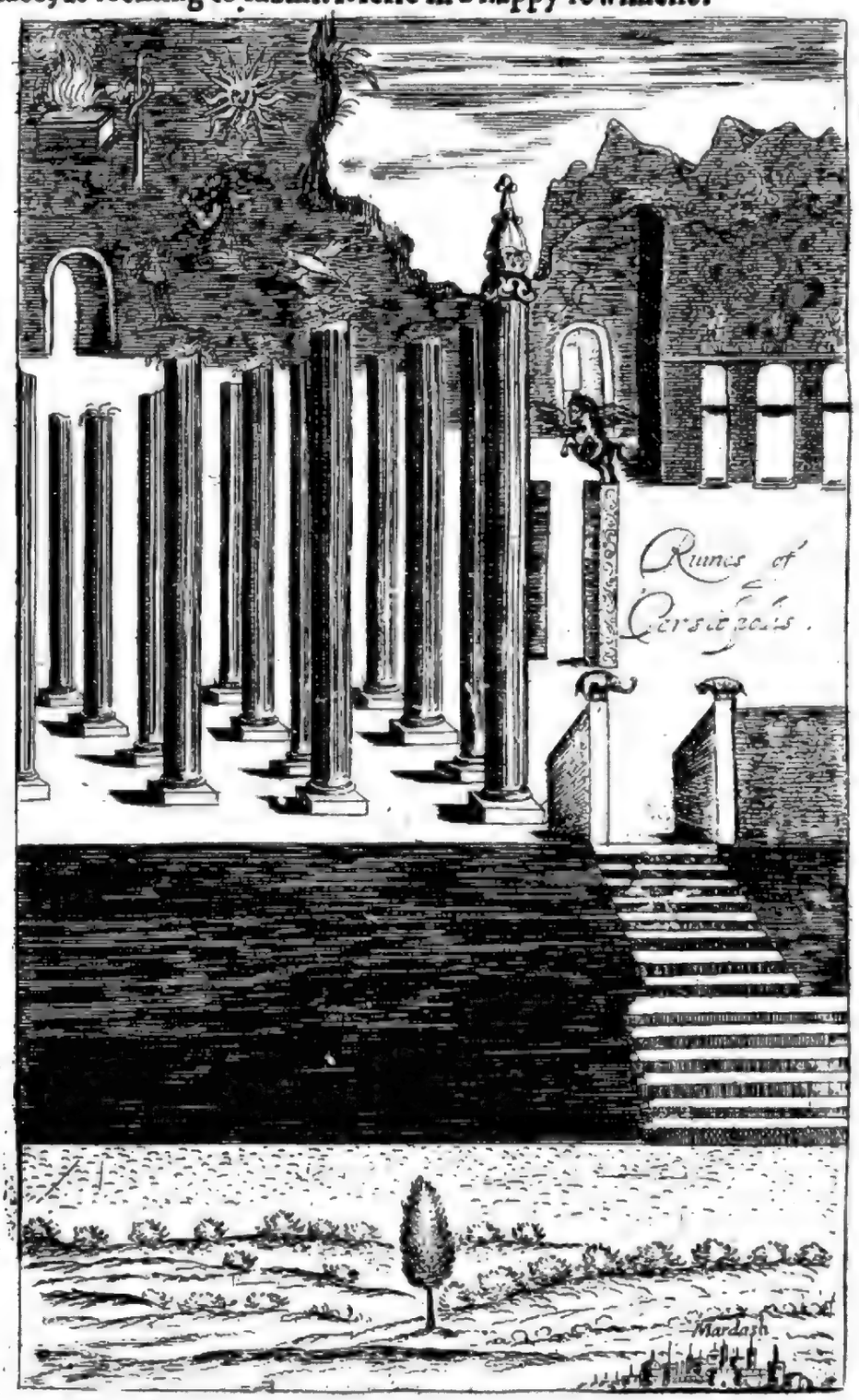
PERSEPOLIS, (firſt call'd *Elamis* from *Elam* ſonne of *Sem* ſonne of *Noah*) was built (enlarg'd rather) by *Soſarmus* a Median Dynaſt, third from *Arbaces* that put a period (by death of *Sardanapalus*) to the Aſſyrian Monarchy, begun by *Belus* (*Nymrod* and *Iupiter*) and in a glorious ſucceſſion of one and forty Emperours commanding the world, till *Arbaces* ſubjected Babylon. By *Cambyſes* (ſonne to *Cyrus* the magnificent) it was moſt beautified, and from him to *Darius Codomanus* continued Empreſſe of *Aſia* two hundred & thirty yeares in a line of thirteen Monarchs, till *Alexander* by conqueſt of all *Aſia* made proſtrate alſo this glorious Citie, betrayed by *Teredates*, and demoliſht by vehement perſwaſion of *Thais* an Athenian harlot, who (in revenge of *Xerxes* expedition into Greece) never gave over exaſperating the giddy Macedonian, till ſhee ſaw it flaming; an act ſo unworthy *Alexander* as hee ſought to quench it with his teares. A Citie ſo excellent, that *Quintus Curtius* and *Diodorus Siculus* intitle it the richeſt and moſt lovely Citie under the Sunne. A high and ſtately Tower it had, circled with a triple Wall: ſixteene cubits high the firſt, adorn'd with battlements; the ſecond was two and thirty; the third of threeſcore cubits high, of delicate poliſht Marble, entred by many gates of burniſht braſſe. To the Eaſt roſe amiably a hill of foure Akers, in which (in ſtately Mauſoleums) were incombed the Monarchs of the world. Many rare and admirable buildings it had, amongſt which, the glorious Temple of *Diana* (mother to that at *Epheſus*) by *Ioſephus* report was at that time the moſt exquiſite for Art & material in the world. The ſtones were of richeſt Marble and Porphire, the roofe of refined gold. A bayt *Antiochus* the avaritious Atheiſt long had nibled at, but could not ſwallow it, as he had done Jeruſalems, whence ſacrilegiouſly he raviſht ten tunne of gold. The Palace royall here, was cut out of the marble rock, above two miles about; the roofe and caſements were of Gold, Silver, Amber, & Ivory. The State within, was of gold and orientall glittering gems, in one roome an artificiall Vine (preſented by *Pythius*) the ſtalk pure gold, the cluſters of pearls and carbuncles; his bolſter was valued at five thouſand Talents of gold, his footſtoole worth three thouſand; ſuch, as (after the unruly Greeks had pillag'd three dayes) gave the Macedonian Victor for his part, 120000 Talents, or 72 millions of crownes, a maſſe of gold: yet very poſſible, if it be true old Hiſtories report (*Herodotus* is one) how that at that time, the Monarchs of Perſia (beſides the Tribute of other Kingdomes) had yeerely

out

out of Indya three hundred and threeſcore Talents of gold. Eaſily then might the Greek load away (as ſtory ſayes) three thouſand Mules, with two and thirty millions and 750000 pounds in coyne, though in that adoleſcency of the world, one would wonder ſo much treaſure was found. But we may beleeve it, ſince ſacred writ tells us that in *Solomons* reigne, in Jeruſalem gold and ſilver was as common as ſtones. Alſo *Xenophon*, that when *Cyrus* deſcended into Aſia the leſſe, hee brought back no leſſe than 125 millions of pounds. But why ſtand we gaping at theſe prodigious ſums. *Pauper enim non eſt, cui rerum ſuppetit uſus.* Theſe ſparkling Diamonds, what are they but Mammons eyes; this Chaos of gold, but refined clay. What Magick then to make Idolaters. For my part (by Gods help) I intend rather to admire the Anatomy of this glorious ruine, which *Don Garzia de Silva Figuroa* (Ambaſſador *Anno* 1619 to *Abbas* from *Philip* the third) calls it the only Monument of the world, without Impoſture; yea farre exceeding (ſayes he) all other miracles in the world, wee can either heare or ſee at this day. Miſerable in my poore deſcription.

The ribs or ruines of *Perſepolis* are at this day call'd *Chil-Manor* or *Chehel-Manor* (*i.e* forty Towers) in the idiom of Perſia: and might more properly have ſaid *Haſhtot-Manor*, or eighty Towers, for ſo many are eaſily told two yards out of the ground; and if from ſo many pillars as are perfect and lofty, then may they ſay *Nouzda-Manor* or nineteene Towers, at this day no more ſtanding, one excepted at the Eaſt below, above a bow ſhot thence. The whole Baſis is cut by incredible toyle, out of the ſolid marble rock, twice the compaſſe of *Wyndſor* Caſtle, aſcended by foureſcore and fifteene eaſie ſtaires, diſſected from the durable black Marble, ſo broad that a dozen horſe may goe abreaſt: the perpendicular is two and twenty Geometric feet, and where the ſtaires are not, the rock is precipitious. Neere the higheſt ſtep, is the entrance into the Palace; the breadth is viſible, in deſpight of flame and weather: on one ſide the gate ſtands a monſtrous great Elephant, on the other a Rhinoceros; the diſtance is about twenty foot, the portraicts are out of the ſhining Marble, ten yards high either of them, fixt and perpetuall: a few paces thence, are of like work, bulk and matter two gallant Towers, and (to finiſh the Porters Lodge) neere them is an other ruine, a Pegaſus an invention of the Sculptor to illuſtrate his Art: and being paſt this portall, the Apollo opens, a faire even ground, deplorable in many ruines, a hundred white Marble pillars, whole and broken dignifying this once moſt excellent ſtructure. Upon many of theſe white Marble pillars the Storks have builded them their neſts, where the rage of winde and weather is more offenſive to them than any dread they have of the people who inhabit neere them: in all unſeaſonable ſtormy or cold weather they forſake the Region and fly where the Sunne can comfort them: the Perſians have many ſuperſtitious ſtories concerning'em, and ſuppoſe them (as elſe-where I have noted) the Emblems of piety and gratitude. The Pillars which are at this day ſtanding, (but ſeeme to groane under the tyrannie of Time) are twixt fifteene & twenty cubits high, & riſe beautifully in forty ſquares or concave parallels; every ſquare has three full inches: whereby the circuit may be gathered: moſt excellent is the matter, moſt elegant the work, and no leſſe commendable, the order

order and ſhape how they are placed: in poſture, in ſhew, to this day admirable; but when they ſtood in luſtre and perfection, were elſe-where ſcarce imitable. From the ordinary ſtanding, we eaſily enjoyed a moſt delightfull proſpect: but in the ſummity or advantage a brave Horizon of thirty miles unlimitted Plains every way gave it ſelfe to this Emperial Pallace, as ſeeming to ſubmit it ſelfe in a happy lowlineſſe.



In part of this great roome (not farre from the portall) in a mirrour of poliſht marble, wee noted above a dozen lynes of ſtrange characters, very

faire and apparent to the eye, but ſo myſticall, ſo odly framed, as no Hierogliphick, no other deep conceit can be more difficultly fancied, more adverſe to the intellect. Theſe conſiſting of Figures, obelisk, triangular, and pyramidall, yet in ſuch Simmetry and order as cannot well be called barbarous. Some reſemblance, I thought ſome words had of the Antick Greek, ſhadowing out *Ahaſhuerus Theos.* And though it have ſmall concordance with the Hebrew, Greek, or Latine letter, yet queſtionleſſe to the Inventer it was well knowne; and peradventure may conceale ſome excellent matter, though to this day wrapt up in the dim leafes of envious obſcuritie.

Adjoyning this, is another ſquare roome, from angle to angle ninety paces, in circuit three hundred and threeſcore paces: beautified with eight dores, foure of them are ſix paces broad; the other foure, three a peece: all eight ſeverally compoſd of ſeven great poliſht Marbles fixt one upon another; each of thoſe ſtones are foure yards logn, five quarters high, moſt excellently ingraven with Images of Lyons, Gryffins, Tigres, and Bulls: and in other places (for the wals are durable) Battailes, Hecatombs, Triumphs, Olympick games, and the like, in very rare Sculpture and proportion. Above each doore is ingraven the Idea of a Majeſtique Monarch; his roabe is long, a *Tiara* or *Mithra* on his head, his hayre very long and curled; in one hand he holds a Globe, in the other his Scepter, a garbe and ſeſſion never uſed by Perſian Princes. The ſilly inhabitants (who made no accompt of it till of late) name him, *Iamſhet*, and *Aaron*, & *Sampſon*, and *Salomon*, a wonder they leave out *Ruſtan* their *Hercules*, and as eaſie for invention. A third chamber conjoynes the laſt we ſpoke of, this (if they lie not that told us ſo) was a Gynecie or Nurſery; it has foure unequall angles, two ſides are ſixtie; the other two, ſeventy of my largeſt paces. From that we iſſued into a fourth roome, two ſides are twenty, the other two, thirty paces. The walls are very eminent in this chamber, of black ſhining Marble, in many places ſo bright and jetty, as we could eaſily view our reflex, no ſteel mirror comparing with it. In moſt parts the walls are cut into Gygantive Images, illuſtrated with Gold, to this day permanent. Somewhat further, over heaps of ſtones of valewable portraictures, we mount towards the moſt lofty part of this Pallace, where we ſaw the reſemblances of a devout King, adoring his three Dietyes, the Sunne, the Fire, a Serpent, all which are cut upon the perpendicular Mountaine. The other ſide of this high hill is a precipice, downe which is no deſcending. But whether this Fabrick was *Ionick*, *Dorick*, or *Corinthiack*, in the perfection, I cannot determine, the ruines forbid a poſitive judgement. But ſuch at this day it is, that a ready Lymner in three moneths ſpace can hardly (to do it well) depict out all her excellencies. Pitty it is, it is not done, the barbarous people every day defacing it and cleaving it aſunder for grave-ſtones and benches to ſit upon. Five miles Weſt from *Chehel-manor* is alſo a gallant Monument, a Giant cut into a monſtruous proportion, whom the illiterate Perſians ſay was *Ruſtan*, and from him cald *Nocta-Ruſtan.* I rather judge it the Image of great *Alexander*, who had a deſire, that after ages might think him more than a man, and his men more than Monſters, as appeared in his conceit to make

many

many Armors, bigg enough for three men, and ſcatter them in *India* that the people might not dare to rebell, leſt thoſe Poliphems came to laſh them.

Neere *Chilmanor* is *Mardaſh* (corruptly by the Spaniard cald *Margatean*) a Towne of two hundred houſes, the people ſo ſuperſtitious that ſuch houſes as we came in they perfumd and ayr'd (ſome were happily fired) for that we were not Muſſulmen. From this place to *Sheraz* are ten farſangs; interpoſd by ſome craggy hills and a pleaſant river (*Rhogomana* of old) over which is a bridge, the beſt till then we ſaw in *Perſia*. This river is by *Quintus Curtius lib.* 5. and *Strabo lib.* 15. named *Araxis* (*Cho-Araxes* is a fitter name) ſtreaming (ſayes he) twentie furlongs from *Perſepolis*. Another of that name, ſo often mentioned by *Ptol. Mela*, *Plutarch*, and *Lucan*, is in *Armenia*, and indeed divides it from *Medya*, at this day cald *Araſh* and very famous.

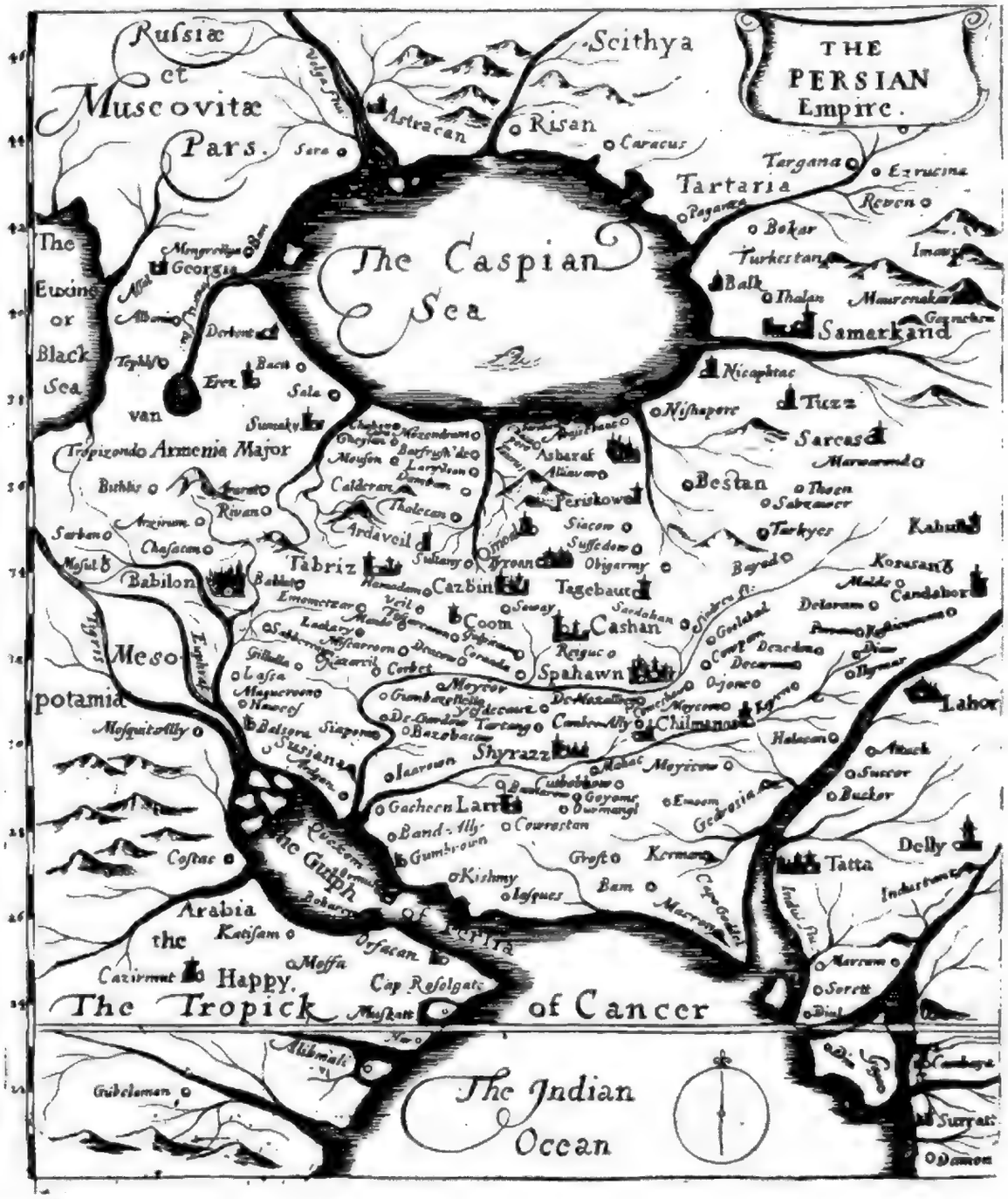
After two dayes ſtay in view of old *Perſepolis*, the eight and twentieth day we took horſe, and that night rid foure and twentie miles to a Town cald *Moyown*; in midway twixt which two Townes, we noted a high impregnable mount, at whoſe top, ſtood deſperately a Caſtle ſo fortified by Nature and induſtrie, as may be thought impregnable. A late rebellious Sultan (weary of ſlavery) man'd it againſt his Prince victorious *Abbas*, who (to terrifie others by his example) came in perſon to chaſtiſe him. But ſuch was the precipitious height where the Caſtle ſtood, and the narrow entrance ſo bravely defended, that in ſix moneths ſiege hee could ſee no ſigne of victory. Loth he is to leave it ſo, and what ſtratagem to take, cannot imagin. A great reward he promiſes to any would effect it. Valour is invalidable. Art Magique perpetrates it. An old wizard covetous of ſo much money promiſes the Divells beſt, and accordingly, by his infernall ſpells ſo poſſeſt with threats and phantaſmaes the wretched Sultan, that upon the witches aſſurance of pardon he deſcends, the block rewards him. But *Abbas* acknowledges the Inchanter had merited his price and grudgingly gave it him. The fooliſh man ſo doates upon his gold, that he ſees not danger. The King repents the loſſe of it, and knowes no way to recover it but by ſending him to Satan without his head, the reaſon of his Juſtice was for his Sorcery. A quality at other times he commended deeply, but now abhorred it: a pretty pollicy. To returne.

Moyown, is delightfully ſeated; enricht with ſweet water, excellent Wine, much wood, and Natures Carpets. It properly belongs to the highly reverenced Prophet *Izmael*, whoſe tombe *Emoom-Izmael* is here ſeen, by liberality of many Kings, and great men not a little honoured: towards its maintenance (and the Prieſts) the Towne gives yearly twelve thouſand mawnd-ſhaw of Rice, and foure thouſand of Barley. Next night we lodgd (ſlept I cannot ſay) in *O-jone*, a village of thirty Families, all of them Prophets or Prophets children. We ever found leaſt profit, where Prophets dwelt, no wine nor grapes allowd to grow amongſt them; not that wine is bad, but out of a Tradition they have, that it is the blood of thoſe Gyants that warr'd againſt the Gods. Next day we rode over moſt craggy, ſteep, and terrible high hills, and at night made *Tartang*

our *Manzeil* ; a ſmall Towne, only famous in a high Sepulcher, clothd with violet coloured velvet, under which is buried a great Uncle of the Kings. Next night to *Aſſepoſe*, notable only in an old mud Caſtle, ſometimes a garriſon; in and about which, are fourty thouſand Georgians and Sarcaſhes, by profeſſion Chriſtians; by quality, Captives; a people much honouring Saint *George* the Cappadocian Biſhop their converter. They differ from Mahomitans (not in habit, but) in their gray eyes and long white hayre (*Albani ab albo crine*) after the mode of Antick Gallants, recorded by *Pliny* and *Lucian*, tiſſued with fillets of gold or ſilver. If any of theſe turne Mahomitan, they are preferd beyond vulgar merrit. Poore ſoules, hearing that we were Chriſtians, they flockt about us, yea wept to ſee us. Not much diſtant hence, is *Thymar*, memorable if *Byzar* erre not, in a brave and Antient Monument, by ſome Hebrew characters ſuppoſd the buryall place of *Bathſheba*, Mother of King *Salomon*: tis cald *Muſqued-Zulzimen*, i.e. *Solomons* Chappell; a place if truly ſo, worthy the ſeeing. Next night we lay in *Whoomgrſh*, next in *Cuzcuzar*, next day to *Bazeba-chow*, and next to *Degardow*, eight leagues from which place, (and neerer *Yezdycaus*) we rode over a ſteepe Mountaine of black ſhining Marble, (and where are Quarries of Serpentine and Porphyre, if the earth were lookt into) the deſcent was ſo percipicious, that but by ragged ſteps and thoſe not a little dangerous, was no riding downe: howbeit downe we got, and that night rode to *Gumbazelello* (famous in a *Carvanſ-raw* and the beſt wheat bread in *Perſia*;) next night to *Yezdecawz* a Towne built in the bottome of a valley, ſunck downe in mid a great plaine, whereby it is ſcarce to be found, did not a Caſtle point it out, raiſd by *Yezdgyrd* a Perſian King above the Towne, and where is a very ſtately *Carravanſ-raw*, the beſt from thence to *Bander* on the Gulph of *Perſia*. Next day (through *Des Moxalbeg*) we got to *Amno-baut* (by ſome cald *Boyall*) a village of thirty families, all of them apoſtat Georgians, incloſd, to exclude their ſhame, by a high, ſtrong, round wall raiſd with battlements, reſembling a Caſtle; commanded by *Daut* (or *David*) *Chawn* (brother to the Duke of *Sheraz*) an Apoſtate, for which he was made an Eparch, and honourd with three ſilly temporary Tittles, bought with loſſe of an eternall Crowne of happineſſe: he has here a pretty *Carvan-ſraw* and Summer houſes for his owne delight, wherein are five neat roomes curiouſly painted in Imagery and imboſt with gold; his Gardens are alſo ſweet and prettily contrivd into grotts, mazes, vollieres, and the like, equall to that of *Aladeul'* at *Caramit* for his Aſſaſſinates; but naſty and deformed if compard with Paradize: from *Amno-baut* we rode next day to *Commeſhaw*, a Towne boaſting in a thouſand houſes and much Antiquitie. It may be either that ſame Towne which *Pliny* cald *Parodana*, or that *Ore-batys* in *Ptolomy*: Sir *Robert Sherley* was once her Governour, under that wicked parricide *Conſtandel-chawn*; but it ſeems they bore ſmall love to either of their memories, neither vouchſafing to bid us welcome (as moſt Townes did we hitherto paſt through, although I have omitted to ſpeak their ceremonies) nor a lodging, a baſe reſpect to ſo noble a paſſenger. At this place *Perſia* is limited, and where *Ayrac* (or *Parthya*) takes her beginning: *Chiraef, Gardon-achow, Nowbengan, Kazeron, Pherunſhabad, Eſtacher, Nabandi-*

oen,

oen, are reckned Townes in *Farſiſtan*, I have but named them. But that you may the better go along with us; and eſpecially in that the lateſt Maps of *Perſia* are ſo erronious, both in rivers, the ſcituation of places, and their true names (for to ſay truly, none of them have five right names;) I have therefore inſerted this of the Perſian Empyre; in which, neither the poſition of Places are falſe, nor names of Townes fictitious or borrowed:



Next day we got to *Moyeor*; agrandiz'd by a thouſand families; but none of their houſes compare with their dove-houſes for neat and curious outſides: they have ſome excuſe for it; ſome of them are deſcended (not from

from *Columba Noæ* but) from thoſe holy Pigeons, who fed at *Mahomets* eare and advanced his reputation not a little, perſwading the ſimple people they brought him newes from ſome (bad) Angels, concerning their happineſſe. Next night we were uſherd to *Spawhawnet* by a ſervant of *Meloyembegs* the Kings Fiſcall who intreated the Ambaſſadors to repoſe a day or two there, till *Spahawn* had fitted it ſelfe for a ſolemne intertainment: where whiles we repoſe we may remember, that moſt of thoſe *Manzeils* we have paſt from *Chehelmanor* to his place, are twixt twenty and thirtie miles aſunder. The whole diſtance is ſomewhat above two hundred miles, as I computed them.

The tenth of Aprill wee ſet out from *Spahawnet* a village ſix miles South from *Spahawn*: when we had gone a farſang (three miles,) we were ſtayed by the way to taſte a banquet in a ſpacious garden of the Kings, whither the Engliſh Agent and ſuch other Chriſtian Merchants as were in *Spahawn* came out to attend our Lord Ambaſſador: a mile neerer the Citie, the Viſier, the Sultan of *Spahawn*, *Meloyembeg* and *Hodge-nazar* the Armenian Prince with foure thouſand horſe and innumerable foot, came to bid us a happy entrance: the fields two miles from the towne were repleniſht with vulgar men, women and childen; the *Bannyans* like caterpillers ſwarmd about us; all together, in a volley of thundering acclamations cried out *Hoſhomody*, *Suffowardy*, the better ſort *Hoſhgaldom* i.e. welcome, heartily welcome: forty kettle Drums, Fifes, Tabrets, Tymbrels, dancing wenches, Hocus Pocuſſes, and other Anticks paſt my numbring inobled the ceremony: the bridge was full of women on both ſides, many of them in faire deportment unmaſqued their faces. The firſt place we alighted at was the *Conna-potſhaugh*, the Kings Pallace, placed at the Weſt ſide of the Medan or great Market: there the Noble men kneeled downe, and *teſſalemd*, three times kiſſing the Kings threſhold, and as many times knocking their heads againſt the ground in an awfull obeyſance: Sir *Robert Sherley* ſizedaed alſo and contented them; a Coſelbaſh ended the ceremony in a panegyrick to this purpoſe: That the Fame and excellency of *Shaw-Abbas* was ſo great as had attracted a great Prince and other Gentlemen from the extreameſt Angle of the world, to ſee whether fame had been partiall in his magnificence: no wonder, ſince his radiant beames ſpread themſelves over all the Univerſe: that done, ſome bottles of good Wine were laviſht out, after which with a continued clamour of the Plebeyans, we were couducted to a brave houſe of the Kings, at the South-Eaſt end of the City, through which, a deep broad water had its courſe into the *Sindery*.

The fourth day after our being in *Spahawn*, the Engliſh Agent banqueted our Lord Ambaſſador, and ſhewed us a rich and hearty welcome: to agrandize it, at night a Tanck of water was beſet with lighted Tapers, artificially uniting the two contrary Elements; ſquibs alſo and other fireworks, that made all the City gaze and gape with wonder. Next day *Hodge-nazar* was viſited at his houſe in *Ielphea*; a Chriſtian he profeſſes himſelfe, but (I muſt be bold to tell him) his houſe is furniſht with ſuch beaſtly pictures, as no way reliſh of honeſt or Chriſtian invention: amongſt our other

cates,

cates, we had a roſted pig, a meat to Jew and Perſian infinitely offenſive: the Wine flagons and Bowles here, were of pureſt gold. I deſire to ſpeak a little of theſe Armenians, that the reſt of our Travailes may be woven with more eaſe and fewer mixtures.

Theſe Armenians are cald alſo *Ielphelyns* from the City they dwell in here, nam'd from their Metropole neere *Ararat*. In habit they differ not from the Perſians, but live in equall freedome: they profeſſe Chriſt, and account Saint *George* their Patron, from whom ſome think *Georgia* takes name, and not from Γεωργοὶ, Husbandmen; they and the Georgians are habited alike: this is their greateſt difference, that the Georgians excell in warre, the Armenians in merchandize: this Image may well repreſent them both.

A Georgian man and woman.

They both are honored by the memory of twenty thouſand Martyrs in the laſt perſecution, *Sapores* tyrannizing then ore *Perſia*: the Country derives her name from *Armenus a Theſſalian* (*Iaſons* kinſman): It

It is divided into *major & minor*: the greater is confind by *Tartary* to the North, by *Media* and *Aſſyria* to the South: the Weſt and Eaſt with the *Euxin* and *Caſpian* ſeas: It includes *Colchis*, *Albania*, *Georgia*, *Iberia*, *&c.* obſcured in other barbarous names, as *Zuria*, *Goweria*, *Mengrel'ia*, *Turq'mania*, *Cara-culia*. *Gurgee*, *Haloen*, and *Sarlochya* (from *Gog* and *Magog*,) and to which place, the ten Tribes were brought by *Salmanaſſer* the *Aſſyrian*.

They have two Patriarchs or Protomiſts; one at *Ieruſalem*; the other at *Syna* in *Arabia*; ſometimes they reſide at *Sis* neer *Tharſus* or at *Ecmeazin* neer *Rhivan*, or *Ervan* in *Shervan*. *Antioch* their old Sea they dare not chalenge. They have the three firſt generall Councells in great honour, ſtudy the Latin tongue, (rare in *Aſia*); they have twelve titular Biſhops, three hundred ſome ſay; poore, but no way deſpicable. They have the old and new Teſtaments in their mother tongue; the Letany alſo, part of which, is every Lords day read and expounded in the Churches: they adminiſter the Lords Supper in both kinds, Bread and Wine; and deny a reall preſence; they allow but our two Sacraments: Baptiſme they celebrate after the Eutichyan ſort, as *Iacobus* (father of the *Iacobites*) and *Iohannes Philipponus Anno Dom.* 550 miſ-taught them: the proſelit gentiles or Mohumedans in the fore-head with a burning croſſe, others they baptiſe with two fingers, and ſigne the Infant with the croſſe, as glorying in that hyerogliphick the Jews and Muſſulmen eſteeme ſo ignominiouſly of: are alſo great lovers of Tradition: they pray not for the dead, imagining that till the generall day of doom they are without joy or torture. Five Sabbaths in every yeare they abſtaine from fleſh, fiſh, cheeſe, and butter; in memory of thoſe five Ages, wherein their barbarous forefathers uſed to immolate their children unto the old red Dragon: all wedneſdayes and fridayes alſo in the yeare except from Eaſter to Aſcention they faſt preciſely: and no other Chriſtians are ſuch ſtrict Lent-obſervers: for they refrayne their wives that time; and from fleſh, fiſh, milk, egges, butter; thoſe forty dayes feeding only upon oyle, bread, honey, water, dates, cowcumbers, melons, herbs, and the like. At other times they eat hogs fleſh. Before the three great Feſtivalls, they faſt twelve dayes: they marry betimes at nine or twelve yeers: the Layety are permitted to wed twice the Eccleſiaſtiques but once: trigamy to all is hatefull. Th Presbitry are much honoured. Images in their Churches they deteſt, but at home have pictures of *Venus* and *Priapus*. The croſſe they regard, but worſhip not, beleeve not purgatory. their Temples are but meanely beautifull. Obedience and reſpect to the better and elder ſort is much practiſd. They puniſh theft and adultery ſeverely. In ſome things they are but refind Idolaters: as in ſome burialls, they lead about the Church an unſpotted Lambe with much ſolemnity; they then ſacrifice, divide and give each there a bitt to eat; as a Simbol, or ſuperſtitious bond, obliging one another in love and charity: to mee it ſeems they derive this cuſtome from that of the Hebrews, who uſed to divide a calfe, as *Moſes* records in 15. *Gen.* 9. and as *Ieremie* notes in the 34 *Ch.* 18. 19. verſes. On good Friday they repreſent the paſſion and buriall of our Saviour: during which, they weep and ingeminate their ejaculations. On Eaſter they intimate the reſurre-

ction

ction by a repreſentative body, uſing all that morning the old ſalute of joy, He is riſen indeed: an Angelicall note they call it. That day they celebrate with great Feaſts, the Mahomitans nor Iews not daring to mingle among them; The King allowes them that priviledge. They faſt upon the Nativity of our Saviour. The Ieſuits labour to knit them into *Rome*; but in vaine: they ſtand much upon their Antiquity, and name two hundred grave and learned Biſhops ſince their converſion, many of which were noble Martyrs or witneſſes: the report of an envious *Dog* that they had ſubmitted to *Rome*, agoniſing the Pope their head, made *Abbas* ſtorme and not to be pacified, till a thouſand of them were made headleſſe: upon which the reſt implore help and revenge from the Turk; raiſing a bloody ſcean of enſuing Troubles. Some ſay that *Lodovic Grangier* a Ieſuite lately croſt the black ſea into *Mengrellia*, where *Threbiſ-chamb* entreated him gently and by his charity they are much purged from ſuperſtition: which if ſo, I wonder that his name is of no more fame amongſt them.

I feare I have made too large a parentheſis. Let us therefore to *Spahawn* againe, the Metropolis of the Perſian Monarchy; yea the greateſt and beſt built City throughout the Orient.

——— *Et quô te carmine dicam.*

Muſt *Babells* lofty Towres ſubmit to thee
Tauris, *Perſe-polis* and *Nynivee*?
Shuſhan; *Arſacia*, and *Nabarea*, fall
Before thy feat and power Provinciall?
Had that ambitious *Nymrod* thought on this,
Cambyſes or the proud *Semyramis*,
With all thoſe princely Rulers which did ſway
The Eaſtern Scepters, when thou didſt obay:
It would have queld their pride and let them know,
All humane Actions have both ebb and flow.
The greateſt Monarchs cannot conquer Fate,
Time doth by turnes advance and ſubjugate.
Now royall *Abbas* rules, *Spahawn* muſt riſe.
(Where Kings affect, there moſt men caſt their eyes,
There flock the people:) 'tis his power not thine
Which hath eclipſt their light, to make thee ſhine.
Then uſe thy Fortune ſo, that none from thence
May wiſh thy fall, or grudge thy eminence.

SPAWHAWN (at this day the Perſian Metropolis) is in Arctick elevation 32 degrees 39 minutes; in longitude 86 degrees 30 minutes: differing from *Don Garcias* accompt, whoſe height exceeded not 31 degrees 30 minutes. In whoſe deſcription if I ſeeme prolix, impute it to my deſire to give thee every thing uſefull and obſervable. And in the firſt place, in regard ſome ſuppoſe her (like *Agra*) a ſtart-up Towne, wee will trace her in her variations as farre as my poore reading will well afford it us.

That it was *Echatan* (as *Niger* thinks) is ridiculous to imagin: two thouſand

three hundred yeere ago it was called *Dura*; but whether in that *Dura* the haughty Aſſyrian erected his golden Coloſſe, I finde it not. *Hecatompylos* is the next name it had; recorded by *Apollodorus*, *Polibius*, *Ptolomy*, and *Pliny*, *lib. 6. c. 8.* ſo denominated from her hundred gates; whereby we may imagine her in thoſe dayes great and ſtately; and though in *Alexanders* conqueſt *Curtius* name her not, it ſeemes ſhe then varied into that Greekiſh nomenclation: and of this name we have a ſtory, that *Demetrius Nycanor* (*Sotors* ſonne) thirſting after *Syria* and Jeruſalem, was (upon his trecherous killing *Antiochus*, *Alexanders* ſonne, to make the conqueſt eaſier) affronted by *Tryphon* Lieftenant of *Syria*, and forced to flie to *Arbaces* the Perſian King for ſuccour, who being acquainted with his unnaturall ambition, not only denied him the law of hoſpitality, but ſent him priſoner to *Hecatompylon*, where he was fettered; till upon ſubmiſſion and promiſe of more obedience hee was releaſt, and by *Arbaces* reſeated in his owne Dominions.

After that, *Nymzamana*, or halfe the world: (an Hyperbole borrowed from *Rome*, *Epitomen Vniverſi:*) by *Ben Ionas* who was here *Anno Hegiræ* 540. of our Lord 1160) *Aſphahan* or *Acſpachan*; by *Mandevil* our countriman (three hundred & forty yeers ago) *Saphaon*; and at this day is call'd *Spawhawn* (or as they Sibboleth, *Sphawhawn*) and by moſt writers differently ſpelled, *Spaha*, *Spachen*, *Acbaban*, *Aſpachan*, *Izpaan*, *Spahan*, and *Hiſpahan*, the errors ſpringing from diverſity of Idioms. From whence the name *Spawhawn* derives it ſelfe, is not knowne unto the Natives (I askt it them) how then ſhall wee get intelligence? tis a thing for certainty impoſſible, yet will I venture a conjecture that it is either that old Town *Spada*, where Eunuches were firſt gelded, or from a compound of *Aſpa* (a horſe) and *Chawna* (a houſe, or ſtable, or the like) *Spawhawn per Apheresin & Syncopen* euphonically contracted; the rather conjectured, in that the Hypodrome (the body of the great *Mydan*) was an old famous place, for view of horſes: if that content not, I muſt ingeniouſly confeſſe, I think this City was never named *Hecatompylon*: ſuch a one I know there was famouſed in many Authors: but by obſerving the poſition 37 degrees 50 minutes in *Ptolomy*, I take *Coom* or *Cazbyn* to bee the relict of it: the rather, in that *Ptolomy*, *Pliny*, and *Strabo* in their Geography, place *Aſpa* in *Parthia*, in 36 deg.; a name from whence *Aſpahawn* may credibly have been deduced: beſides, the lat. is more agreeable: or peradventure from *Aſpadana* which they place in 33 deg. *Spawhawns* latitude.

Firſt, ſpeak we what ſhe has been for grandeur in older times, and with that we will couple our preſent obſervation. If I exceed, excuſe it, *preſtat de Carthagine tacere, quam pauca dicere*. *A. D.* 645. of the Heg. 25, by command of *Omar* then Calyph of *Mecca*, *Siet-ben-Abivakez* with a few troops of victorious Sarazens attempts to pluck violently from *Yezdgirds* head the then tottering Diadem of *Perſia*, & at the third pull (having twice overthrowne him) effected it, the glorious command of that Monarchy then eclipſing: which done, this *Ben-Abivakez* ſacks his two beſt Townes *Elmedin* in *Chaldea* (built *Anno Domini* 520, by *Kozrao*, ſonne to *Kobodes*, and yet the Alcoran ſayes it ſprung out of hell) and *Spahawn* in *Parthia*. Alſo we may memoriſe her from *Tangrolipix* (a Turqueman, and Lord of the

the *Zelzuccian* Family, of whom the Ottomans) who in the yeere 1030. of the Hegira 410. (*Edward* the Confeſſor ruling *England*, *Gruffyth ap Llewellyn Wales*,) was intreated by *Mahomet* then Prince of *Perſia* to ayd him againſt *Pyſaſtris* an incroaching Babylonian, which *Tangrolipix* did and proſpered in. After that, he helped him againſt the invading *Indyan*, and in recompence of his good ſervices, the *Turque* deſires leave to paſſe *Araxis* to viſit his countrimen, betwixt the two ſeas the *Hyrcan* and *Euxine*; and by jealous *Mahomet* denyed and ſo enraged, that lurking awhile in the Carmanian Deſert, the Perſian gulph was at his pleaſure. But (vexing to be ſo confin'd) marches againſt the King, and at *Shyraz* beats his twenty thouſand darſtardly ſoldiers; and after that, oppoſes 60000, then alſo victorious; whereby *Mahomet* fled, & with two much haſte to get into *Spahawn*, fell from's horſe, and broke his neck, the Turks then ſubjecting *Parthya*.

Rached-bila alſo, ſonne of *Almoſtet-ſha* was ſlaine by *Mazud*, *Anno* 1130. of the Heg. 510. and buried in *Spahawn*: which few for many, ſhall ſpeak her antiquity in the name ſhe is now triumphant in.

Speak we now of the magnificence: wee have told you how the ſtory of *ben-Abivakez* a thouſand yeeres ago, cals her a great City, but gives us no better deſcription. *Ben-Ionas* (who ſayes he ſaw it foure hundred ſeventy ſix yeeres ago) affoords her twelve miles compaſſe, rich, and populous. *Mandevel*, *A.D.* 1300 (which is above 300 yeeres ſince) ſaies that in his time ſhe was a noble City. *A. D.* 1474. *Ioſeph Barbarus* was here (*Vſan Caſſan* reigning) and hee deſcribes *Spahawn* to bee a great and famous City, peopled with 1500000 ſoules, the Towne and Suburbs ten miles in compaſſe *Rabbi Beniamin* and *Contaremius* the Venetian Ambaſſ. 80 yeere ago, relate that then ſhee had 20 Italian miles in circuit, and *Lemius* the Portuguiſe ſent by *Albuquerq* to *Sha-Iſmael*, *An. Dom.* 1513. reports her glorious.

I ſhall now more largely, and truly acquaint you with her preſent ſtanding. *Spawhawn*, Metropolis of the Perſian Monarchy, is ſeated in the Parthian Territory now cal'd *Ayrack*, & as Umbelic to that ſpacious bodie at this day awed by the Perſian Scepter: from the Perſian gulph removed a hundred ſeventie nine farſangs, (of Engliſh miles five hundred thirtie ſeven,) from the *Caſpian* ſea a hundred and twenty farſangs (three hundred and ſixty miles;) from *Shyraz* two hundred twenty two miles, from *Babylon* foure hundred and fifty, from *Candahor* eight hundred and ſeventie, from *Gazbyn* 270. In compaſſe at this day nine Engliſh miles, including ſeventy thouſand houſes, and of ſoules above two hundred thouſand, compos'd (beſides Natives) of Engliſh, Duch, Portuguiz', Pole, Muſcovit, Indian, Arabian, Armenian, Georgian, Turk, Jew, and others, drawne thither by the magnetick power of gaine and novelty: many things here are memorable; which for order ſake I will preſent you thus divided. The Mydan, Moſques, Hummums, Gates, Pallaces, Gardens, Monuments, and *Ielphey* the City adjoyning. *Circuit.*

Let me lead you into the Mydan, into the which ere I can bring you, we paſſe over a well-built Bridge of ſtone, ſupported by five and thirty pillars, through which the Syndery (or Zindaren) from the Acroceraunian Mountaines ſtreames gently; ſpreading in rainie ſeaſons here welnigh ſo broad as the Thames at *London*, but nothing ſo navigable; in Summer *Rivers.*

Mydan. her Channells being diſcovered. The Mydan or great Market, is without doubt the moſt ſpacious, pleaſant, and Aromatick Market in the Vniverſe; a thouſand paces from North to South, the other way above two hundred, reſembling our Exchange, or the place Royall in *Paris*, but ſix times larger: the building is of Brick, well made, and in delightfull manner fabricated; the whole Mydan joyntly continued: the inſide is full of ſhops, each ſhop full of ware, archt above (and in a Cupolo) atop tarraſſwiſe framed, and with plaiſter (like that of *Paris*) cemented. This Mydan being the nobleſt part, is ſo placed in the heart of this triumphant City. The Kings Pallace (or Chonna-Potſhaugh) conjoynes the Weſt ſide of the Mydan, poſſeſſing a large quantity backwards, but juts not to the ſtreet further than the other buildings, nor to the ſtreet ſide gives any magnifick front or ſtate, her beſt bravery being in the trimme, pargetted and painted with blew and gold, in moſaick or antick ſort, interlac't with poſies of Arabick, either ſavoring of oſtentation (they deifie their Kings) or for inſtruction from the Alcoran; within, the roomes are archt, enlighten'd by curious trellizes, the roofe imboſt above with red, white, blew, and gold, the ſides with ſports and painted Images; the ground ſpread with rich and curious carpets of ſilke and gold, without other furniture. Tarraſſed above, garniſht with a Pharoe over-topping many Moſques, and excellent for view and breathing. The wilderneſſe behinde, is fild with ayery Citizens, priviledg'd from hurt or affrights, and for which they returne their thankfull notes in a more ſwift melodious conſort, than if they were in the exacteſt vollyere in the Vniverſe.

The North Ile in the Medan, ſhews eight or nine ſpacious archt rooms, hung with Lamps and latten Candleſticks, which being lighted, gives a curious ſplendor. Thither the Potſhaw and others go to ſee paſtimes of tumbling, dancing girls, and painted Catamites, that damned ſinne being tolerated by the Alcoran. The furtheſt end North is appropriate for Mynts; the firſt day ſilver, gold the ſecond, next day braſſe. Not farre thence are victualling ſhops, wherein, to feed the helpfull belly, after the buſie eye and painfull feet are ſatiated.

Afore the Kings doore, and within the Hippodrome, lye unmounted one and thirty Demicannons of braſſe, and twelve iron Culverins, brought hither (by ſome late over-throw they gave the Portugall or Turk) from *Ormus* or *Babylon*. Oppoſite to this Pallace is a faire Moſque, but that at the South end (of all others) moſt excellent; the outſide ſtone, not form'd to the Croſſe (the hyerogliphic of our ſalvation) as ours bee; but round, either from the Talmud, figuring out Æternity, or from the Alcaba in *Mecca*, the ſhape whereof was reveal'd to *Abraham* from heaven, pattern'd from that, *Adam* (ſayes their Alcoran) reard in Paradiſe: within 'tis diſtinguiſht into Iles, the wals lined 15 geometrick foot high from the ſole with white well poliſht Marble; without pews or ſeats: in center is a ſtately Tanck; and at the portall another, octanguler, fild with criſtall ſtreams which is firſt forced to glide round the inſide the Medan through a ſtone channell ſix foot deep, and ſix in bredth, which after a pleaſant drilling murmur, flowes into this Tanck (or watery Magazeen) whence it is ſuckt out by ſubterranean paſſages into many private houſes and gardens. With-

in

in the Medan the ſhops be uniforme, the trades are no where ſevered, but united. Some be of Mercers, of Lapidaries ſome, and moſt of them of gums, drugs, and ſpices; ſo ſweet, ſo delicate, as not till then, could I ſee the Poet ſung well.

We ſuckt the Aromatick ayre of Perſia. Auras madentes Perſicorum Aromatum.

Take the outſide of this brave Fabrick thus preſented.

The

Moſques. The other Moſques (call'd here *Dear'* and *Zunæ*) are orbicular for ſhape; for ſight, low and indifferently pleaſant: the materials are Sun-burnt Bricks, varniſht, and beautified with painted poſies; few are without their Tancks (or ceſterns of holy water) wherein all Muſſelmen waſh their hands, armes, eyes, (having formerly bath'd their face, eares, breaſt, feet,) as an operative work to purge ſinne, and conferre devotion: their other Church ceremonies I will contract in the latter end of this book, under Title of their religion.

Hummums. The Hummums or Sudatories in this Citie are many and very beautifull; quadrated ſome, but moſt be globous. The ſtone is white, poliſht and durable: the windows are large without, croſſed, and to the inner ſide, made narrow; the glaſſe is thick, anneald and darkning; the top or covering, round; and tyld with a counterfeit Turquoiſe, perfect blew, and very freſh and laſting: The inſide of theſe hot houſes are divided into many cells or concamerations, ſome for delight, others for ſweating in, all for uſe; of pure ſtone all, all pav'd with jetty Marble: men uſe them commonly in the mornings, women towards night; the price is ſmall, but ſo generally us'd as makes the gaine abundant; tis the Catholicon againſt all diſeaſes, colds, Catarrhs, flegm, aches, agues, *Lues venerea* &c. the womens being there, is knowne by a linnen cloth diſplayed at the doore, ſet there (as a warning peece) by the jealous Eunuchs. The City is ovall,

Walls. each houſe delighted by large Cypreſſe gardens: the wall is of no force againſt the confounding vomit of the flaming Cannon; it is of uſe againſt horſe, and ſhock of Launces; ſome parapets and bulwarks it has, of more imitation than uſe; the Perſian magnanimity ever chooſing to dye rather than be inclos'd or ſeiged. It has a dozen Portreſſes, of which, foure are ſhut up. *Gouldeſt*, *Chaly*, *Mergh*, and *Cherbaugh*, made th'entrance of a royall garden. The eight are theſe, *Hazena-bawt* (opening towards *Shyraz* and the gulph) *De-crideſt* (to *Babylon* and *Ardaveil.*) *Tockzy* (to *Caſhan*, *Casbyn* and *Tabryz.*) *Kerroen* (to *Yezd* and *Cawreſtan*) *Lamboen* (to *Hamadan.*) *Sheydack*, *Madayan* (opens to *Candahor* and *Indya.*) *Yowbara* and *Dalwaet*.

Pallaces. The Pallaces are few, the Kings houſe in the Medan; that where wee were lodged, belonging to the King, but made ready for our Lord Ambaſſador: *Conna Meloyembeg*, *Tamaſ-coolibeg* and *Haram Beguna* are all I ſaw, worth remembring: the firſt, is low, painted without, guilt within, well watred and incloſed with fragrant gardens. The laſt, a *Seralio*, famous for pretious treaſure and as valuable beauties, of which (being dangerous to inquire or view) wee will ſpeake in ſilence; the Caſtle is very large, well wall'd and deeply moated: arm'd with ſome brazen peeces, but better defended by a troop of leane fac't, beardleſſe, memberleſſe Eunuchs, who like ſo many angry Sagittaries guard their Ladies. The battlements are pleaſant to looke on, but no doubt the Horyzontall plaine which is eaſily diſcovered from thirty riſing Turrets there, yeelds moſt pleaſure.

Gardens. The gardens challenge our attention; than which for grandeur and fragor, no Citie in *Aſia* out-vies her. It incloſes ſo many, that at ſome diſtance from the City, you would judge it a Foreſt; ſo ſweet, you would call

call it Paradize: all whoſe excellencies we will joyne in one at the South-Weſt end of *Spawhawn*, *Nazer-Jareeb* by name, a garden famouſed deſervedly over all this Monarchy.

If you go from the Medan, you paſſe by *Cherbaugh*, through an even delicate ſtreet two miles long at the leaſt, moſt part of the way wall'd on both ſides, beſtrew'd with Moholls or Summer houſes, but more remarkable in that abundance of greene, broad, ſpreading, Chenore trees, yeelding ſhade, and incomparable order and beauty; the garden (or rather fruit Forreſt) of *Nazerjareeb* is circled with a ſtately wall about three miles in compaſſe, entred by three gates ſtrong and elegantly ſhaped. From North to South it gave mee a thauſand paces, from Eaſt to Weſt ſeven hundred, from one end to the other eaſily diſcovered, by reaſon a faire open Ally (like that in *Fountainb'leau*) runs along in parellell, diſtinguiſht into nine Aſcents, each ſurmounting other a large foot, each diſtance ſmooth and even. In center, is a ſpatious Tanck, made into twelve equal ſides, each ſide or ſquare is five foot, fild, and round ſet with pipes of lead which (after the Italick ſort) ſpouts out the liquid element in variety of conceits and poſtures; that ſort of paſtime continuing thence to the North gate, where is rais'd a pile of pleaſure, antickly garniſht without; within, divided into foure or ſix chambers; the lower, is ſet out with Tancks of rich white Marble, and fumes out a coole breeſe, by quaffing up ſo much chryſtaline water as makes it bubble thither by a conſtreyned motion, cut by incredible toyle thorow the Coronian Mountaine.

The higher roomes are garniſht with variety of landskips, and repreſents their way of ſporting, hawking, fiſhing, riding, ſhooting, wraſtling, courting, and other fancies; the roofe or ſeeling is inricht with beaten gold, imboſt with azure. But, what ſeemd to mee moſt excellent, was the view we enjoyed from her Tarraſſes, which affoorded us a dainty proſpect of moſt part of the City; which, (ſave at *Ruſtans* Tombe, upon a hill two miles thence) elſewhere cannot be obteyned. This garden is repleniſht with trees of all ſorts; for medicine, for ſhade, for fruit: all ſo greene, ſo ſweet, ſo pleaſant, as may well be term'd a *compendium* of ſenſe-raviſhing delights, or King *Abbas* his Paradiſe.

Monuments ſhould come now to our deſcription: but I found few to feed my eyes upon. *Ruſtans* Tomb muſt be one (two miles from *Spahawn*) behind the Garden wee laſt ſpoke of: a Tomb ſcarce diſcern'd by ſhape, but by the Gowers *Cabala* preſerv'd from Oblivion. To ſee it, wee foot it to the very top of an Imperious Mount, where is only a hollow Cave, whether cut by Art or Nature ſcarce diſcernable. His grave is here, his Image, at a place neere *Shyraz* (from his gigantive ſhape ingraven of old in a black-marble precipitious mountaine) *Nocta* or *Nogdi Ruſtan*, a brave Cavalier ſuch time as *Artaxerxes* (Queen *Heſters* husband) wore that Diadem. *A.D.* 3500. but envie (the heyre of perdition) ſo burnt in the wrathfull heart of his unnaturall brother *Shawgad*, that when *Ruſtan* was hot in chaſe, he fell into a dreadfull pit, cover'd with boughes as if it had harcht no danger, but in proſecuting his hate was alſo ſlaine by a Dart *Ruſtan* flung up to retaliate him. Such was the end of valiant *Ruſtan*, of whom the Gowers (the old Perſians) fable more than we of *Bellyanis* or *Ogero* the Dane. *Monuments*

Neere

Neere which, and neerer the Citie is *Darius* (or rather *Xerxes*) mount: a riſing hillock, and whence, *Xerxes* viewd the innumerable Army he had in that large Plain, weeping, upon a meditation that in ſo few yeeres none ſhould be living; a Notion true, and ſooner than he predicted; for what by *Themiſtocles* aſhore, and *Leonidas* at ſea, at *Salamys* and *Thermopilæ*, his huge Armie melted away, and quickly became numerous.

Not farre thence, ride we to the *Acrocerauuian* hills (I meane not thoſe of *Epire* knowne to *Ptolomy*) hard and loftie. Through which, bold daring *Abbas* is forcing paſſage, though he effect it not under twenty yeeres, and by th'inceſſant toyle of 40000 (ſomtimes 200000) men, to invite a ſweet river to *Spahawn*, that runnes contentedly to it ſelfe fifty miles thence, and is by this I beleeve effected: which when it is, may well compare with that old wonder, intended by vaine-glorious *Nero* 'twixt *Oſtia* and *Averuus*, now call'd *Licola*.

Within *Spahawn* I found none, ſave that Columne or Pillar of heads of men and beaſts, erected as a Trophy of the Kings oath and as a Monument of the peoples levity. At the baſe tis twenty foot round and threeſcore high or there-abouts, for (to my ſhame I confeſſe it) I forgot to meaſure it. The occaſion this, of erecting it.

Anno 1500. *Heg.* 880. ſuch time as *Tamas-ſhaw* ruled Perſia, and *Guinza* added to the luſtre of that Diadem: this Citie (ſurfetting with luxurie, for *Vbi uber, ibi tuber*, ſayes *Apuleius*) refus'd not only to contribute reaſonably to the Kings occaſions (at that time troubled with Turk and Tartar) but moſt audatiouſly with ſtood his deſired entrance; a rebellion ſo inſufferable as made him ſweare a revenge ſcarce to be paralleld. With fury he aſſaults, in rage enters, firing a great part and in all hoſtile ſeverity pillaging each houſe; and to conclude, regarding neither the outcries of old men, weak women, nor innocent children, in two dayes he made headleſſe 300000 of thoſe late Spahawnians, and (from *Tamberlan's* rigid example at *Damaſcus*) erects a Trophy (this pillar) of their heads, as a memoriall of their baſenes: *En, quò diſcordia cives perduxit miſeros.* Another followes.

Abbas, by haſtie death of Father and elder Brother (impatient of corrivalſhip)

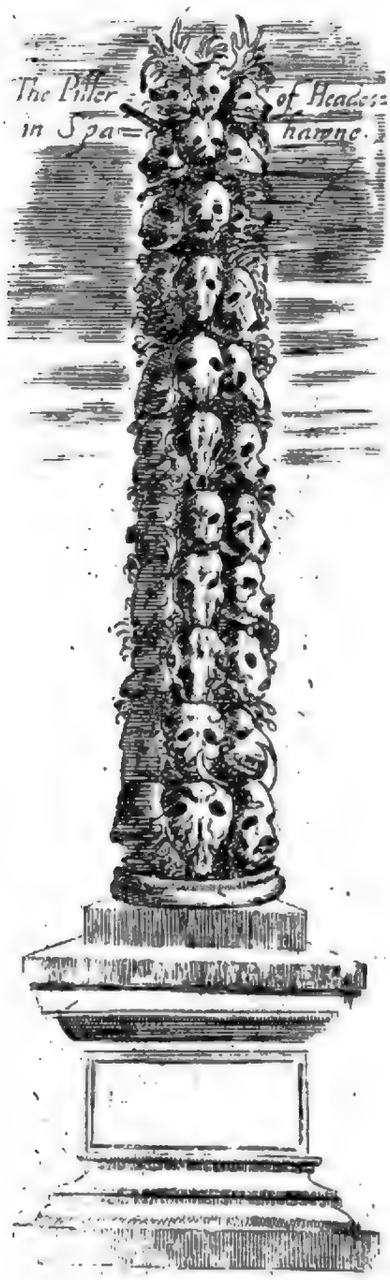
Nulla fides regni ſociis, omniſq; poteſtas
Impatiens conſortis erit.

No faith in fellow rulers, power or ſtate
Admit of conſort to participate.

lops off all ſuch branches as might eclipſe the ſplendour of his crowne, by power or Title, ſpeeding to *Spahawn* to make knowne his poſſeſſion by ſuch ceremonies as befitted him. The Citizens in ſtead of meeting him, ſend him a choking meſſage reviving the cruelty done *Henry* Hamza *Mirzey* his brother, and old *Mahomet*, which ſo exaſperates *Abbas* that by his fathers ſoule, the ſeven refulgent Orbes, by *Biſmilla* and *Mahomet* he vowes their payment. They bid him doe his worſt; hee beſieges them; they regard it not; they expell his fury with equall force, and for a moneths ſpace hold together and doe like men. Yet in the end victuals grow ſhort and he diverts the river; ſo as many ſteale away, chuſing rather to die by hazard than endure a famine: *Abbas* takes his time and enters it, killing

for

for two houres, men, women, and children, commanding a pillar to be advanc't of the heads of all the Rebells, which had been done had not the Mufti (in imitation of *Aurelian*, who when he took *Thyana* (having ſworne the death of them all) made all the doggs be hang'd up) in commiſeration feigned a viſion from their Prophet, that (ſo the pillar were rais'd of heads) no matter though beaſts heads did it; *Abbas* pardons them: and forthwith a generall maſſacre of all kind of beaſts inſued, the Innocent ſuffering for the Nocent, and of whoſe heads and thoſe mens already ſlaine, this Monument of mercileſſe mercy was reared, outbraving for height all the Moſques within *Spahawn*, though now growne ruinous. Such another is in *Sumachy* twixt *Erez* and *Derbent*.



Ielphey is the laſt part wee propos'd concerning this great Citie: the ſcite reſembles *Pera* to *Conſtantinople*, or *Southwark* to *London*, the river *Syndery* interpoſing. Tis call'd a Suburb as be *Gower-abaut*, *Abbas-ebaut*, *Chanzabaut*, *Azenabaut*, and *Cheigh-Saban*. Though indeed they are peopled with men of one religion, admitting very little mixture. *Ielphy* is govern'd by a peculiar Podeſtate an Armenian Prince, *Hodge Nazar* by name, indeed a Chriſtian Merchant: hee and his enjoy freedome of conſcience, but for mony matters are at the diſpoſition of the avaritious King. In *Ielphea* (nam'd from another of that name in *Armenia* (old *Ariaramnes* I beleeve, mentioned by *Tortelius*) the people are numbred ten thouſand, in *Azenabaut* foure thouſand families. *Ielphè* is by ſome writ *Golfa* and *Chiulfa*, but I think I have better hit our Dialect. The Jelphelyns are habited like the Perſians, but differ in face; moſt of theſe and the Georgians having brighter haire, and more modeſt eyes than the Mahomitans. They are generally Merchants, and to ſay truly, but Factors for the King, who exacts an account at their death, and inherits their poſeſſions. They profeſſe Chriſtianity taught them erroniouſly by *Iacobus* the Syrian Monothelite. They have two Protomiſts, one here in *Ielphey*, th'other reſides ſomtimes at *Sib* neere *Tharſus*, other-times at *Ecmeaſin* not farre from *Rivan* or *Ervan*. Their religion I have already ſpoken of.

Gowerabaut is another Suburb, named from the *Gowers* that people it; nick-nam'd from their Idolatry, being Relicts of the ancient Perſians, and ſuch as at this day be the *Perſees* in *Indya*. The Perſians account not of them, partly from their tytle to the Country, partly from their induſtrie aſhaming the Perſians in their idleneſſe. They adored the Sunne (call'd *Mythra*) a repreſentator of a more powerfull Diety; their Flamens a ſort of Platoniſts, acknowledging many creatures to be moſt excellent, but no way comparable to God the Creator, the exact center of all perfection. *Pulchrum cœlum, pulchra terra, ſed pulchrior qui fecit illa, &c.* Howbeit they have falne from that, and at this day deifie an elementall fire, which like the veſtalls never extinguiſhes, *Zertooſt* their Lawgiver in his *Zundavaſtaw* above two thouſand yeeres agoe (they ſay) commanding them. Their

An old Inhabitant of Persia.

marriages are ſuch as we have ſpoken of at *Surat* among the baniſht *Perſees* now; their burials differ. The Indyan *Gowers* or *Perſees* expoſe the dead carcaſſes to the Suns rage till he have eaten them, but theſe put them in the hollow of a ſacred Tree, ſtanding upright, ſupported by the bole, till Magick obſervation releaſe them, that if the Vultur pick out his right eye

firſt, he is in Paradiſe; if the left, a *Cacodæmon* vexes him; they feaſt or faſt hereby, as joy or ſorrow is occaſioned. Theſe people are moſt of them mechanicks and husbandmen: few of them either Schollers, Soldats, or Soldagars (as they terme their Merchants:) their habit varies but little from the common mode, ſave that their headpeece is faſhioned to the garbe of *Hyrcania*. The women ſhew their faces (a thing very obſervable) their apparel is tinctur'd with yellow (reſembling the burniſht imbrodery of the Sunne) a flame-coloured ſcarfe hanging looſe behind them, many of them whether out of zeale or poverty (I know not) uſe neither ſhooes nor ſandalls. The farewell to theſe Gowers ſhall terminate our deſcription of *Spawhawn*; this onely remembred, that the Portuguize Friers have two houſes here, of the rules of *Carmel* and *Auguſtin*; their Chappell is guilt and furniſht with Organs, Altars, Crucifixes, Images, &c. with which, they hope to convert men to the Papacie: but Armenians love no Innovation, and the Perſians in their zeale contemne Images; yet, they ſerve for eſpialls, to ſend Intelligences to *Goa* and Chriſtendome.

We entred *Spahawn* the tenth of April, and on May day departed thence for the Court, then at *Aſharaff* in *Mozendram* about foure hundred Engliſh miles diſtant North.

Our firſt nights journey was to *Reegue* (or *Reig*) an houres riding from *Spahawne*. Thence-forward we made (by reaſon of the intollerable heat) pale *Cynthia* and *Arcturus* our night guides, all day refreſhing in the *Carravanſ-raws*, good reſting places if gnats forbid it not. From *Reigue* we travell'd to *Sardahan* ſixteene Engliſh miles, & next night we made *Whomg* our *Manzeil* being ſeven and twenty miles from *Sardahan*. Next night to *Towgehawt* a houſe and garden of the Kings, for beauty add ſweetneſſe comparable to any other in *Parthya*; the more obſervable, being ſeated in a barren curſed ſandie ſoile, champaigne, and terrible to inhabit in. But

The bluſhing Roſe growes here! the Violet
And Parthyan Mirtle in choiſe order ſet!

Hic roſa purpureo creſcit rubicunda colore
Et Viole omne genus hic eſt, & Parthyca mirtus!

for five hundred paces it every way gives a *ſeries* of all ſorts of Perſian fruits and flowers, Pomgranads, Peaches, Apricocks, Plums, Apples, Peares, Cherries, Cheſnuts, Damask, red and white Roſes, and other flowers innumerable, fructified by a cryſtall rivolet, intermixt with many delicate naturall and artificiall Grottoes, Labyrinths, Meanders, and Volliers, with Sudatories or Hummums of good ſtone, pav'd with choiſe white Marble; the Mohull or Summer Lodge bragging of a dozen chambers, delicate in view, rich in gold imboſments, and proud in th'Architect, all ſafeguarded from ſand and ſtealth, by a defenſive wall that hinders (ſave in one riſing hillock in midſt of the ſix deſcents) the affrighting ſight of the circumvolving Wilderneſſe.

Who calls himſelfe a Traveller, muſt not imagine pleaſure his Object, 'tis paine and miſerie muſt entertaine him oftneſt. Otherwiſe, I could have lull'd my ſelfe in this laſt Paradiſe: but on wee muſt and try the difference.

From *Tawgehagh* wee got next night to *Bawt* ſix farſangs or 18 miles

diſtant, nothing memorable, ſave an old Caſtle in the way, which, by *Cynthia's* paleneſſe, we could hardly diſcover. From *Bawt* wee got by breake of day to *Obigarmy*, both of them houſes of the Kings, who has at every twelve miles end a ſeverall Lodge betwixt *Spawhawn* and the Caſpian Sea like theſe, and wherein our Ambaſſadour had the honour to repoſe. And now we are paſt the danger; let me tell it you. Moſt part of the laſt night wee croſt a miſerable inhoſpitable ſandie Deſart, ten long miles broad, in length a hundred: where we beheld mountaines of looſe ſand, accumulated by the winds fury in ſuch heaps as upon any great wind the tract is loſt, and paſſengers (too oft) involv'd and ſtifled by that impetuous mercileſſe Tyrant, yea Camels, Horſes, Mules, or other beaſts, though ſtrong, ſwift and ſteady, periſh without mercy: Albeit the King (to do as much as may be for prevention) has rais'd at every 3 miles end a Caſtle, but by the unſtable foundation, is in March & September in deſpight of their beſt props yeerely peece-meale torne aſunder, without any remaines of their late ſtanding. This our laſt nights travell was thirty miles. Next night wee rode one and twenty miles to *Suffedaw*, an old rotten weather beaten Inn or Carravans-raw, and placed in part of an unſociable Deſart. Our next nights lodging was at *Syacow* ten farſangs (or paraſſangs as *Pliny* calls them) thirty miles Engliſh, notable in her Carravans raw, built from the ground of good free ſtone, white and poliſht, and was the firſt building of that materiall I ſaw in eight hundred miles riding; a word of our laſt nights journey. The moſt part of the night we rode upon a cauſey broad enough for ten horſe abreaſt, built by incredible labour and expence over a moſt dreadfull Deſart, eeven and affoording a plaine Horizon of boggy looſe ground, cover'd a top, a yards depth with pure ſalt, as white as ſnow; a miſerable paſſage, for if either the wind force the ſalt abroad like duſt, or that by any accident Horſe or Camell miſtake the way, the quaggy bogg upholds them not, but ſuffers them to ſinck paſt all recoverie; a paſſage more feared, from ſome forlorne hopes that pillage paſſengers; God be bleſt, wee eſcaped this, but not another, little leſſe formidable; for wee had no ſooner paſt the ſalt Deſart, but of neceſſity wee muſt climb over and about hills, ſo high and glomerating, as if *Olympus* had beene cut out into Dedalian labyrinths. From *Syacow* wee rode next night 22 miles, moſt part was over other ſalt vaſt Deſarts wherein thouſands have periſhed, and would yet, did not a like large deepe grounded cauſey ſecure the paſſage: And here we pitcht our Tents, old god *Terminus* in this place limitting *Parthya* from further branching North, from whoſe high tops looke wee back and memorize her that was once Miſtreſſe of *Aſya*, and formidable to the Roman Emperours. In the Scythick tongue ſhee meanes a ſtranger, (as *Iuſtin* in his twelfth book) given by the rude Tartar, as to us the name Welch, by the barbarous Saxon. The Parthyan Diadem was once garniſht with two and twenty Kingdomes, encircling moſt part of *Aſya*. From which luſtre ſhee fell; but after long eclipſe, by vertue of the Sophyan ſtemme, has recover'd a great part of her former bravery. Tis now call'd *Hyerac*, ſirnam'd *Agemy*, to diſtinguiſh it from that including *Babylon*. Her old Shires were *Rhagæa*, *Apamea*, *Tapira*, *Choama*, *Araciana*, *Semina*, and *Mizia*, her mountaines, *Orontes*, *Abicoronii*, *Mardoranii*, and *Parchoatri*; not

eight

eight hundred miles in circuit, hilly and barren, yet breeding men both wiſe and valiant.

Next night (*Diana* running cheerfully through her Zodiac) wee rode eighteene long miles to *Gezz* a pretty Lodge belonging to the King: the greater part of this nights journey was through the bottoms of tranſected *Taurus*, whoſe ſtupendious forehead wets it ſelfe in the ayery middle region: the fretum or lane is abut forty yards broad, even below, and beſtrew'd with pibbles; either ſide is wall'd with an amazing hill, higher than to reach up at twice ſhooting, and for eight miles ſo continues, agreeing with the relation *Pliny* and *Solinus* make of it: a prodigious paſſage, whether by Art or Nature queſtionable: I allude it unto Nature (Gods hand-maid.) But if it bee the ſame which *Pliny* calls *Caſpiæ portæ*; *Bertius*, *Caſpiarum Clauſtra*; *Strabo*, and *Ptolomy*, *Pilæ Caſpiæ*, *Mediæ vel Zugriæ*: and *Zarzææ* by *Dio. Siculus*; I then grant *Semyramys* (who did what ſhe could to eternize her name) effected it, and from her was call'd *Pilæ Semyramidæ*, as *Niger* has it. Howbeit, the Perſians appropriate it to *Mortys-Ally*; who with his ſlicing Shan ſheer for the eaſe of his people made it; a ſword after their Cabala a hundred cubits long; and wherewith at one blow he beheaded ten (or as ſome ſay, a hundred) thouſand Chriſtians: of no credit, in that *Pliny* (ere *Mortis-Ally* was borne) thus writes of it, *Ruptura eſt Montis longitudine octo mill: paſſ: anguſtiſſima*, &c. But though they ratifie their ſtory of *Ally* with an oath, from mee they get no other beliefe concerning it than this. *Hanc fabulam longi temporis mendacia finxit*.

Of more certainty is this, a Perſian in our company told me. That a dozen yeeres ago, a valiant thiefe with five hundred horſe and three hundred Muſquets defended this narrow roade againſt all paſſengers; none paſſing nor re-paſſing without Tribute. The King of *Larry-Ioon*, and other mountaneers frown'd at his ſawſineſſe, and threatned his baniſhment; but ſuch ſtormes made good muſick to his eares: *Abbas* growes cholerick to bee ſo bearded by an ordinary fellow, and ſcornes to honour his overthrow by an Army: for knowing he had many Cavalleers about him, he doubted not by their courages to fetter him: he moves it and propoſes a reward: but they had heard the thiefe was of incomparable fortitude and dexterity; ſo as by long ſilence *Abbas* findes their feare, and grows pale at it: yet ere hee could give his rage a vent, a bold Armenian under-takes it: the King embraces him, and breaths freſh courage into the hardy Chriſtian, who excellently mounted, ſingles out the gladded thiefe, that doubted not to maſter ſo faire a beaſt with ſmall oppoſall. It was his cuſtome to give good play; uſually commanding his company to look on, if one or leſſe than five entred the ſtrait; ſuch high confidence had he in his valour and dexterity; in ſhort ſpace they met, but parlee in *Mars* his language; the Armenian (in all points fitted for a ſterne encounter) followed his blowes with ſuch skill and fury, that after long fight and much bloodſhed on either party, upon cloſe hee made death a paſſage: a victory ſo irkſome to his men (whoſe lives depended on his ſafety) that like robd Beares they fell upon the victor Armenian, who had doubtleſſe there expired, had not an Ambuſh of many brave Cooſel-baſhaes broke out and releeved

relieved him; by whoſe ſudden aſſault the wretched theeves were quickly ſacrifiz'd unto their Maſter. The Chriſtian returnes to Court crown'd with a glorious Laurell. *Abbas* addes to his luſtre and gives him a brave command, ſo inſupportable to the weak ſoule of this too-ſtrong Champion, that to content the King and ground his ſtanding, he renyes his profeſſion, though an Ocean of teares ſhed by his beloved countrymen ſought to waft him from the Alcoran. But ſee the end of ſuch Apoſtacy. Albeit the King had cauſe to hug him in his boſome, ſo excellent and fortunate prov'd he againſt the Tartarrs; yet jealoſie (rather divine vengeance) ſo ſtung old *Abbas* that without any triall or acquainting any man with his reaſon, hee commands *Lolla-beg* to cut his head off, ſuch time as hee was ſinging a lullaby to his good fortune.

Our next nights manzeil was at *Halvary* (eighteene miles from *Gezz*) a well built Towne it is, and pleaſantly ſeated, the earth being mellowed by a ſweet rivolet, that purls from the tops of *Taurus*, from whoſe vertue the ground is richly appareld in greene, and requites the painfull huſbandman with a happy acknoledgement of Olives, Walnuts, Rice, Wheat, and Wood in great abundance: bidding a ſad farewell to that healthy Village, the next night we rode 20 miles to *Periſcow i.e.* a broken Mountain: a Town ſomtimes honoured with the Kings reſidence; not that the beauty of his houſe (but ordinary) allures him, choyſe hawking, Pheſants and other game more delighting him here than any other part of *Parthia.* The Pole is here elevated ſix and thirty degrees: the Towne is refreſht with chryſtallin water, ſweet and advantagious to the earth and her inhabitants: tis built upon the brow of a high (well woodded) divided hill, whoſe top has beene crown'd with a vaſt Caſtle, but now by age or warre (the canckerwormes of all temporaries) is moath-eaten, her ribbs onely appeare, expreſſing deſolation and famine. One *Mahummed* commands the Towne, and keepes the ſword and skale, but is I feare dame *Aſtreas* corrupted ſervant: no marvell if in a diſcontented humour ſhee has left the earth, in *Perſia* (eſpecially in *Periſcow*) Juſtice is ſo odly ballanced. At our entrance into this Towne, (to extort a bribe from the Ambaſſador) he hangd one Perſian, cut off anothers noſe, and mutilated a third man, to ſhew his authority more than otherwiſe; their fault was, for ſtealing a trifle of two ſhillings value from a footman ſerving the Engliſh Agent: another was ready to bee truſt up, but a meſſage was ſent to my Lord Ambaſſador, that if hee pleas'd to beg his life it ſhould be granted him: my Lord Ambaſſador very gladly ranſom'd him with ſomewhat more than a meere complement. Complaint was alſo made againſt a Farmour for thraſhing a whore againſt her will; Monſieur *Radamanth* bids geld him, and to hang his ſtones at her eares as two pendants, the gulph of *Perſia* afforded none ſo pretious: the poore wretch humbly beſeecht him to ſpare his uſefull parts, ſo did his aſtoniſht wife, ſo as after much mediation of friends and thirty pounds fyne, upon promiſe to grinde in his owne mill ever after, all is huſht, and each part ſatisfied. But each man cried out, a ſevere Cenſor is this *Daragnod.* I read that the barbarous Gaules had ſuch a cuſtome, *ſi furaverit quod valet* 40 *denar. aut mœchabitur, vel caſtretur &c.* But here many times they have ſuch tricks

to

to encompaſſe money. Well may they therefore clamour out.

Gold forfeits faith, perverts the poore mans right. Auro pulſa fides, auro venalia Iura,
Gold makes the Law a ſlave, where ſhame wants ſight. Aurum lex ſequitur, mox ſine lege pudor.

After two dayes repoſe in *Periſcow*, we jogd on; the Court then being little more than a hundred miles from us. Our firſt nights journey from *Periſcow* was to *Gheer*, foure and twenty long miles, and tedious: ſome part was over terrible hills, other part through whiſtling dales; in both which we were ſo weather-beaten with a raging ſtorme of wind and haile bred in *Tartary*, and forc't over the *Caſpian* ſea (which from hence if the ſeaſon had permitted wee might have ſeene) that it not onely tooke away our ſight and hearing, but threatned our braines; for in deſpight of our beſt skill and cloſing one with another, it ſeparated us; inſomuch as we had hardly recovered our companies, had not the melodious noyſe of the braying Mules, and jingling of the Cammells bells revoked, yea untwiſted us out of theſe *Caſpian* or *Zagrian* ſtraits; through which, when neither Sunne, nor Moone, nor Starre befriends, whoſoever hereafter travell, let them (if they would prevent precipitious falls) borrow *Theſeus* his thred, or be content to wander in endleſſe labyrinths. From *Gheer* wee rode next night foure and twenty miles, to a ſmall Village whoſe name I have infortunatly loſt: the Frogs (the Bul-bulls or Philomels of this marriſh place) it may be were the cauſers of it, aſſembled in ſuch troopes, and chirping ſuch lothſome tunes, that we wiſht *Iupiter* had been to give them another King: for

The pratling Frogg (thinking his language good) Garrula limoſis rana.
Croakes fruitfully in his beloved mud. coaxat aquis.

To *Aliavarr*, one and twenty miles from the Town of Frogs we rode next night: a very ſweet and pleaſant place in water, wood, and ſtore of Phesants; a bird in theſe Hyrcanian Towns, and neere the river *Phaſis* in *Mengrellya* (*Cholcos* of old) originally breeding: *Iaſon* and his Argonauts firſt made them knowne to Greece, when hence he forc't their Sheep, bearing fleeces of gold, or gold-meriting fleeces. Next night we got to *Necaw*, five and twenty miles from *Alliavar*, obſervable in the Kings houſe, and that the common Manſions and Churches here, differ not in ſhape from ours of the poorer ſort in *England*. Next night wee got into *Aſharaff*, a Citie upon the *Mare Caſpium*. The Emperour of *Perſia* was here, and had long expected the Ambaſſadour; unwilling to remove hence, till he came, that he might ſee the extent of his Empire, and leſt wee ſhould report in *Europe* that there was no graſſe (nor grace) in *Perſia*. The Sultan of the Towne and fifty Coſelbaſhaes brought us into *Aſharaff*, and uſher'd us to our lodging; I may ſay us, for the ceremony befitted not ſo great a perſon as an Ambaſſador.

ASHARAFF (or *Ahaſuraff*, I dare not ſay frõ *Ahaſuerus*) is 2 long miles from the Caſpian Sea. It is ſeated low, and many ſalt Mariſhes circumvolve her; is but meanly watered; no other but a ſmall ſpring trickling from

from the Tauriſian Mountains drils in two branches thorow it, the broader of which is not five yards over. The ground is reaſonable fat, but inculti-vated: the greater part of her Inhabitants ploughing in *campo martio*. I judge two thouſand Families live in this Towne, and no doubt encreaſes daily, the King having but of late affected this place, his Pallace but newly finiſhed, and *Farrabant* the Hyrcan Metropolis but five miles Weſt remo-ved hence, where the ſeat Royall has beene kept for many Ages. *Abaſſe-bant* alſo, two miles hence, ſurpaſſes for a curious Summer houſe, excells all his other houſes for a delicate view, Imagery, Hummum, Water-works, and a Forreſt ſtored with game of all ſorts: it I ſay, attracts the King, who (where ever hee ſtayes long) makes great Cities of ſmall Villages. The Buzzar here is but ordinarie; the Moſques are not to be admired, the Kings Pallace is vaſt, and notable only in her Gardens: the building it ſelfe is confuſedly divided into three or foure Mohols or banquetting houſes, great and gorgeouſly painted; which, were they united might better de-light the eye, and cauſe the Architect to be commended. I will ſpeak more of it at the Ambaſſadors audience.

The pole Artick is here elevated eight and thirty degrees, ſeventeene minutes; it is due North from *Spahawn*, as wee obſerved in our ſtar-light travell, (for the dayes are raging hot, and not to be travell'd in or jeaſted with) *Arcturus* was ever juſt before us: from *Ormus* to this place are a thou-ſand Engliſh miles: from *Spahawn*, three hundred and fifty, or there-abouts; as reckoned.

The Am-baſſador has Audience.

But before I give you a ſurvay of *Hircania*, let mee preſent an eſſay of my Lord Ambaſſadours audience and entertainment. After foure dayes reſt, the King (or Emperour, Potſhaw they call him) was pleas'd, without long warning to aſſigne him his day of audience. It was the five and twen-tieth of May, our Sabbath, and the fag-end of their Ramazen or Lent; ad-vantageous to the Pot-ſhaugh, for it ſpared him the charge of a royall Ban-quet. My Lord Ambaſſadour had Sir *Sobert Sherley* in his company, and ſeven or eight other Engliſh Gentlemen, his followers: good reaſon it was ſome Sultan or other ſhould have convoy'd and ſhewed him the way, (the Court being a quarter of a mile diſtant from our houſe) but it ſeemes they wanted breeding, or, that ſome other myſterie was in it: for, no other than a footman from *Mahomet-Ally-beg* proffer'd a complement, every way ſo courſe that the Ambaſſador had no patience to digeſt it, ſave by equall contempt to inculcate in the Perſian mode, and ſend him thankleſſe back againe. To the Court at length wee got, no noiſe, no admirers, ſaw wee there neither; by which we preſumed, the Towne knew not of our going thither, which I wonder at, ſince *Abbas* of all ſorts of honours counted to have ſtrangers at his Court, the higheſt. At our alighting, an ordinarie Of-ficer bad us *Hoſh-galdom* and uſher'd us into a little Court *du guard*, that ſtood in the center of a ſpatious Court: in it was no other furniture ſave a few Perſian Carpets ſpread about a pretty white marble Tanck or Pond fill'd with water: here we all ſtayed, and for two houres ſpace junketted upon *Pelo* and wine, nothing ſo good in taſte as the materiall they were ſerved in, the flaggons, cups, diſhes, plates and covers, being of pure beaten gold; thence, wee were led by many Sultans, thorow a ſpatious and fra-grant

grant Garden which was curious to the eye, and delicate to the ſmell; to another Summer houſe, rich in gold imboſments and painting; but farre more excellent in a free and royall proſpect; for from the Tarraſſes wee viewed the Caſpian Sea one way, and another way the tops of *Taurus*. The ground chambers were large, quadrangular, archt and richly guilded above and on their ſides; below, ſpread with moſt valuable Carpets of ſilk and gold: in center were Tancks full of cryſtallin water (an element of no meane account in theſe torrid habitations;) round about the Tancks were placed (*pomparum fercula*) Goblets, Flagons, Ceſternes, and other Standards of pure maſſie gold, ſome of which were fill'd with Perfumes, other ſome with Roſewater, with Wine ſome, and others with choiſeſt flowers: and after wee had reſted ſo long as wee might at full feed our hungry eyes with that food of oſtentation, wee were brought thence into another ſquare large upper Chamber, where the roofe was formed into an Artificiall Element, many golden Planets attracting the wandring eye to help their motion. The ground was cover'd with richer Carpets than the other were, the Tanck was larger, the materia more rich in Iaſpar, and porphyr; the ſilver purling ſtreame was forced up into another Region, yet ſeem'd to bubble wantonly here as in her proper center: this ſea of rich ſtone, ſo deepe and ſo capatious ſeem'd an Ocean rather, where the ſpoiles of ſhipwracks were conjur'd out to pleaſe the appetite of Mydas or god Mammon: ſo much gold, in veſſels, for uſe and oſtentation, being ſet for us to looke upon, that ſome Merchants there, adjudg'd it worth twenty millions of pounds ſterlin: another watery Magazeen there was, circled with a wall of gold and richeſt Iemms: no flagons, cups, nor other there, but what were very thick and cover'd with Rubies, Diamonds, Pearles, Emralds, Turquoiſes, Iacinths &c. The Chamber was gallery wiſe, the ſeeling garniſht with Poetique fancies, gold, and choiſeſt colours; all which ſeem'd to ſtrive whether Art or Nature ſhould be to a judicious eye more valuable: one *Iohn* a Dutchman, who had long ſerv'd the King celebrated his skill, to the aſtoniſhment of the Perſians and his owne advantage: the ground in this roome alſo was over-layd with ſuch Carpets as befitted the Monarch of *Perſia*: round all the roome were placed tacite Mirzaes, Chawns, Sultans, and Beglerbegs, above threeſcore; who like ſo many inanimate Statues ſat croſſe-legg'd; and joyned their bumms to the ground, their backs to the wall, their eyes to a conſtant object; not daring to ſpeak one to another, ſneeze, cough, ſpet, or the like, it being held in the Pot-ſhaws preſence a ſinne of too great preſumption; in breach of any them fearing his ſpleen, who (as *Cæſar* told *Metellus*) could by the fulgur of his eye dart them dead, ſooner then ſpeak the word to have them killed: the Ganimed Boyes in veſts of gold, rich beſpangled Turbants and choiſe ſandalls, their curl'd haires dangling about their ſhoulders, rolling eyes, and vermillion cheeks, with Flagons of moſt glorious mettall, went up and downe, and proffered the delight of Bacchus to ſuch would reliſh it. At the upper end (and ſurmounting the reſt, ſo much as two or three white ſilken ſhags would elevate) ſat the Pot-ſhaw or Emperor of Perſia, *Abbas*; more belov'd at home, more famous abroad, more formidable to his Enemies, than any of his predeceſſours. His Grandeur was this, (circled with

ſuch a world of wealth) to cloath himſelfe that day in a plaine red callico coat quilted with cotten: as if he ſhould have ſaid, we might ſee his dignity conſiſted in his parts and prudence, not (*furtivis coloribus*) to ſteale reſpect by borrowed colours or rich embroderies: croſſe-leg'd hee ſat: his Shaſh or Turbant was white and bungie; his waiſt was girded with a thong of leather, the ſcaberd of his ſword was red, the hilt of gold, the blade formed like a hemi-cicle, and doubtleſſe well tempered: the Courtiers (*Regis ad exemplum*) were but ordinarily attired. My Lord Ambaſſador by his Interpretor (or *Callimachee* as the Perſians name it) quickly acquainted *Shaw Abbas* why hee had undertaken ſo great a journey; to congratulate his good ſucceſſe againſt the common enemy of Chriſtendome, the Turk; to agrandize the traffick of raw ſilke, and other Perſian ſtaple merchandizes; to ſee Sir *Robert Sherley* purge his honour from thoſe ſcandalous imputations *Nogdi-Ally-beg* his late Ambaſſador had blemiſht him with; and, that perpetuall amity might be continued 'twixt the two famous Monarks of *Great Brittayn* and *Perſia*.

The *Pot-ſhaugh* roſe up; and in the Turkiſh Tongue gave him a gratious anſwer. To the firſt, that the Turks were a baſe people compared with the generous minds and vertue of the Perſians; in fifteene battells he had given them ample proofe of their magnanimity, and that no people in the world were to him ſo odious and offenſive. He wiſht unity amongſt all Chriſtian Princes, the Ottomans grounding their conqueſts meerely from their diſcord: which if otherwiſe, they would readily retreat to *Tartary*. Concerning Trade, the King of *Great Brittayn*, ſhould if he ſo pleaſd have yearely ten thouſand bales of ſilk delivered him at *Ormus* every Ianuary, and for payment would accept of ſo many thouſand Clothes as would equall in value his raw ſilks; which as he knew the ſilk was a farre greater quantity then he could uſe in his owne Dominions, ſo were the clothes to him; but he would hazard the venting them by his Merchants, to ſerve the Tartars, Arabs, Georgians, and Muſcovians. And by this, neither we nor he ſhould have any need to traffique or correſpond with *Turkie*. It would infinitely redound to his honour and content; for hereby he ſhoul'd diſappoynt the grand Seignior of his yearly cuſtomes which he is forct to pay, when his carravans go to *Aleppo* or other parts of *Turkie* to deliver the ſilk, to the Venetian, Genoan, French, or other European Merchants; and an unexpreſſable torment and vexation to his heart and ſoule it muſt needs be, to ſee the whole band of *Ianizaryes* maintained meerly out of thoſe his cuſtomes. What was this? but to cheriſh thorns to prick his eyes, or to make the ſwords of his inveterate Enemies ſharp and fitted for his deſtruction. Concerning *Sherley* he had been long of his acquaintance and done more for him, than any of his native ſubjects; that if *Nog-dibeg* had layd aſperſions unjuſtly on him, he ſhould have decent ſatisfaction. It argued indeed *Nogdibeg* was guilty of ſome heynous cryme, in that he rather chooſe to kill himſelfe, than ſtand to his purgation from ſo impartiall a Juſtice: in ſome ſort he preſag'd my rigor, for if he had come, by my head (an oath of no ſmall force) I had cut him in as many peeces as there are dayes in a yeare, and burnt them in the open market with ſtincking dogs turds. But touching a perpetuall league of true friendſhip, with the

the Monarch of *Great Brittayne* your Maſter, I embrace it moſt heartily and wiſh them accurſt that go about to eclipſe it. And you are truly welcome (ſpeaking to my Lord Ambaſſador) that have done me that honour, none of my famous Predeceſſors ever had before me: for as you are the firſt Ambaſſador ever came hither out of your Nation, ſo I account your Maſter the firſt of the worſhippers of Ieſus, and of you in a higher reſpect than any other Ambaſſador: which ſaid, *Abbas* ſat downe againe. And whereas all Mahomitans ſizeda, or knock their heads againſt the ground and kiſſe his foot or garment; moſt friendly he puld our Ambaſſador downe, ſeated him cloſe to his ſide, ſmiling to ſee he could not ſitt (after the Aſiatique ſort) croſſe-legd: and calling for a bowle of Wine, drunk his Maſters health, at which the Ambaſſador uncoverd his head; and to complement beyond all expectation, the *Pot ſhaugh* puld of his Turbant; by diſcovering his bald head ſymbolizing his Affection: and after an houres merriment departed. But by what meanes the current of the Kings good will became diverted afterwards I cannot divine. I could afterwards perceive that Mahomitan Princes are terrible crafty or myſteriouſly politicious: for from that day till we got *Cazbyn*, neither was our Ambaſſador feaſted at Court, neither ſaw he the King, nor did any other Sultan invite, or come to viſite him: we partly found the cauſe, *Mahomet-Allybeg* was by bribery made our enemy; a Perſian lately advanc't from a baſe beginning, and for his neat faculty in diving into all mens doings, acquainting the *Potſhaw* who grumble, who are contented; by ſuch his paraſitick facetiouſneſſe has ingroſt his favour from all others, inſomuch as all things paſſe through this impure conveighance; for whom he loves the King honours, ſuch as he hates the King cruſhes all to peeces. So that to have his good opinion, each great man out-vies others by guifts and ſuch lincks of corrupt eſteeme, inſomuch that his Annuall commings in, are bruited ſevenſcore thouſand pounds ſterling. And well may be, ſince *Myter-beg* (the overſeer of the Kings Harams or Seralios) has a hundred thouſand pound yearly, if it be true, ſome here aſſured me. *Sors noſtra humilior!* poore *Tamer-begs* houſe at the North end of the Towne impriſond us twelve long dayes and nights, (ſo long the Court ſtayd, after we got thither;) where the Sunne darted his outragious beames ſo full upon us, that no part of the burning Zone could broile more than did *Aſharaffe* at that preſent: but the Sunne did not more torment us all the day time, than thoſe innumerable ſwarmes of Gnats, Mus-ke-toes, and ſuch like excrements, ſtung and peſterd us each night; they biting us, we thraſhing them like mad folks. Notwithſtanding, ſome better uſe I deſire to make of this time, than in ſpider-catching: and in the firſt place commemorate we the Kings juſtice, (Tiranny I may rather call it) for which, he is famouſed above all other Mahomitan Emperors: that by view of others miſeries, ours may appeare but reall flea-bitings.

A poore diſtreſſed wretch, upon ſome buſineſſe beſtowed a long and tedious pilgrimage from *Cabull* in *India* to this miſerable place; where ere he knew how the ſucceſſe would be, reſted his weary limbs upon a field carpet, choſing to refreſh himſelfe rather upon the coole graſſe than be tormented by the mercileſſe vermin within the Towne: but poore

man he fell *à malo in pejus*, for ſnorting in a climacterick houre, the ſame time the King ſet forth to hunt and many Nobles after him, his pamperd jade winded and ſtartled at him, the King examines not the cauſe but ſent an eternall Arrow of ſleep into the poore mans heart, jeaſting as (*Iphicrates* did when hee ſlew his ſleepy Centinel) I did the man no wrong, I found him ſleeping, and aſleep I left him : a comfortleſſe complement: poore wretch! happy only in this, *Æneæ magni dextra cecidit* ! the Courtiers alſo(as the Negroes in *Manicongo* do, who when their Captain receives a hurt by warre or accident, ſympathize by voluntary mayming themſelves in the like part) to applaud his juſtice, made him their common marke, killing him a hundred times over, if ſo many lives could have beene forfeited: but how highly ſoever they extoll their King, I preferre thoſe ancient pagans before him, who out of Natures poetry could ſing, *Nulla unquam de morte hominis cunctatio longa eſt.* A Soldats wife(or concubin if you pleaſe to call her) having fed too high, in a luſtfull bravado petitiond the King for help, her good man proving too weak to conquer her: a dangerous impudence! the King finds it to reflect upon himſelfe, (old at that time, and Maſter of foure thouſand Concubines) he promiſes her a preſent ſatisfaction : he calls his Phyſitians, and when Phlebotomy was held too meane a remedy, they give an Aſſinego an ophiat luſtfull potion, which inrages the beaſt, who by a forced connexion, baſely glutted her; but in the end baniſht her life alſo. A needy ſouldier, drawes up a catalogue of his good ſervices and cloſes it in want, humbly intreating favour and ſome ſtipend from his god of warre for ſuch and ſuch good ſervices. *In bello non bis peccatur* : for, for his ſaucineſſe he is almoſt drubd (with many terrible baſtinadoes on the ſoles of his feet) to death; and (imitating *Pyſo* the cruell Judge in *Seneca, lib. 1. c. 16.*) examines who it was that writ it: the Clarke apologizes, the King quarrells at his ſcurvie writing; and that hee ſhould never write worſe, makes his hand to bee cut off; giving the poore wretch juſt cauſe to ingeminate: *Oh! quam vellem neſcirem literas.*

Two needy knaves were brought into the Divan, and condemn'd for ſtealing : many grievous taints the *Pot-ſhaw* leveld at them, aſſuring them they deſerved death for daring to come ſo neere his Court, ſo louſie and ſo ragged : they confeſſe they therefore ſtole, to wrap themſelves in better cloathing. *Abbas* is not ſatisfied with any reaſon : hee commands two new veſts bee brought and to apparell them; but winding ſheets had beene more proper; for the executioner forthwith drag'd them away, and upon two ſticks moſt cruelly ſtak'd them upon their fundaments. Such, and ſuch other was his inhumane paſtime during our ſtay at the *Caſpian* ſea, enough on ſuch a ſubject; by the foot of *Hercules* the whole body is diſcerned : for if I ſhould ſumme up his variety of tortures; his men, men-eating hags of hell; his caniball hounds, his Capigi and their death twanging bowſtrings, his ripping mens guts and the like; what could be the effect but an odious remembrance: and ſuch is the hard-hearteдneſſe of Mahomitans, a wicked people for cruell inventions : the tender mercies of the wicked are cruelties : a good man is mercifull to his beaſt : but nor beaſt nor men, are here commiſerated. And, albeit nothing

thing be more commendable in Princes than Juſtice, (for it is that that makes them gods) yet clemency is no leſſe honourable. *Tully* a heathen could affirme it, in his oration to *Cæſar* for the life of *Lygarius*: Thy clemency (O *Cæſar*) is moſt excellent, yea more honourable than thy other vertues: Fortune hath made thee great, Nature advanc't thee higher in thy inclination unto mercy. Nor can they well bee ſeparated. A Prince (exalted above others in dignity and Title) is tyed to an impartiall way, neither hating nor fearing any, but rewarding and puniſhing as cauſe requireth; without which, contempt or confuſion followeth. But to theſe of *Abbas* I cannot give the glorious Attribute of Juſtice: ſince, if the puniſhment exceed the fault, it then degenerates into cruelty: a vice, odious to God, (the Father and fountaine of mercy:) to men, by imitating their deformities; conceiting any Act, though never ſo unnaturall (if moulded after ſuch a pattern) good and commendable. And heathen Potentates ſwerving from the rule of divine Juſtice, pamper the corrupt habit and diſpoſition of their minds, out of a monſtrous appetite and opinion that they are above all law, and may every way inebriate their luſt, by ſportfull tyranny: ſuch were the inhumane games in the Roman Amphytheators: ſuch was the barbariſme, *Xerxes* (as *Xenophon* notes) practiz'd on *Maſiſtes* his brother, & other Satrapaes; ſuch in *Dejoces* (father to *Phraortes*) who utterly exterminated the Perſian generoſity: ſuch in moſt Mahumedans at this day governing: I cannot chuſe but adde the miſerable Tragedy of his ſonne, the memory whereof is recent through moſt of *Aſia*.

Abbas, by divers Paramours had divers children; many of which hee educated with great coſt, care, and experience. Of moſt hope, fame, and vertue; where *Iſmael*, *Sophy-mirza*, *Codobanda-Sultan*, and *Emangoly*; foure brave young Princes; the two firſt, begot on *Gordina* daughter of *Simon-cawn*; the later two, of *Martha* daughter of *Scander-mirza*: both Georgians, both Chriſtians: the firſt Lady was brought thence by *Kurchi-ki-cawn*; the other by *Shaw-Tamas-Coolibeg*; both Perſians, both favorites: all of them ſo deare to *Abbas*, that it ſeemed hee then had got the Elixar of earthly happineſſe: his wives were ſo incomparably beautifull; his favorites ſo exactly faithfull; his ſonnes ſo lively the characters of his perſon, policy and courage: reciprocally joying the aged King, and overjoying the warlike Perſians. But it is commonly obſerved that as the moſt excellent things fade, periſh, and alter ſooneſt: ſo this admirable candor and perfection in theſe youthfull Princes quickly vaniſhed, *Saturn* acting it. *Iſmael* (when by reaſon of his innate delight in Armes and many quick ſignes of magnanimity, the Aſiatick world gazed and admired him) in a black infernall cloud of poyſon went down to an untimely grave at nineteene, in the Meridian of his ſplendor. *Soffy-mirza*, dogd by a like adverſe deſtiny, though elevated at firſt for revealing a conſpiracy, was in the end, at equall yeeres throwne downe and cruſht to death, after the dumb *Capigi* had got a hatefull victory, meere jealoſie in the King commanding it. *Emanguly*, ere his popular applauſe could hatch his ruine, upon conference with a witch that hee ſaw (by the Almuten of his nativity) ſhort life attended him, growes fearfull of his Syres inconſtancy, and in a deep diſconſolate

diſconſolate melancholy evaporates his ſad ſpirits, leaving the expectation of hazard and ſoveraignty to *Codobanda Sultan*, ſirnamed *Soffee*, who (made wiſe by his brothers miſeries) ſo exquiſitly behaved himſelfe, in duty to his King, in a pleaſing diſtance to the people; that *Abbas* doates, the people celebrate, and an uncontroulable good Fortune ſeemes to dandle him. Affability, bounty, loyalty, courage, and experience in Armes, at home, abroad, the Perſian Monarchy, Turk, Arab, Mogul, and Tartar, admiring, fearing, and commending him in ſeverall Eulogies and acclamations: his owne, left nothing unſaid or uninvented that might honour him; his enemies without giving their thoughts the lye, could not but idolize him: who for all that, (not like our common ſpirits, efflated by every vulgar breath, upon every act, deifie themſelves, and conceit all great additions of honour under their merits) ſtood immovable, ſorry he grew ſo popular; modeſtly chiding them for flattery, condemned himſelfe of hypocriſy by ſuffring his victories to bee ſo guilded, ſince what he had or did was but a reflex of his Fathers vertue, which he doubted might ſuffer an eclipſe by his accumulations. Oh! how execrable is this marrow fretting ſcab of jealouſie and envie? it converts that reaſon which only makes us Men, without any regard of juſtice, into brutiſhneſſe; yea to exceed in cruelty the moſt unreaſonable, moſt violent creatures! Is not *Abbas* a King, a Father? does clemency belong to any attribute ſo properly? Is not *Soffee-Sultan-mirza* a Prince, his ſonne? on whom can he more juſtly conferre his love? in whom ſhould vertue rather dwell? where can there be a better center? poore Prince! the path he treads to adde luſtre to his Fathers Diadem, to do his Country good, to be accounted commendable; betrayes his ſteps, and intices him to an affrighting precipice: the more he labours to delight his Father, it ſerves as fuell to an unjuſt jealouſie; the more hee dignifies his countries honour, the more applauſe the people crowne him with; and *Abbas* feares his popularity: yea ſo farre cheriſhes diſhonourable thoughts, ſo much degenerates from paternall piety, that without all pitty or regard of juſtice (which makes Kings more beautifull and glorious than when circled with a Tyrants ſparkling Diadem) hee ruminates his ſpeedy deſtruction. During theſe his cabinet machinations, the harmeleſſe Prince brandiſhes his ſteele in proud *Arabia*, but after many conqueſts, himſelfe becomes captivated. An Arabian Princeſſe of good report, great beauty (in ſuch bodies uſually are impaled the faireſt ſoules) and other excellent indowments fettered him: but by his bravery and worth quickly redeem'd himſelfe and vanquiſht her. Such magick has love, ſuch magnetick power is in vertue. By this Lady he had (in few yeeres) two children, *Soffy* and *Fatyma*: no leſſe loved by their Syre, than beloved, doated on by the Grandſyre *Abbas*; a ſtrange affection, to diſtinguiſh ſo unnaturally; to ſeparate where nature had ſo ſtrongly joyned, to hate the graft, and have the fruit endeared to him. But that his hate might flow more currantly and leſſe ſuſpected, hee lookes one way and ſhoots another; ſeekes to inrage by abuſing him hee lov'd moſt dearly, *Magar* an *Arab*, the Princes Tutor, a ſober, faithfull, and valiant ſervant. *Abbas* calls for him, and in leiu of applauſe or rewarding him for his ſonnes noble education, he lends him a ſterne frowne, accuſes him of pride, and charges him

him that hee had bewitcht the Prince with baſe ambition. *Magar* ſees not the venome prepared for him; and therefore in an humble, but confident excuſe, ſeekes to quiet him; but the better hee apologuiz'd in his owne behalfe, and the clearer hee made the Mirzaes loyalty appeare, the more hee exaſperates the King, the higher his rage inflamed: ſo that firſt hee amazes him with a volley of rigorous defamations, and in that maze gives the ſigne, a dreadfull ſigne: for forthwith the Capigies break out and ſtrangle him. An unparaleld barbariſme! an act ſo unbeſeeming that famous King, as amongſt the common ſort to this day it is not credited: but, Fames brazen ſhrill-mouth'd Trump ſounds it abroad, and ere long the Prince (then in action againſt the Tartar) has notice of his Syres injuſtice: hee leaves the Camp, and after many ſignalls of ſorrow, beſeeches the King hee may know the reaſon of it: who flaſhes him this thundring reaſon, for thy rebellion; he calls heaven to witneſſe his integrity and obedience, but *Abbas* provokes him further, to intrap and have ſome colour to ſatisfie the world in his deſtruction. The Prince madded with heat and paſſion, imagines hee ſaw *Magar* a ſtrangling; and in that exraſie unſheaths his ſword, vowing to reſcue him: the King ſorrowes not at his diſtraction, but at this advantage (upon ſome faire termes diſarming him) calls him into another roome, and (pretending he was not very well) goes out, commanding ſeven big-bon'd villanies, deafe and dumbe, through a trap doore to iſſue upon him, arm'd with bloody minds and deadly bow-ſtrings: their habit and weapons bewray their cruelty, they needed no other interpretors: the Prince admires the cauſe, and if oratory or other ſubmiſſive ſignes of entreaty could have gotten remorſe or delay from theſe hell-hounds, but till he knew the ground of this unnaturall project, he had afforded it: but, aſſured they were inexorable, with an incomparable rage and ſuddenneſſe he flies upon them, now one, then another receiving ſuch horrid blowes, that (ere they could faſten on him, or inſnare him with their ghaſtly twanging bowſtrings) hee ſent three of them to the Divell; and long time defended himſelfe, offending thoſe blood-hounds with admirable courage and dexterity, inſomuch that had hee maſtered any weapon, hee had doubtleſſe ſaved himſelfe; but wanting it, his breath failed, and longer his valour could not nouriſh him, for, *facile eſt vincere non repugnantem:* ſo that at laſt thay faſtened their noozes on him, who now was as a dead man; for all which, the villains had triumpht in his further tortures, had not the King prevented it, commanding them to pinnion him, and (before hee could recover his ſences) to draw a flaming ſteele afore his eyes, and ſo to blind him; forbidding him the ſight of what hee loved ever after; wife, babes, friends, ſoldiers, or *Magars* carcaſſe: And by this impiety, *Aſia* loſt her faireſt jewell, *Perſia* her Crown of honour, and *Mars* his darling.

The loſſe of ſo brave a Prince is quickly rumord: All *Perſia* mourns, and in many threnodies ſing his farewell: his Army ſwells with paſſion, but ſeeing no remedy, by a forced ſilence murmur their imprecations: the Prince, when he perceived his undoing (the eye of reaſon lent him ſuch a ſight) falls frantick; hee curſes his birth, his fame, his loyalty, his cruell parent; and by many contumatious threats, vowes his deſtruction: but

vana

vana ſine viribus ira; he findes his revenge impoſſible; but at that conceit roares hidiouſly, and is not to be comforted, till *Suliman-mirza*, *Curchi-ki-cawn* and other his kinſmen and quondam favorits, flockt about him, and by their miſerable examples dictated patience; for none there but in ſome meaſure had ſwolne big with the Kings infuſion in their times, and by like jealouſie were cruſht downe, mutilated, and damnd to perpetuall impriſonment. In thoſe diſcontented times, *Abbas* kept his Orb, moving like another *Saturn*: now he imagines his Crowne fixt cloſely to his head, his ſeat ſteddy, every way free from ſtormes and other accidentall cauſes that might diſturb his quiet: he ſwum hourely in an ocean of delight, and reliſht it: but nothing ſo much inchanted him, as young *Fatyma*; no other Syren was melodious in ſong, or delicate in feature, ſave pretty *Fatyma*; if any ſtood in feare, he is pacified by *Fatyma*; Court and Kingdome admired his love, but joyed at it; for by this Lady they found a way to expell his rage, and how to pleaſure him; the priſoners alſo by this *Fatyma* got ſome livelyhood; for want of which, they were oft times welnigh famiſhed; none (but ſhee) daring to mediate: and thus by this good infant gained they what formerly they pined for, food and comfort. But what joy findes the blinded Prince, ſince hee cannot participate: revenge delights him more, that word as muſick pleaſes the infernall fancie of this melancholy *Mirza*, not caring how deteſtable, ſo *Abbas* ſuffered. The Divell inſpires new rage, and blowes the coales of (more than cruell) aſſaſſination: for albeit he loved *Fatima*, yet hearing how his Father doated on her, that begets his hate, yea hatches the innocents confuſion. Oh! in him behold the ſavage and tranſcendent cruelty of curſed man: revenge had plung'd him headlong into a whirle-poole of unnaturall barbariſme; inſomuch, as when the pious child came (in an unluckie houre) to bring him comfort, and by all ſymptoms of duty to expatiate her obedience; the wretch graſpes her, &in a lymphatick fury whirles her neck about, unable to untwiſt her ſelfe from his ſtrong and wrathfull hands, miſerable *Fatima* expiring by her helliſh Father; and in her, the joy of parents, delight of *Abbas*, candor of *Perſia*, and comfort of the diſtreſſed, vaniſhing. The amazed Princeſſe his wife cries out his ſight deceived him, that it was *Fatyma*, little dreaming that he therefore martyr'd her, becauſe *Fatyma*. And, as if that had not beene enough, (to prevent the King of a ſucceſſor) hearing young *Soffees* voyce, doloroufly crying out for *Fatima*, wingd with rage he gropes for him, but by the Princeſſes interpoſing, the boy eſcapt, or elſe had loſt (what he now victoriouſly enjoyes) the Monarchy of *Perſia*. When *Abbas* heard her Tragedy, he growes ſo outragiouſly paſſionate, that many feared he would become his owne executioner. But, when hee had drencht his ſorrow in a ſea of ſalt teares, hee moderates his ſpleen, and revives upon hopes of puniſhment, and vowes to retaliate him in the height of cruelty: but, receives ſo terrible a reply from the diſtracted Prince, who had return'd a million of diſmall curſes, that he is ſtupified with amazement: And to end the Cataſtrophe, after he had tyred out two dayes with much impatience, the third, hee put a period to his loathed life, by quaffing up a cup of deadly poyſon: the King ſhewing needleſſe mercy in his ſolemne buriall. The ſad Princeſſe mewed her ſelfe up from ſight of man; but ſince her

her ſonnes comming to the Crowne, whether hee have made her ſociable or no I know not: *Abbas* dyed juſt at our departure. Let us now to another ſubject, and in a brieſe deſcription ſurvey the pleaſures of *Hyrcania*, which we have partly reliſhed, and are now encloſed in.

HYRCANIA (whether denominated from her fruitfulneſſe in Goats, or from *Harcoon* in the Scythic tongue importing ſolitarineſſe, or from *Hadora* as *Montanus* call'd her, I dare not determine;) is now call'd *Mozendram* (a derivative I think from *Mandagarſis* in *Ptolomy*) and *Kabonkara:* by ſome (whoſe fancies I approve not of) this Province is call'd *Karizath, Corca, Girgia, Caſpia, Steana, Caſſon*, and *Diurgument*, relatives meerly, of invention; the North is limited by the Caſpian ſea, the Eaſt with *Sagathy* or *Bactria*, the South with Mount *Taurus*, the Weſt with *Medya* and *Armenia*. *Hyrcania* is moſt part (a great part wee travelled) woody and champaign; watered with many ſweet and ſpatious (but not navigable) rivers; ſuch be *Araxis*, (deſcending ſayes *Ptolomy* from *Sacapen* or *Saducen*) *Cyrus, Obſel, Connack, Mazaeras, Bundama, Hydero*, (from the Deſarts of *Lop*) *Aragus*, (falſly ſaid to deſcend from the Moloſſians) and others, which from the Tauriſian Mountains ſtream violently, and after they have mellowed the humyd earth in many divided branches, wander into the *Mare Caſpium:* at this day it abounds with many ſorts of beaſts, birds, fruits, fiſh, and villages: Sheep, Buffoloes, Camells, Aſſes, Goats, Horſes, Cowes, Antilopes, red and fallow Deer; with Silkwormes alſo, and Pheſants, Partrich, Quaile, Woodcock, Pellican, Heron, Pouts, Thruſh, Hens, Philomels; and in fruits of moſt ſorts; with fiſhes alſo, as Trowt, Pike, Carp, Sturgeon, Conger, Lamprey, Tuneys, Gudgeon, Thornback, Cockles, Oyſters, Muſſells, Crabs, Limpits, Dog-fiſh, and Cackrell; moſt of theſe the Caſpian ſea affoorded us: and (which we will ſequeſter from others) with Lyons, Wolves, Wild-catts, Bores, Scorpions, and Tygers, ſuppoſed to nurſe the people, as ſung the Poet

Them with their duggs the Hyrcan Tygres fed. Hyrcanæque admorunt ubera Tygres.

Gnatts, Flyes, and Snakes (to our ſad remembrances) in inſufficient numbers. Townes of old were, *Talebrota, Sarramanna, Adrapſa, Sorba, Aſmurna, Tapen, Carta*, and *Mauzoca*; loſt by protract of conſuming time, or from new names as new Inhabitants have ſucceeded here; at this day are theſe, *Farrabaut, Aſharaff, Periſcow, Omoall, Barfruſhdea, Chacoporo, Caban, Baezd, Darabgier, Gengee, Shamaky, Erez, Bachu, Byldith*, and *Derbent*; flouriſhing with people, famouſed by trade, and admired in her plenty.

The Hircanians are but lately civilized, no longer than ſince *Shaw-Abbas* in deſpight of their reſiſtance came amongſt them: but how may we credit the Perſians (for 'twas they that told it us) in that at this day they excell the Perſians, for husbandry, trade in raw ſilks, and other imployments; ſuch as has made them rich, and famous; yea happy, till the Perſian Souldiers intermingled & ſuckt their hony from them: The Hyrcan language is underſtood by every Perſian. Their habit reſembles the Iriſh troozes: upon their heads they weare Piramidall caps of cloth lined with delicate ſheeps wooll: the vulgar Hyrcanian take thus repreſented.

They are generally affable, merry, curious in rarities, and nothing jealous after the manner of other Mahomitans: we muſt not beleeve the merry reports the Perſians told us of their virgin curteſies: of old, they thought to have forbad the valiant Greek deſired entrance, by twiſting one tree to another, (as did our Abbat of S^t^. *Albons* againſt the Normans) but hee that had diſſected *Gordions* knot (though myſticall,) with equall pollicie ſubjugated theſe Hyrcanians.

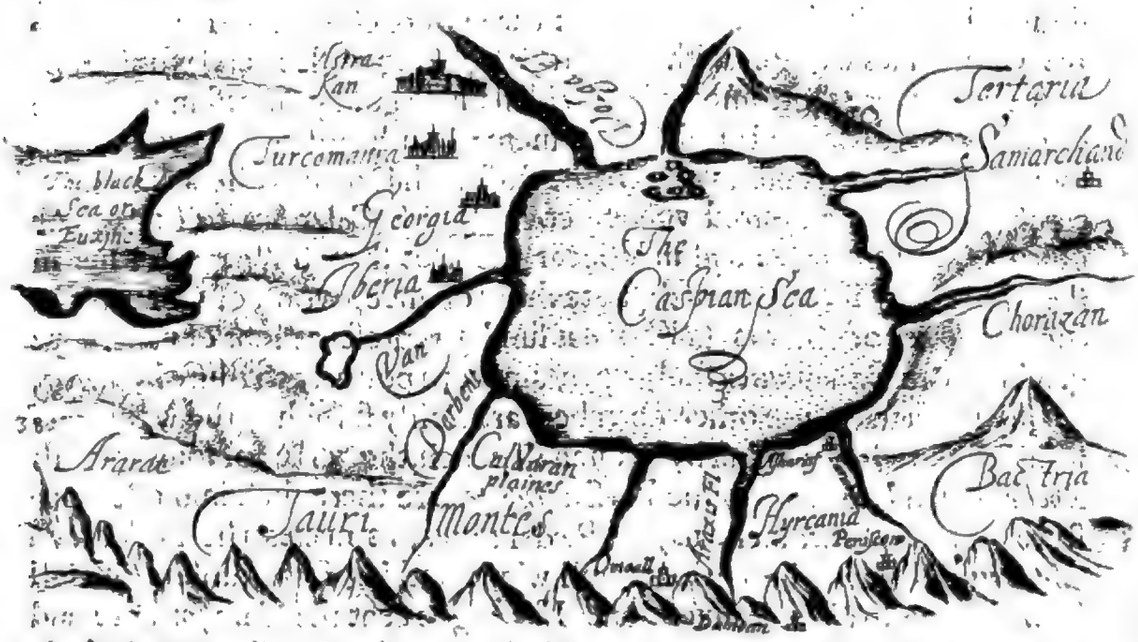
Upon Whitſon-monday wee left *Aſharaff*; the King at that ſame time journeyed into *Media* to *Casbyn*: our Travells were different, hee went by *Periſcow*, but ſent us by *Larry-Ioon*, that we might have the better view of thoſe his richeſt Provinces: this night we lay in *Farrabaut*, a Citie five miles diſtant from *Aſharaff*, late ſpoken of.

FARRABAVT (or rather *Farrag-baut*, from King *Farrag-zed* (*baut* is garden, *Zed* is ſonne,) ſucceſſor to *Shezyr* ſonne of *Iezan-Zeddah*, and predeceſſour to *Yezdgird* the Hyrcanian King ſlaine by the Romans in the yeere of our Lord God 595. five and twenty yeeres before the hegira or baniſh-

baniſhment of *Mahomet*) is not unlikely to be that old *Amaruſa* noted by *Ptolomy*: and the ſame Citie *per paranomaſiam* (if opinion delude me not) which *Vlughbeg*, and *Teixera* call *Strabatt* and *Eſtrabaut*. The ſcituation of *Farabatt* is low, in a marriſh and inſalubrious plaine; whereby it ſucks in the ſalt fumes and cold fomes the Caſpian ſea (a little mile, North) evomerates. Tis watered by a freſh ſtreame, forty paces broad; which ariſing in mount *Taurus*, bubbles downe, and at this Town incorporates with the briny Caſpian: in place of ſolyd walls, it is ingirt with liquid moats or trenches, planted with willowes and other trees, which give both ſhade and ornament: the houſes differ from the common mode of *Perſia*; they be without Tarraſſes or flat tops, and reſemble ours in *England* rather, in ſhape, in windowes, and in tyling; the whole Towne brags of three thouſand families; of moſt Note, are the two *Buzzarrs*, equally ſpatious, neat and beautifull; many choice and fragrant Gardens alſo condecorate her, which together make a combined beauty though ſeeming ſeparate: but, more notable than the reſt, is a ſumptuous Pallace of the Emperours; at the North ſide of the Citie, whoſe balconyes view, whoſe Gardens extend to the *Mare Caſpium*. It has two large Courts (comparable to *Fountain bleaus*) either of which expreſſe an elaborat Art in the skilfull gardiner; paild they are in many ſhapes, the ground is forced into pretty knots, the ſpreading Elms, Chenores, and Sicamores ſurrounding and commixing ſo pleaſantly, ſo artificially, that from each chamber the proſpect is amiable, the eye and ſmell contending who ſhould ſurfet ſooneſt of variety. The houſe is low; but each chamber, high & capacious; rich in work, cõmendable in uniformity; we could not enter with our ſhooes on (a cõmon Aſſiatick trick at meales & houres of devotion; the Romans alſo uſed it, as *Terence* in his *Heautont*: *Accurrunt ſervi ſoleas detrahunt, &c.*) ſome are ſquare, ſome gallery-wiſe, but all are arched: three were eſpecially rich and lovely; whoſe ſides were ſet with Mirrors or Looking-glaſſes; and whoſe tops or ſeeling, were glorioufly imboſt with flaming gold; the caſements were of large ſquare Muſcovian glaſſe, cemented with gold; the ground was over-ſpread with crimſon velvet, ſome ſtuft with Down; others with mattereſſes of azure coloured velvet; coverd with Calzoons of bodkin or cloth of beaten gold: and in Winter the Pot-ſhaugh ſleepes either in ſheets of coſtly Sables, or of delicate ſhagg or ſheep wooll of Coraſan: in thoſe gallaries of Mirrors the King has ſundry repreſentations of venereous gambolls, his Concubines ſtudying by amorous poſtures to illure his favor, to glut his fancie: the other chambers are richly furniſht, the walls varniſht & painted in oyle, but by an uncivill pencil, the genius of ſome goatiſh *Apelles*; ſuch Lavaltoes of the Perſian *Iupiter* are there, ſuch immodeſt poſtures of men and women, nay of Pæderaſtyes, as makes the modeſt eye ſwell with ſhame, the curious ſmell winde nothing from thoſe artificiall flowers, ſave loathſome invention. Let us goe cent the Caſpyan ayre, and taſte the unruly waves, compared with the quiet houſe, ſweet and wholſome. The firſt object are thoſe prams or ſhips, wherein the Moſcovite ſailes downe *Volga* (70 mouth'd *Volga*, iſſuing from the Hyperborean and Rhyphæan hills) and from *Aſtra-can* (in ſix and forty degrees) croſſe over the Caſpian ſea, and at this Port or *Demir-cape* (in 40 degrees 20 minutes)

ride at anchor, till they have loaded away raw ſilks, exchang'd for Sables, uſually in March, in July returning; with a good winde they croſſe the ſea in 8 dayes; though by adverſe ſtormes Sir *Anthony Sherley* was foureſcore: theſe veſſells (reſembling our old Corraghs, recorded by *Cæſar* and *Lucan*) are without ordinance, the Sea is free of Pyrats: they are ſowed with hemp and cord (made of the husk of Cocoes,) and have little iron work; the Marriners are as meanly furniſht with skill or uſe of Compaſſe. Here alſo we ſaw many Canoos, of one peece of wood hewd out of ſome grown Oke (*Hyrcania* has ſtore, yet little uſed) capable to receive eight men in faire weather without much danger.

The Caſpian Sea (call'd by the Perſians *Derioh-Mozendram*, by the Arabs as all other Ponds, *Bohar-corſun*) is brackiſh, and very turbulent, yet landlock on every ſide; the *Hyrcanian*, *Armenian*, *Ruſs*, and *Tartar* circumvolving her: nor has ſhee commerce with any other ſea, except it be ſubterranean with the *Euxine*. They are three hundred miles aſunder, yet may admit ſo vaſt an intercourſe, if wee conſider the like (though not ſo much) in other places: as in *Ziaberis*, which ſprings from *Taurus*, and after thirty miles concealment under ground, againe diſcovers it ſelfe and commixing with *Rhodago*, in one ſtreame, wander into the *Caſpian*; great *Alexander* at *Ariſtotles* requeſt made triall by two Oxen, who confirmed it: as alſo in *Niger* an *Afrique* river, and others in other places. Some vent or other it has queſtionleſſe, otherwiſe it would overflow or putrifie; for it receives many great and navigable rivers, as *Volga*, *Araxis*, *Cyrus*, *Connack*, *Obſel*, *Rhodago*, *Mazaras*, *Hydero*, *Aragus*, *Phaſis*, *Ilment*, *Sirto*, *Cheſel*, *Oxus*, *Edel*, *Rha*, (ſome call *Volga* ſo) *Iehun*, *Habyn*, &c. by many *oſtiums* ſwelling her womb or concave channell. It has three thouſand Engliſh miles com-



paſſe: from *Farrabat* to *Aſtra-can* or from N. to S. are ſix hundred miles: from Eaſt to Weſt, above ſeven hundred; in ſome fort Ovall: made dangerous by many ſyrtes and rocks; made happy in abundance of watery Inhabiters:

habiters: Porpice, Conger, Sturgeon, Caveare (the roe of Sturgeon cut and ſalted) Goodgion, Thornback, Turbut, Cackrell, Skate, Soles, and ſhell-fiſh innumerable. *Nicanor* the Syrian *Anno Mundi* 3666, made a vaine attempt to bring the Euxin and this Sea into one, to make it ſociable and navigable; but had ſuch iſſue joynd to his coſt and paines, as *Seſoſtris*, *Xerxes*, *Alexander*, *Nero*, *Lucyus*, and other Monſters of the world had in that and other their impoſſibilities.

Foure dayes wee ſpent in eaſie journeys upon this remote ſhoare; the firſt night wee got to *Chacoporo*, a big Towne; twelve long miles Weſt from *Farrabat*, and upon which, the ſea oftentimes beats outragiouſly: a river, a ſtones caſt over refreſhes her, but (if they told us the truth) is not alwayes potable: for one month every yeer it taſts brackiſh. Next night we got to *Barfruſh-de*, a great Towne; well peopled, inriched with ſilk-wormes, wood, and excellent water; and therefore they may the better forbeare wine; for the law here forbids the uſe of it, under a grievous penalty. This place is from *Chacoporo* 12 miles, many of the men here delight in Archery, and have long beene famous'd in that manly exerciſe.

——*the Yew*
Into Ithyrean Bows is made to bow.

Ithyreos taxi curvantur in arcus.

Hyrcania is a continued Forreſt, and of all the trees I ſaw, none exceeded the Mulberies, for numberleſſe numbers, none more notable for uſe; ten, yea thirty miles ſpreading in them: the berries if white, refreſht our bellies, the colour our eyes, the leaves our obſervation. In every Village and Cottage wee might behold ſheds fild with induſtrious people, and inriching ſilk-worms, ſeaming the ſeminary of that valuable Fly, ſo accounted of through all the world, ſo advantageous to the Perſian Emperour; who from hence (beſides thoſe many rich Carpets of ſilk and gold, ſilk, ſilk and ſilver yeerely woven for their owne uſes) extracts an annuall quantity of raw ſilke, ſeven thouſand ſix hundred Batmans (or bales I think) exported through Turkie into Europe, to his great benefit. The ſilk-worme (as in quality, ſo in diverſity of ſhape) varies from other wormes: her firſt generation ariſing from a ſmall round black ſperme (like Gunpowder or Muſtard-ſeed) which by moderate heat increaſes to an inch, aſſuming (at firſt) the ſhape of a palmer worme, from which reſemblance in ſix months ſhe two times changes: her common food are leaves and boughs of trees; but of all other, the white Mulbery moſt delights her, ſtrewed dayly all over their ſheds, kept ſweet, and warme, and cleanly. Having ſatiated their uſefull appetites, they forthwith become enemy to idleneſſe, ſurceaſe their creeping, and with their excretiated vertue intwine themſelves, in ſome ſort making their lawne both winding-ſheet and Sepulcher. The ſilke co-operates with ſuch colours as be laid afore them, white, yellow, greene, and ſandy. And albeit they be involved, yet are they viſible to the eye, ſuch is the tranſparency of their excrement. Their exterior part, is a pale gold commixt with lemon, rough and hayry. The interior more hard and form ovated, the better to inhume th'included Fly. Whoſe taſk being ended, the ſilken cods or balls are ſtraightway ſpread afore

Apolloes

Apolloes corruſcant rayes, by whoſe radiant candor the diſtreſſed worme is broyld to death; not unlike a glorious miſer fælicitating his death, ſo it be in contemplation of his rich idolatry. And by this expanſion the ſilk becomes much finer and purer, than if ſhee were ſuffered from her owne notion to iſſue forth and break her habitacle: After this the ſilke cods are thrown into a large caldron, ſild with water, and made meanly hot; then, with a penetrated cane the people ſtir thē about, at once drawing the ſlimy ſilke from as many as his inſtrument can lay hold upon, or convene in advantage; laſtly with a wheele they are turned round; it attracts the ſilk, and leaves (nothing worth the getting) indivellicated. But that they affoord hony, yeeld wax, build neſts, and are a ſort of ſpyder, *Ariſtotle*, and *Pliny* may conjecture ſo, but experience derides their ſuppoſition. By this time we are got to *Omoall* a City as well known as any other in *Mozendram*.

Omoall, (of old, *Zarama* I imagin) is thought to bee that *Naborca* or *Naborea*, where the Oracle of dreames was ſo much famouſed. It is built under the North ſide of the imperious Mountaine *Taurus*: of ſuch Grandeur, that three thouſand Families inhabit in her, of ſeverall countries and languages, Armenians, Georgeans, Hyrcans, Perſians, Jewes, Curdies, and Muſcovians, who make a Babel of ſeven tongues amongſt them. The place is fruitfull, and bleſt in preſent proſperity and antick greatneſſe, the ruines compleating the report of her being once Metropolis; the houſes at this day are not builded in the meaneſt faſhion, glorying above the reſt, in an old, but ſtrong and ſtately Caſtle, ſecond to none about her; which, beſides the well compoſed Architecture (affoording no ſmall pleaſure to the eye) is obſervable in a deep trench ſild with water, of good defence againſt the pilfering and rodomantadoes of the adjoyning Tauriſians: commendable alſo in ſome ſweet gardens uſefull and delectable: within the Towne and neere the Caſtle, is a famous Moſque, honoured by foure hundred and foure and forty Princes and Prophets of that Kingdome intombed there, whoſe Sepulchers raiſe admiration in the beholders; that eſpecially of *Meer Agowmadeen* is famous, to whoſe ſhrine are daily offered ſerious devotion. As I entred, I found twenty reverent and well apparelled Arabians in a round, cloſe by the Princes Dormitory, with each an Arabic Alcoran before him; out of which, with great modeſty and good muſick they chanted a dolefull requiem to his ghoſt; in which they were ſo ſerious, that notwithſtanding I came ſuddenly amongſt them, and in ſuch a habit as others admired, they ſung on and in a Dorick ſweetneſſe continued till they had finiſht that their Threnody; which ended, they aroſe and bad me heartily welcome, readily poynting out the rarities of their Temple. Thence, I went to the river ſide (over which upon a Bridge we rode the night before) hoping to ſhade my ſelfe (from outrageous Phaeton) under ſome Poplars there abounding; but quickly left the place againe: for 7 or eight beautious (but not baſhful) Damoſells (like ſo many Dorids) ſprung ſuddenly out from the water, to admire my cloaths, never regarding they were naked; ſome my hat, my hayre others, other-ſome thought my ſpurres an antick. I wondred no leſſe at their immodeſty, and left them with a frowne, dictating their baſe carriage and my impatience. And till by inquiry I ſaw it came from a greedy

greedy novelty, I thought them Layeſians: but it ſeem'd I erred; for when the men (ſuch time as *Phœbus* mounts in his meridian) go to ſleep, the women then enjoy the river and coole their heat, in both kinds too much abounding there. Their habit is only a ſmock of tranſparent lawne, wrought at hands, neck, and skirt, with an imbroydery of ſilk and gold; the men are cloathed like the other Hyrcanians. From *Omoall* we travelled to *Larry-Iohn* or *Ioon*; (I cannot tell if that *Ionaca* in *Ptolomy*) thirty miles thence; at which place the Kingdome of *Hyrcania* takes end and Mount *Taurus*, or *Taur achow* a beginning. *Taurus* (ſayes *Dion. Alexan.*) *Totius Orbis terrarum maximus, ſic dictus quod inſtar Tauri elato capite incedit, &c.* But *Euſtathius* thus, *Veteres omnia grandia & robuſta Tauros vocavere, &c.*

Our journey lay ſometimes through inhoſpitable ſtraits, other times over moſt ſtupendious hills; the bredth from one ſide to another about fifty Engliſh miles, from *Omoall* to *Damoan*; the length fifteene hundred: towring in a hedge of hills from *Armenia* to the furtheſt part of *Indya*: and after two dayes painfull climbing got ſo high, that wee might ſee the middle region under us, and we involved in chill exhalations. *Taurus, Mons omnium maximus*, ſayes *Ariſtotle*; yet the ſublime height did not diſaminate us, as did the danger of deſcending, the path was ſo uneven and craggy; yea, the rocks ſo unskilfully cut out for a paſſage; that great heed muſt be taken in the treading or a terrible precipice into a bottomleſſe lake indangers us; in one hill for three miles together the way was carved (by ſome unskilfull workman) in the mid-part of a moſt horrible aſpiring perpendicular Mountaine, the lane in ſome places a yard, in ſome but halfe a yard in breadth, ſo as if by accident two horſemen meet, I could not ſee how both could have ſafe paſſage, nor is it higher than ones head if mounted; a wretched paſſage! for whiles I was ſometimes looking at the wonderfull height above us, and anon caſting my ſight downwards into that dark Abiſſe, a rock bending ill-favoredly into the narrow way ſtruck me ſuch a blow, as for a great while I was aſtonied, and happily delivered from a downfall; a rock, demanding an uncivell tribute from all careleſſe paſſengers. At length wee got ſafe out of that formidable path of death into the broad and lofty Mountaines, from whence the lying Greekes beheld *Prometheus* (ſonne of *Iapeth* by *Aſia* his wife and brother to *Atlas*) cheyned to theſe rocks, his heart gnawed by a Vultur, for daring (though *Pallas* helpt him up) to ſteale celeſtiall flames from *Apollo's* Chariot wheeles, to inſpire life into his Images. The myrhology is this, from theſe high Mountaines *Prometheus* firſt ſtudied and obſerved the firmamentall motion, the acronicall riſing and ſetting of the Stars and other bodies celeſtiall, the cauſes of Meteors, eclipſes, and other hidden rarities of nature.

Hence Pyrrha's ſtones are fabled, Saturn's reigne,
The birds of Taurus, Prometh's theeviſh veine.

Hinc lapides Pyrrhæ jactos, Saturnia regna;
Caucaſiaſq; refert volucres, furtumq; Promethei.

Hence alſo let us view (from this higheſt Tarraſſe of the world) North Eaſt, and fix our dim ſight upon *Coraſon*. *Corazon* I take for that, old writers

ters intitled *Coraxi* in *Pliny*, *Corziana* in *Procopius*; *Coraſphy* in *Ptolom*; *Choraſmia* in *Athæneus*, vicinating the *Seres* (part of *Sogdiana* the one, of *Aria* the other) famous in ſilk and delicate wooll, by *Lucan* memorized.

Quid Nemora Æthyopum molli canentia lana,
Velleraque ut foliis deſpectant tenua Seres.

What Aethiops woods made white with tendreſt wooll,
Or Seres leaves, which ſcorns ſoft fleece to pull.

Tzetza thus in their commendations. *Seres atque Tochares* (the firſt ſeat of the Turks or Turqu'ſtans) *gentes prope Indiam, texturas pulcherrimas texentes omnium, & quæ præcioſiores antiquis temporibus Iberes occidentales* (now *Georgia*) *& Coraxi* (now *Corazon*) *ſimiliter texturas pulcherrimas lana operiantur, &c. Nunc autem abuteus ut multi, dixeram illud ex Thebis, ex Sericis non ignarus ut alii, &c.* Whereby it ſeemes though ſilke in the Latin is from the Seres, yet they had it from the Iberians, and they from *Ægypt*; ſo likewiſe now *Hyrcania* is moſt excellent. *Sydonius Apollinarius* alſo thus:

Aſſyrius gemmas Ser vellera, thura, Sabæus.

Aſſur yeelds gems, wooll Seres, Saby fumes.

Corazon (included twixt 36 and 40 degrees) is divided into three large Provinces. *Hery*, *Farghan*, and *Tocharistan*, (*i.e. Aria*, *Paropamiſa*, *Tocharia*) all at this day adding luſtre to the Perſian Diadem. Of *Hery* and *Farghan* I have elſewhere ſpoken.

Tocharistan or *Turqueſtan* is a member of the *Ouzbeg-Tartar* in 40 degrees, adjoyning *Gaznehen* and *S'marcand*. Townes of note there, are *Tuz* (in 38 degrees, the birth-place of *Nazarradyn* the great Mathematician, & Commentator upon *Euclyde*) *Niſhapore*, *Sarkas*, *Gelack*, *&c.* extending from this part of *Taurus* to the river *Nycaphtac*, of old call'd *Oxus*, the *Terminus* to the ambitious Perſians; ſubdivided into many Toparchies, the *Camæ*, *Camæcæ*, *Alizonii*, *Baſilei*, *Vrgi*, *&c.* buried at this day in oblivion, or wrapt up in other Nomenclations. *Maurenahar*, part of *Sogdiana* has the river *Iehun* on the South, (*Gihon* or *Gychon*) and *Korazon*, with *Gaznehen* to the South Eaſt; and to the Weſt the *Mare Caſpium*; it is a part of *Tartary*, ſpatious, populous, but barren, mountainous; the people affecting rape and idleneſſe. Some make it a part of *Turqueſtan* (a remnant of thoſe, *Alexander* ſhut up) and from whom are ſprung thoſe Caterpillers of the world, the Turks, the of-ſpriug of *Hagar*, and though to us but lately knowne, yet to old Geographors the name *Torc* was familiar, repeated by *Rabbi Benjamin-ben Ionas* in his Itinerary, who notes that the captive Jewes brought hither by *Salmanaſſer*, aſſociated with the Torqs neere *Nyſhabur*, by *Ptolomy Niſibi*, by others the mountains of *Niſebon*; *Hayton* alſo commemorates them and *Vlughbeghius*. Townes of account are, *Buchar* and *Seonargant*, (*Maracanda* in *Arrhyan*, *Samrachatan* in *Chalcondiles*, *Paracanda* in *Strabo*, *Sarmagana* in *Ptolomy*.) (*Bokar* and *Samarchand*) the birth places of *Avicen* (call'd *Houain-Ali-ben-ſein*) borne *Anno Heg.* 370, a famous ſcholler, in ninety bookes of Phyſicks, Chymicks, and Philoſophy helping others: and of *Tamerlan* borne *Anno Heg.* 760. *Balk*, *Thalan*, *Arzan*, *Kaz*, *Sychaweſt*, *&c.* inhabited by a Scythic

Scythic people then and now removing too and fro in Tents; a warlike race, but illiterate and blockiſh; great Idolators, carving the Devill in many ugly poſtures; very ceremonious, abſtaing from bread, drink, wine, but to raw fleſh of horſe and man, had a terrible appetite.

And if we were to give every hill and Province their old nomenclations from *Armenia* to *Indya*, it would ſavour of preſumption and prolixity; the queſt is ſo obſcure, ſo ſhip-wrackt in the gulph of dim oblivion, *Heniochus* (in *Mengrellia*) *Gordiæi*, or *Ghibel-Noæ* in *Haiton* (in *Iberia*,) *Niphates*, *Moſchici* (from *Meſech*, and whence the *Moſcovite*,) *Pariædri*, *Coraxici*, and *Baris* (in *Armenia:*) and thoſe rabble of incertain *Incolæ*: the *Maſſagets*, *Taburæi*, *Suæbi*, *Bomaræi*, *Alinorſi*, *Caduſii*, *Comari*, *Sagazini*, *Cæraſini*, *Pratitæ*, *Paredoni*, *Cythæni*, *Marucæi*, *Harmatatrophi*, *Mandradani*, *Sariphi*, *Turquemanni*, *Bochari*, *Gaznehi*, and other Prouinces, all of them compriſed in theſe foure *Ararat*, *Caucaſus*, *Taurus*, and *Imaus*, at this day new-named *Arar*, *Adozar*, *Taur*, and *Kopizath*.

Nam hoc ſcito probe neque te lateat,
Vt Abaſgi & Alani, & Sacæ & Dacæ,
Rhos atque Soromatæ, & qui proprie Scythæ,
Et quicunque finitima gens flatibus Boreæ,
Communiter denominantur Scythæ, Scytharum nomine.

But more uſefull to our intellect, is the long time famous'd Mountaine *Albors*, neere this place; infamous in the Pyreë or Temple of Idolatrous Fyre, which has never gone out for fifty Ages. *Strabo* in his fifteen and *Procopius* in his ſecond book of the warrs and jarrs in *Perſia* remember it: *Ben-Ionas* alſo, a vagabond Jew records it. Within the Fane (round and low) is an Altar elevated five ſteps from the ground: afore this Altar is a Trench or ditch, wherein the Fyre-god is placed; a fire not as is other elementall fire, fed by cumbuſtibles; but of that, *Prometheus* ſtole from *Don-Phœbus* Cart-wheeles, or which *Zertooſt* their Law-giver ſtole from heaven, (a cabala of equall truth, and chuſe you which likes you beſt) and is, no doubt in imitation of the Jewiſh fire which *Moſes* commanded ſhould never bee extinguiſht or prophan'd, 6 *Levit.* 13, the Devill ever frameing his worſhip (to make it better accounted of) after the beſt patterne. In this Tophet, they commonly immolated their little children, andſomtimes men of more yeers than diſcretion, thinking by this voluntary to purchaſe an (iron)crowne, of (helliſh) martyrdome. After he had vow'd himſelfe to bee a ſacrifice, his friends in great troopes, and with no leſſe joy flockt about him; clapping him on the ſhoulders with this greeting. Hayle, bleſſed man! When? when wilt thou burne thy impure carcaſſe, to have it purg'd & made glorious in Paradize? he appoints a day, and they prepare towards the ceremony: the time being come, they aſſemble at his gate; &: he iſſues crown'd with garlands; they mount him upon a Mule, (for after hee has vow'd, hee muſt no more honour the profane earth with his foot-ſteps) the *Ieſop* annoints him with a hallowed oyle, and after many loving farewells, he incinerates in flame to aſhes. Ere his children depart, or muſick ceaſe roaring, the Prieſt having conſulted with the Devill, tells them their duty; bids them ſanctifie themſelves, and provide a coſtly banquet againſt ſuch a day, when their fathers ghoſt means to viſit them: they leap for joy, and think each houre a day till the time accompliſhes. At laſt old Satan comes, that ſubtle lyar, and in their fathers ſhape or phantaſme, enters amongſt them, and at ſome diſtance deludes their eyes, and readily ſatisfies their curioſities; they inquire how Paradize contents him; hee replies, by proſpect it is a garden of ſuch delights as are ineffable, but as yet cannot poſſeſſe it. They aske why? he tells them, becauſe his will is unperformed; they aske who he left it with, the Prieſt produces it: the tenor is of one note, his goods muſt be divided into three, the Altar one, the Prieſts another, his children a third: without which ſpell the ghoſt affrights them ever after. The Gowers in many parts of *Perſia* are of this religion; the Perſees alſo in *Indya*. Upon theſe Mountains they fable, that *Piſchyon* (*Guztaſps* eldeſt ſonne, who in *Iacobs* dayes govern'd *Perſia*) lives here and thirty Immorall Chyrons, who by a grant of

of *Zertooſt* (the fire-bringer) are to abide here till Doomſday, and if any ſteale in by chance, they likewiſe may become immortall. No doubt, but *Abbas* attempted it. Here alſo, upon *Quequits* high hill are ſome reliques of the furious Gyanteſſe *Lamaſaque*, and of *Arneoſt* her husband, a Gyant of monſtrous ſhape and proportion: I have forgotten how many ſcore of cubits hee was high, but arm'd hee was (if you will beleeve the Perſians) with two hornes as big as the tusks of an Elephant; his eyes were terrible big, his taile like to a Cows, but in fight as powerfull as was that club of *Hercules*: This great theife and his wife were both ſlaine by Saint *Ham-ſha Honcoir* ſuch another ſouldier as was Saint *Romayn* at *Rohan*. But leaving theſe *ignes fatui*, let mee draw your eyes to our enſuing journeys: After many laborious ſteps wee got to a Village called *Ryna*, twelve miles ſhort of *Damoan*; where wee beheld a Caſtle, ſo built upon the beſt advantages of Art and Nature, that it ſeemes impregnable: above, it wants no ground fitted for eaſe and warre, ſweet gardens fild with fruits and flowers, made happy in a rivolet of pure water ſpringing there, and thence delightfully ſtreaming in many oblique meanders into the bottome.

Late cõqueſt of Mount-Taurus.

In this place, five and twenty yeere ago, lived one *Meleck Bahaman*, who like a ſecond *Pluto* commanded many hills and dales in *Gelack* and *Taurus*; a King, albeit confined to the middle region, moſt commonly forced with great coſt and care to uphold his dignity againſt Tartar and Perſian his great and quarrelſome neighbours: yet ſuch was his good fortune, policy, valour, and mutuall love twixt him and his ſubjects, that though often invaded, he ſtood ſecure, yea, lived to heare the ruine of many, his late enemies; his only aime tending to preſerve what his predeceſſors had juſtly made him heyre unto, and that his gray hayres might go in peace to an eternall dormitory. Thus thought *Bahaman*, and added his endeavors to compleat his thoughts. But *Abbas* the ambitious Perſian, returning from the conqueſt of *Mozendram* (forcing *Shalley-mirza* ſonne of King *Abdalla-cawn* to become his pentioner) looks up upon *Taurus* which ſeemed to threaten his undaunted heart, and vowes to bee no longer bearded by that mountanous King, taking his Motto out of *Tacitus*, *id æquius quod validius*; charging him alſo that from his lofty dwelling hee peered into his two Kingdomes *Medya* and *Mozendram*, by that advantage ranſacking his Townes, , robbing his *Carravans*, illuring his wormes, anticipating his progreſſe to the *Caſpian* Sea, and diverting many rivers into other ſources; which ſpringing upon *Taurus*, ſtream'd gallantly into *Hyrcania* & *Shervan*, without whoſe felicitating, thoſe Provinces became barren and barbarous. *Meleck Bahaman* readily anſwers *Abbas*, and finds his drift, comparing him to that fable of the Wolfe who drinking at the ſpring-head, quarrelled with the ſilly Lambe for troubling his draught by quenching his flagrant thirſt at the ſtream below. Whiles *Abbas* in an impatient delay reſolves to try the chance of war, appointing *Methiculibeg* with an army of Cooſel-baſhawes to perfect his deſignes, and not to deſcend thence without victory.

It could not be ſo ſecretly intended, but aged *Bahaman* has intelligence of his immediate purpoſes. At firſt it troubled him, in that his gray haires were more propenſe to eaſe than tumult. Yet, leſt his ſubjects from his

example might be diſcouraged, he throwes away his dull thoughts, and as a common father provides for ſafety, in armes and victualls furniſhing his large Cittadell for many yeares ſiege, yea, omitting nothing that might intitle him a carefull and expert Souldier. In each defenſive place he plants a Garriſon, and makes every part naked and comfortleſſe where the Enemie might march, that in nothing he might be advantagious to the Perſian. That done, he mews himſelfe, his Queene, two ſonnes, and ten thouſand able men in his defended Caſtle, not fearing any thing they could attempt againſt him. The Perſian generall with thirty thouſand men mount upwards and at their firſt aſcent, find the way ſo tedious, made more dangerous by many diſmall ſhowres of Darts and ſtones thundering on them, that they grumbled at ſuch ſtratagems, and would needs tumble downe againe, till *Methiculibeg* by many promiſes of reward, and expoſing his owne head in the front of danger drew them up, and after ſome petty skirmiſhes, incampt himſelfe before this Caſtle; where he was told, the King and victory was included. When they had long viewd this inacceſſible fortreſſe, they halfe diſpaired of ſubduing it. Such was the height of that Caſtle, and ſuch the perpendicular aſcent, two excellent defences Art and Nature had inricht it with. Some Attempts he made, invalidable; to ſhoot their Arrowes at it, was one with ayming at the Moone. Small ſhott they had and many Lances, but of ſmall force to batter rocks; ſo that after many tedious bravadoes (wherein the Perſian had ſtones for payment) the Generall, finding force not valuable, turnes Matchiavillian. He ſummons them above to parlee with him; which granted, he aſſaults them with many proteſtations of truce and friendſhip. And that hee might the better ſhadow truth, preſents the aged King with choiſe Tulipants, Shamſheers, Pearles, and other guilded baits, meane enough to angle for a Kingdome, intreating him to deſcend and taſte a banquet: ſolemnly ſwearing by *Mortus Ally*, the head of *Shaw Abbas*, by Paradiſe, by eight tranſparent Orbs, and other panym atteſtations, that he ſhould have royall quarter, come and goe as pleaſed him; no other reaſon inducing his invitation, than a hearty good will hee bore him, and hopes of agreement upon parlee. The peacefull King, unuſed to deceit and warres rotten ſtratagems, ſwallowes the tempting hook, and is credulous they had no perfidy. His wife and ſonnes diſſwade, adding freſh examples of their hypocriſie. But neither thoſe nor the teares his men ſhed to beg his ſtay, vowing their conſtancie to the laſt man, could divert his deſtiny: but downe he goes and findes the Crocodile below ready to embrace him with teares of joy: but after a ſhort banquet, gives him an iron bed; regarding neither vow, honour, nor ingagement. *Bahaman* too late repents his dotage. The Pagan Generall thinks all his owne now, and therefore ſends his ſonne a meſſage of intreaty upon a Speares point, that if they wiſht their fathers ſafety, an end of warre, truce with *Abbas*, and new Grandeur to their fortunes, they ſhould come down; all which by obſtinacie would be forfeited and denied them, yea prove a baſis of perpetuall trouble, and a common monumentall ſhame unto poſterity.

Nature, enriches man with reaſon; Time, with knowledge and experience. Hence, the two gallant youths, regardleſſe of the rodomantadoes

of

of the faſtidious Pagan, commix diſcretion and pollicy, throw downe this choking anſwer, They would beleeve hee was an honeſt man and condiſcend to any reaſon, ſo the King might have his liberty to come up againe; otherwiſe he might count them Ideots, the villany and perjury to their father being ſo freſh amongſt them: from equall reaſon, they might demand the Caſtle and Crowne, as them by whom thoſe things ſubſiſted; other ſatisfaction they would not give ſo vile a miſcreant, this excepted, That the King of *Perſia's* ill-grounded ambition would never proſper; that though of long time he had politely avoyded the Epithite of a Tyrant, this would rub afreſh his former injuſtice, yea anatomize him ſo clearely, that all *Aſya* would account him odious: that all the world might tax him of diſhonourable avarice, who commanding over many fruitfull Provinces, could not reſt contented, without ſubjugating a Nation never wronging him; a King whoſe Ante-ceſſors had for more ages govern'd *Larry-Iohn*, than *Izmaels* poſterity had done *Perſia*; a Country ſo cold and barren, that of more than Title he could not any way better himſelfe: an unholy oſtentation.

Sua retinere privatæ Domus, de alienis certare regia laus eſt, ſayes *Taci-tus*; private men do well to think their owne enough, great ones think all too little for their ambition. *Abbas* muſt not be circumſcrib'd, the General remembers it. So that retorting him this lawleſſe title, *Ius mihi objectas, accinctо gladio?* without more plea; invites them, from their conſolidated cloud, to view their Fathers head off: they reſolutely bid him do as pleaſed him, and to call to minde, murther is inexpiable in their Alcoran. *Methiculibeg* has torne his foxes skin with overſtreching it, ſeeing this device prove ayre, & knows no way now to blow them up, himſelfe is ſo finely undermined. But giving his rage a vent, in heat of fury he againe aſſaulted them, they retaliate his hate with ſuch dexterity that many Cooſelbaſhes expir'd their laſt, and ſo many others were bruis'd, that they begun a common mutiny, proteſting to returne whiles it was poſſible, upbrayding the Generall, that he knew not how to uſe a victory, that *Bahaman* was theirs, Mount *Taurus* theirs, and doubted not, but they would do homage if the *Shaw* would ſo honour him, that with more credit and gaine they could oppoſe the *Turk* or *Indyan*. The Generall is plung'd into a deadly Dylemma. If he could infuſe patience and make them ſtay, hee knew not how to mount the Caſtle; if he returned without full conqueſt, he knew his head ſhould off; *Ferrat-cawn*, *Oliverdi-cawn*, *Kurchichy-cawn*, and other brave Captaines for like faults, being that yeere beheaded. Hee machinates at length another triall; he releaſes *Bahaman*, upon his knees beſeeches pardon: vowing he us'd this ſeeming diſcourteſie, but to try his excellent temper; that his leave to go back was granted him, either to go or ſtay as pleaſed him; that *Abbas* his Maſter had ſent for him, and that he ſhould depart more joyfully, could he but be ſo happy to ſee his ſons, whom for valour and policy he admired above all mortall creatures, that if any Articles and Truce might reciprocally bee ſigned to, oh! what content it would affoord, and fetter him in a thouſand ſlaviſh ingagements. *Bahaman*, is over-joyed at this Syren, never did muſick to his dull eares ſound more melodiouſly; ſome Magick ſpell ſure had infatuated him; he

beleeves

beleeves the Perſian, and gives a Sardonick ſmile to think how bleſt hee was in this attonement: he dictates a pathetick letter, and is permitted to ſhew his joy at a diſtance to his ſonnes. A nefarious meſſenger delivers it and bewitches the well-nigh diſtracted Princes with ſuch piſcaſhes and preſents of worth, that accepting them, and joying at the eaſie Articles, they conſult and (fearing to irritate ſo Potent a neighbour to further miſchiefe, the Queene alſo provoking them dowue, contrary to the ſoldiers who preſag'd by many ſubmiſſive diſwaſions their ruine) downe they go, relying on the perfidy of the Generall; who ſounds for joy, and carries them to their endeared Father, twixt whom was ſhewed love and obedience in the height of both; the Generall preſents them a ſolemne banquet, but death attended them. For when theſe three were bleſſing their good deſtiny, ſmiling in a mutuall conſent of love, the Generall gives the ſigne, and at one inſtant three Cooſel-baſhes ſtanding by, with their ſlicing Semiters whipt off their heads, all three at one moment made immortall; and ere this villany was ſpread abroad, by vertue of their ſeales, they made the men above deſcend and yeeld the Caſtle, ſome receiving mercy, ſome deſtruction. By that deteſted policy yoaking in ſlavery, this late thought indomitable Nation; ſuch was the miſerable end of *Meleq' Bahaman* and two hopefull Princes, forgetfull of warres ſubtleties: and how *Aladeule* their neighbour King of *Anti-Taurus* for playing faſt and looſe with *Selim* firſt Emperour of *Turqs*, by equall credulity gave a like iſſue to his life and Kingdome. Oppoſit to this Caſtle is erected the Sepulcher of *Bahamans* beloved Queene, in the high-way as wee paſſed: tis of foure equilaterals, elevated eight yards high; the materiall is of ſtone, well ſquar'd and plaſter'd with white, very apparant and comely.

A long mile from this Sepulcher and higher up into the Aire, is the high peak of *Damoan* (by *Strabo* in his 11. *lib.* call'd *Iaſonia*,) whoſe top (ſhaped like a Pyramid) ſurmounts all the other parts of *Taurus*; up which defatigating hill we crambled with no ſmall difficulty, and from whence wee could diſcover the Caſpian Sea, eightſcore long miles diſtant thence; 'tis above compos'd of ſulphur, which cauſes it to ſparkle each night like *Ætna*; a pleaſant object to the eye, but is ſo offenſive to the ſmell, that it requires a noſegay of Garlick in the aſcending; hence, moſt part of *Perſia* and *Chaldæa* has their brimſtone: the reaſon why we rode up was out of curioſity, to ſee the baths ſo generally reſorted to, ſo excellently famous. Three are incircled with ſtrong ſtone-walls and two are open. The firſt are for thoſe of quality, the other in common: and hither in Auguſt, people flock apace from remote parts, decrepit and diſeaſed in mighty multitudes.

How are we toſt by Fortune? when we keep
At Sea, we ſee the wonders of the deep,
And tremble at the danger, where we dive
Under the hideous waves. When we arrive
On land, we think us happy; But ere long
We muſt to work againe and climb the ſtrong
And craggy Mountains reaching up to Heaven,
Each down-caſt look is death, each way uneven

Dants

Dants our thick-panting hearts; leſt if we miſſe
One ſtep, we head-long fall the precipiſſe.
The top (like fierce *Veſuvius*) Sulphur ſpits;
The mid-way wholſome Baths, which cure all fits
Of agues, aches, palſie, and the ſtone,
All epileptick fumes; as if alone
Nature had choſe this place, to plant in theſe
The Art of *Galen* and *Hypocrates*.

Now, whether this hill take denomination from *Damoan*, five farſangs thence, or the Towne from it I cannot argue; but from the ſignification *a Second plantation*, the Jewes have a Cabala that *Noahs* Ark reſted here; not only from the ſuper-eminency of the hill, but Vines and Zone fitting a ſeminary better than any part of the Armenian mountains. Beſides, this hill where *Taurus* riſes up higher than elſewhere, is part of *Paropamiſa*, & where *Becanus* places the Ark, denying that *Ararat* is in *Armenia*, though *Hayton* to make it be beleeved, calls it *Aremnoë*. But how improbable ſo ere that be, this ſeemes more congruous; that at this Towne of *Damoan* and mountaines about it, the Idolatrous Tribes removed by *Salmanaſſer*, were here ſeated; thoſe eſpecially of *Dan*, *Zebulon*, *Aſſur*, and *Nepthaly*; the other of *Ruben*, *Gad*, and halfe *Manaſſes*, by *Tiglath Pilleſar* about *Lar*, *Iaarown*, and other parts of *Chuſiſtan*. For albeit *Ptolomy* makes *Gozana* (in his 6. *lib.* 18. *chap.*) a branch of *Oxus*, in above 40 degrees: and at *Hara*, and *Hala*, and *Ghabor* Cities of *Medya*, neere the river *Gozan* ſacred ſtory ſaies they were placed by the Aſſyrian; it cannot be that *Gozan* mixes with *Oxus*, ſince no part of *Medya* is within three hundred miles of it. *Gozan* then is in *Medya*; and ſeeing that *Araxis* waters *Armenia* from *Ararat*, and runnes into the Weſt ſide of the Caſpian ſea; this river here of a great bredth ſtreaming from *Taurus* both into *Medya* and *Hyrcania* (cut in many ſmall rivolets by the people to draw her many wayes) muſt needs be *Gozan*, and the Jewes inhabiting here for many ages confirme my conjecture, ſaying alſo that they were brought hither captives, and here have reſted during many overtures and changes of the Perſian Monarchy. Noahs *Ark*.

Eaſt of *Damoans* high peak is a Towne call'd *Nova*, in it a hundred families. A young man (ſonne to *Hodge-Snare* the Perſian Merchant that dyed in *London*, *Anno Domini* 1625, and brother to *Mahomet*, whom we buried at ſea) hearing of our paſſing by, accompanied with all his loving kindred, came to invite us to his home; he was apparelled in a long robe of cloth of gold, his head was wreath'd with a huge Shaſh or Tulipant of ſilk and gold, he beſtowed a banquet and hearty welcome, with an invitation of longer time: but after mutuall thanks and ceremony, we return'd a long farewell, and thence haſtned towards *Damoan*: where, as wee deſcended a ſteep hill, wee paſt by a large black Tent, ſtuft with above thirty antick women, & as many men; I thought they had been ſolemnizing their Taurilia and Boalia, but it prov'd a wedding; the bride was of ten yeeres, the groome of thirty; ſhe a *Venus*, he a *Vulcan*: many bride-maids came out to admire at us, wee ſtaid awhile no leſſe wondring at them: their faces, hands, and feet were painted in divers formes of birds, beaſts, caſtles, and flowers, reſembling our predeceſſors in *Brittaine* in *Cæſars* time; their legges

leggs were chain'd with voluntarie fetters of braſſe and ſilver, which in their Moriſco Paſtorall made them appeare more excellent in that ſport than any deſcription of the Arcadian Sheepheardeſſes; wee gave them a a ſmall offering and ſo left them, that night making *Damoan* our Manzeil or Lodging.

Damoan, (whether the relict of *Ghabor* or *Halah* is incertaine; but by the Jewes (in theſe parts call'd *Iehuds*) their long captivity and abode here, ſeemes to be one of them) is a Town well known unto the Perſians; ſome write it *Damawan*, but erroneouſly. The North Pole is elevated at this place, ſix and thirty degrees, twenty minutes; longitude 88. It is included by the skirt of *Taurus*, in the *Kaboncharion* Province (part of *Ghelack*) and the limit of *Medya*, North; a Towne pretty well watered, a branch of *Gozan* refreſhes her: peopled moſt part with Jewes, who in this place are two hundred Families: The Buzzar is built aloft, and ſcarce worth the climbing to, except it be to buy wine and fruit, which is had here in plenty and at eaſie prices. Two dayes wee ſtay'd in *Domoan* to recreat our wearied bodies; on the thirteenth of June we departed thence, and that day rode to *Bomaheem*, five and twenty miles from *Damoan*.

And now we are in *Medya*, a word of her; it takes name either from *Medeus* ſonne to *Iaſon* and *Medæa*, th'infortunate daughter of King *Aeta*; or from *Madai* third ſonne of *Iaphet* ſonne of *Noah*: on the North it has mount *Taurus*; has *Parthia* South; confin'd by *Bactria* to the Eaſt; Weſt by *Armenia* and *Aſſyria*. *Media* was anciently divided into two (as *Trogus*, *Adephius*, *Strabo*, and others witneſſe,) *Atropatia*, (*Tropatæna* in *Ptolomy*, *Atropatæna* in *Pliny*, from *Atropatus* one of *Alexanders* men) and *Azarka* or *Sheervan* i. e. milky Plain.

At this day tis ſub-divided into *Gheylan* (*Gheylæ* in *Ptolomy*, *Caddufia* in *Pliny*) *Deylan*, *Vaaz-pracan*, and *Thezican*, thoſe are *Atropatia*; in which we might include part of *Armenia*. *Sheirvan* has *Aderbayon*, *Harran*, *Sultavia*, and *Tabriztan*. A rich and puiſſant Country it was in the worlds Infancie; but whether by the conſuming hand of warre or Gods juſtice, in revenge of ſo many holy Chriſtians *Chozroë* maſſacred, I cannot ſay; this I can, that it is a barren and miſerable ſoile, compared with the Phœnix of *Iles* great *Brittain*, who in her ſelfe exceeds the beſt compacted pleaſures of theſe Aſiatique Provinces. It has beene fruitfull you may ſay, if Pope *Pius* the ſecond had good information out of *Strabo. lib.* 11. an Hippobotos or horſe paſture here nouriſhing fiftie thouſand breeders; but little graſſe is to be found at this day over moſt part of the Perſian Monarchy; as you may ſee, if you pleaſe to journey thither. But in ſtead of them, as many Camells abound here in ſandie Deſarts, and crop the boughes of trees or ſhrubs ſuch as they meet with: a beaſt, albeit generally known, yet may have a ſmall memoriall. The Dromodarie and it are of one deſcent, but varie according to the Countrie they breed in: in *Bactria* (where of old were reckoned a thouſand Cities) and *Perſia* they have but one gib or bunch, the Arabian is doubled. The males in one moneth every yeare burne with too much heat, and grow foaming frantick towards copulation, yet in that diſtraction cannot be brought to commit inceſt, nor will they goe any whither without their conſort: the females are not ſo cholerick;

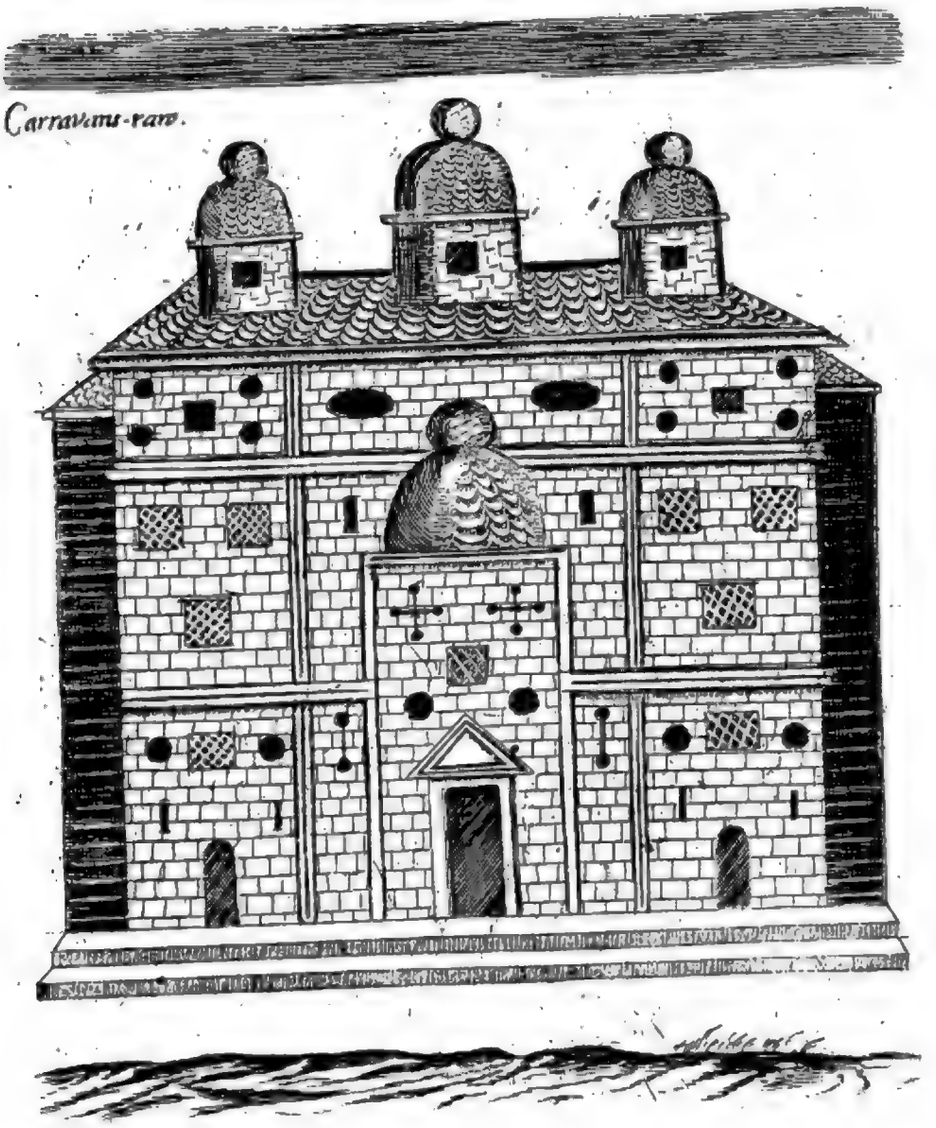
they

they couple backward, goe great ten moneths, commonly have but one young one at one birth, which they ſuckle two yeares apart from companie, not looſing their milk till a ſecond conception: They live threeſcore yeares, labour much, feed little; refraine drink three dayes, but then quench their thirſt immeaſurably: their milk is cordiall, their fleſh ranck and lean, yet in *Aſia* preferr'd before Beefe, Veale, Pork, in that *Mahomet's* Alcaron or *Ozmon's* Parady, licentiats it.

This Kingdome was firſt conquered by *Semeramys*; ſome ſay by her ſimple husband *Nynus*, *Anno mundi* 1900. *Ninus* was ſonne of *Belus* (deified by names of *Bel*, *Baal*, and *Iupiter Babylonicus*;) ſonne of *Nymrod* (call'd *Mars* by ſome, by others *Saturne*) ſixt ſonne of *Cuſh*, *Chams* eldeſt ſonne, the curſed brat of *Noah*: or thus, *Noah* had *Cham*, father of *Cuſh* (begot ſome ſay in the Ark) father of *Nymrod* who begat *Baladan*, father to *Berodac* predeceſſour to *Nabuchadnezar*, father of *Evel-Merodach*, father of *Bel-ſhazzer*, who (as *Daniel* fore-told) was the laſt of that Aſſyrian pedegree, *Darius Medus* ſupplanting him, *Anno M.* 3426. by ſome call'd *Cyaxares ſecundus*, whoſe daughter and heire was married to *Cyrus* the Fortunate, who by ſlaughter of *Aſtiages* became ſole Monarch of *Perſia*. Since when, it has groaned under twenty changes, but wee will not ſpeak them here; for by this time we are hous'd in *Tyroan*.

TYROAN, by her continued greatneſſe and Antiquity ſeemes to be that *Rhazunda*, mentioned by *Strabo* and *Ptolomy*. It is ſeated in the midſt of a faire large Plain; which albeit it be invironed with hills of ſtupendious height in moſt parts at good diſtance, yet ſome wayes it affoords a delicate Horizon. The ayre here is freſh and ſweet in the morning and towards Sunſet, but in the Sunnes perpendicular glances, wee found it hot and raging: the houſes are of white bricks, hardned in the Sunne; above three thouſand houſes are numbred in *Tyroan*; of which, the Dukes & Buzzar are the faireſt and moſt obſervable; yet neither ſo excellent as to beget wonder: the Market is divided, ſome part thereof is open and ſome arched: a ſweet rivolet playes wantonly in two ſtreames through the Towne, fertilitating the Groves and Gardens, who for ſuch a favour returne a thankfull Tribute to the Gardiner: adjoyning the Citie, the King has a ſpatious Garden, ſuccinct with a great Towring wall of mud, as much in circuit as is the Citie: The houſe wherein we lodged overtopped all the other, and from whoſe higheſt Tarraſſe (early one morne) I tooke a dainty proſpect both of Towne and Country; every houſe top was ſpread with Carpets, whereon each night ſlept the Maſter of the houſe and his Seralio; ſome (I eaſily perceived) had three, ſome ſix women about them, wrapt in linnen; the curioſity (or raſhneſſe rather) might have coſt me deerely, the penalty being no leſſe than to ſhoot an Arrow into his braines that dares to doe it. The Carravans lodge here, exceeds the Moſque; the men in this Towne are proud, the women lovely, both are curious in novelties; but the jealouſie of the men confines the temper of the weaker ſexes; yet by that little they adventured at, we might ſee, *Vetitis rebus gliſcit voluntas*. One *Zenal-chan* is the Sultan of this Citie, a man of no worth in our opinion: he had been Ambaſſador from *Shaw-Abbas* to *Rodulph* the ſecond, German Emperour; but his late imployment, his favour with *Abbas*, his

wealth, his vexation for *Nogdi-beg* his Cozen; made him ſo proud, ſo diſcourteous, that albeit the Ambaſſadour ſent to viſit him, hee return'd no thanks, he took no notice of his being there. The pole Artick is elevated in *Tyroan*, thirty five degrees, forty minutes: foureſcore in longitude. From *Tyroan* we rode to a Village call'd *Charah*, a baſe inhoſpitable place; it affoorded us no ſuſtenance, but torment, ſo much as the ſcalding ſands and frying Sunne could operate, as in too great meaſure we had experience of: From hence to *Taurys* is two dayes riding. The Carravans-raw is thus ſhaped.



Carravans-raw.

TAVRYS, the late Median *Metropolis* takes name from that prodigious mountaine *Taurus*, under which tis builded. The Turk and Perſe call it *Taberyz*; in the worlds adoleſcencie 'twas known by other names; of *Achmetha* as I read in *Ezra*; after that, of *Ecbatana* ſpoken of in the *Apocrypha*; of *Amatha* alſo as *Corteſtan*; and *Cordina*, others have called her; by analogie ſome have placed her in *Syria*, from a Citie *Egbatan*, converted into *Epiphania*, by *Antiochus*. The primier founder of this noble Citie is *Ar-*

phaxad

phaxad as we find in *Iudiths* Hiſtory: *Anno Domini* 3290. ſome ſay *Dejoces*, prediceſſor to that valiant *Phraortes*, who flouriſht in the yeare of the world 3300, the ſixt *Dynaſt* of *Medya* after *Arbaces*, who begun it from *Adam* 3146. It was agrandiz'd (not built, as *Pliny* dreamt of) by *Seluchus*, 300 yeares after; who at that time begun to build *Seleucya* 200 pharſangs thence, to eclipſe the pride of mighty *Babylon*. Such time as ſhee was called *Ecbaton*, ſhe was farre greater than at this preſent. It was fifteene Italian miles about (ſayes *Strabo*.) The walls were ſtrong and ſtately; ſeventy cubits high and fifty broad, beautified with many loftie Turrets and battlements: within, were numbred many great and excellent Pallaces; that which *Daniel* built (the *Mauſoleum* afterwards of the Median Kings) was moſt magnificent, and which remained undemoliſht in *Ioſephus* his time, and ſome whiles after: That, built by *Darius* was no leſſe memorable: moſt part whereof was of Cedar wood, the roofe ſtudded and plaited with burniſht gold; of both which nothing now remaines ſave memory and aſhes. I can hardly ſay memorie, ſince it is become a queſtion whether *Taurys* be old *Ecbatan*; and whether it be in *Media* or no. If to be under *Baroata*, (*Diodorus*, *Polybius*, and *Ptolomy* call it *Orontes*,) if to be in 36 degrees 50 minutes, if to have the ruines of *Tobyas* his grave, if to be the buriall place of Kings, if to be the Metropolis time out of mind, if to be the Citie from *Ieruſalem* N. E. foure hundred forſangs can make it *Ecbatan*; or if the authority of *Ananias*, *Petrus de la valle*, *Leunclavius*, *Teixera*, and of *Ortelius* will ſerve, let it then be *Ecbatan* and in *Medya*. *Ptolomy's* conceit of *Tabryz* (miſtaken in the *Tau*, a *Gamma* printed erroniouſly for it) to be in *Aſſyria*, by *Cedrenus* in *Armenia*, by *Chalcondyles* in *Perſia*, by *Niger* in *Perſ-Armenia*, or by *Paulus Venetus* in *Parthya*; what were theſe conjectures but from the Monarchique Arch-Titles, as *Aſſyrian*, *Armenian*, or *Parthyan* as they ſwayed then; and chiefly from the miſtake, how *Armenia* is devided; part of *Armenia major* extending South of *Araxis* into *Atropatia*, a part of *Medya*; and from whence the name *Perſ-Armenia* is compounded: for by *Abulfeda*, *Vlughbeg*, and others, the latitude of *Taurys* complies with *Ecbatan*.

At this day *Tabryz* is great, and well peopled: traded to from farre, albeit it keepes a Garriſon. It is compaſt with a mud wall, five miles about: the houſes are flat a top: their materiall Sunne-dried Bricks: the Buzzar large, the Gardens lovely: that to the South-Eaſt planted by King *Tamas* was famous, but the Turks horſes have lately grazed there. It wants water in the greateſt meaſure, yet of that is not wholy deſtitute. What it lacks in that, fire and flame ſupplies it; the Sunne, warres rage, and civill broyles having more than ſufficiently parched her. To paſſe by the mutations of the Empire, the Turks firſt paſſage ſix hundred yeares ſince, *Tamberlayns* rage and the like, remember we thoſe two deadly factions the *Envieaydarlai* and *Namidlai* for three hundred yeares perſecuting one another with implacable wrath, drawing into their quarrell nine other Provinces, who grew ſo hatefull amongſt themſelves, that not only this Citie but *Medya* & *Armenia* were therby half depopulated: the Gibelyns nor Roſes outmatched them. They made an eaſie entrance to any invader. *Selym* the grand Signieur firſt eſpies it, and to become an eye-ſore to *Tamas* ſonne

of *Izmael* their inveterate Adverſarie, ſends a Baſhaw who ranſackt it *Anno Dom* 1514. *Heg.* 894. without much reſiſtance. And *Anno* 1530. *Solyman* ſeconded it with ſo much furie, that it flam'd many dayes, the inſatiate Turks pillaging without mercie, and turning topſie-turvie all they met with, and into a Chaos thoſe elaborat walks and gardens *Shaw-Tahmas* ſo much gloried in. It reviv'd againe, and againe is made proſtrate to *Ebrahim Baſſa's* luxurie, ſent by *Solyman* at the villanous inſtigation of *Vlemus* a Perſian Traytor, and brother in law to the King. At which time *Anno* 1534. *Heg.* 914. the greedie Turks new ranſackt it. But *Anno Dom.* 1585. *Heg.* 965. it groaned under moſt affliction, when *Ozman* the wrathfull Baſſa and ſlave to *Amurat* the third, ſubdued it, and perpetrated all ſorts of hoſtile crueltie: till thirtie yeares after, by that incomparable Pagan Prince *Emir-hamze-myrza* elder brother to *Shaw Abbas* it was regained, rebuilt and fortified againſt the future inſolence of thoſe Barbarians. *Tauris* is diſtant from *Cazbyn* ſeven dayes eaſie journey; from the *Mare Caſpium* as many; from *Araz* ſix; from *Derbent* eight, from *Spahawn* ſeventeene, from *Shyraz* thirty, from *Ormus* fifty, and from *Babylon* thirty.

Next night we made our Manzeill at *Sangurrabaut*, a Town conſiſting of an hundred Cottages. In this place we buried a civill Gentleman, Mr. *Welſlit* our comrade, under a broad ſpreading Chenoar tree, and fixt a brazen ſcrole over him, which ſpoke his Name and Nation.

Mors tua non careat fletu; linquamus amicis
Mærorem ut celebrent funera cum lachrymis.

We have deplor'd thy death: th'inſuing yeares
Thy kin ſhall pay thee Tribute with their teares.

Next night we ſlept in the open fields under a beſpangled Canopie the Firmament; and next in *Shaw-De*, i.e. the Kings Towne, his Purgatorie rather; if a conſpiracie of looſe & ſcalding ſand, the burning Sun, and filthie Cottages can make one: the houſes there, differ nothing in ſhape nor cloſeneſſe from Ovens; the people all day bake themſelves in them; a people ſo diſcourteous, that our miſerie nothing afflicted them; from that hatefull Towne we haſted, and next night got into *Casbyn*.

CAZBYN, (or *Kazvyn* after the liſp of *Perſia*) is that ſame City known to the ancient Topo-graphers by name of *Arſacia*, from *Arſaces* the valiant Perſian *Anno Mundi* 3720. from whom the enſuing Kings were ſtil'd *Arſacidæ*; two hundred and fifty yeeres before the th'incarnation of our Savior Chriſt: and is accounted the firſt that made *Medya* an Empire, in deſpight of proud *Seleuchus* ſon to the great Monarch of *Syria*, *Antiochus* ſirnamed *Theos*. By command of *Nycanor* it was afterwards call'd *Europus*, and loſt that name too when it bended under the next conqueſt. It is likely this was that *Rages* (a City in *Medya* as appeares in *Tobit*) whither the Angell went from *Ecbatan* to receive the ten Talents (of our money two thouſand pounds) *Tobias* was to have from *Gabael* ſonne to *Gabrias* his kinſman. I am not ignorant, that ſome imagine *Ediſſa* in *Meſopotamia* to be it; but that is moſt unlikely, for then what buſineſſe had they from *Ninivy* to go to *Ecbatan* (in the way no doubt, or not farre deviat to *Rages*) a contrary way leading to *Ediſſa* twixt *Tigris* and *Euphrates*: beſides, it is ſaid in the Apocrypha, that *Rages* was in *Medya*, *Ediſſa* is not; and no

part

part of *Medya* is neerer than a thouſand miles from the holy City, but *Ediſſa* not five hundred. Whence the word *Cazbyn* is fetcht I could not learne; I ſuppoſe from *Cowz-van i.e.* a vale of barley; as *Sheir-van* a plain of milke, &c. or from King *Cazvan* as they call *Acembeg* the Armenian; or that it is the relict of *Casbira*, an old City in *Strabo* placed here: for if I ſhould deduce it from *Chazbi* as the 70 Interpreters tranſlate it in *Gen.* 38. 5. it would reliſh of too much antiquity. The ſignification of *Exile* is unknown by interpretation or occaſion to the inhabitants, except the broacher of that conceit had recourſe to the idiom of the old Parthians. The North pole is in this famous City elevated 36 deg. and 15 min. long. 85 degrees 30 minutes: by King *Tamas* (ſonne of *Iſmael*) made the Metrolis of this Monarchy, the better to affront the intruding Ottomans; the Kingdome it ſtands in, is *Medya*; the Province *Sheirvan*, that part call'd *Deylan*: from *Tabryz* a hundred and eighty miles; from *Hamadan* (the ſepulture of Queen *Eſter* & *Mordecay*) a hundred & ten; from *Sultany* (the reſidence of ſix Sultans) ninety; from *Ardavyl* (the Seigniory of the Abaſians) eighty; from *Gheylan* ſeventy; from *Farabant* two hundred; from *Samarchand* five hundred; from *Ormus* eight hundred; from *Babilon* five hundred; from *Ieruſalem* a thouſand; from *Spahawn* two hundred and ſeventy; from *Shyraz* foure hundred and ninety; from *Kandahar* five hundred and fifty miles Engliſh, or thereupon.

It is at this day for multitude of buildings and inhabitants the chiefe in *Medya*, and equall for other grandeur to any other City in the Perſian Empire, *Spawhawn* excepted. It is ſeated in a faire even plaine, no hill of note in thirty miles compaſſe overlooking her; a champaigne yeelding graine and grapes, but little wood ſaw I growing any where. It has a ſmall ſtreame flowing from *Abonda* (*Baronta* of old) which gives the thirſty drink; and mellowes the gardens: from whence by its refreſhment and the peoples induſtry, they have abundance of fruits and roots and in varieties. I think the reaſon why wee ſaw no great rivers in any place, is from their forcing it into many ſluces, to bring it by ſubterranian paſſages, to ſuch Townes as have none but by derivative, in ſo much, that if *Indus*, *Euphrates*, and *Ganges* were amongſt them (I meane where the Country is moſt peopled) doubtleſſe they would make them kiſſe the ſea to five hundred oſtiums or branches. Such fruits as I remember, were Grapes, Orenges, Lymes, Lemons, Pomcytrons, Muſk and water Mellons, Plums, Cherryes, Peaches, Apricocks, Figgs, Gooſeberries. Peares, Apples, Piſtachoes, Filberds, Haſel-Nuts, Wallnuts, Almonds, and excellent Pomgranads, Dates, but ſuch as came from *Lariſtan*. *Casbyn* is circled with a complementall wall, of no force in any adverſity; the compaſſe is about 7 miles; the families are twenty thouſand, people about two hundred thouſand, nouriſht by the Ayre, and a few roots and rice, ſuch dyet as beſt complies with ſuch torrid regions. The *Buzzars* here are large and pleaſant, but inferiour to ſome about her. The *Mydan* is uniform and beautifull; the Kings Pallace and Haram are nigh the great Market, low, of raw-bricks, varniſht after the notion of Paynim painting, in blew, red, and yellow tinctures, commixt with Arabiq knots & letters, azure & gold: the windowes areſpatious, trellized and neatly carved; within, of uſuall

ſplendor

ſplendor; neere his gate, is a great Tanck or Magazyn of water made at the common charge at our being here. The Hummums (or ſweatingplaces) are many, reſplendent in the azure pargetting and tyling wherewith they are ceruleated; the vulgar buildings content the inhabitants, but to a buſie eye yeeld ſmall wonder or amazement: the gardens are beſt to view and ſmell to, but compared with thoſe in *Spahawn* and *Shyraz*, prove but ordinary and leſſe fruitfull. The Moſq's, or ſuperſtitious houſes, are not two thirds ſo many as *Iohn* of *Perſia* computed long ago, above ſix hundred. Nor thoſe ſo faſtidious in Pyramidall aſpirings, nor curious in Architecture; nor inſide glory as in many leſſer Towns obeying *Mahomet*. I cannot inlarge her praiſes, ſave that in Spring and Autumne I beleeve it may be a temperate and inticing climat: but Sommer and Winter are extreame in contraries; *Apollo* frying them with his oblique flaming glances, and *Hyems* no leſſe benumming them with his icycles.

Here we met the Pot-ſhaw again, who got into *Casbyn* two dayes afore us. At which time, forty Cammells entred loaden with Tobacco out of *Indya*, the owners and drivers being ignorant that any ſuch prohibition had gone out, to forbid the uſing it; (the King ſometimes commanding and reſtrayning three or foure times every yeere, to ſhew his Monarchic power, and as the humor taketh him,) an ill ſpirit directed them, for *Mamet-Ally-beg* the pernitious Favorite (wanting his piſcaſh it ſeemes, exaſperates *Abbas*, and he forth-with payes the men unwelcome wages: commanding an Officer to crop off their eares, and to benoſe them; offering to his angry Juſtice, the forty Cammells burthen of Tutoon or Tobacco, by making a great deep hole the pipe, which being inflam'd, in a black vapor gave the Citizens gratis two whole dayes and nights infernall incenſe. Let me give you ſomewhat to memoriſe *Casbyn*, wherein have been acted many Tragick ſcenes, in their times very terrible.

Mahomet the purblind King of *Perſia* and Syre to *Shaw-Abbas*, of himſelfe was peaceable and mercifull; but could reſt never the quieter for ſuch a temper. *Morad* the third, and ſonne to *Selym* that arch-Atheiſt, and Emperour of Turq's (who call'd himſelfe God of the Earth, and commander of the whole World) ſquinted ſtill upon the Eaſterne Monarchs, and found none a greater eye-ſore and rub to his conqueſts than *Mahomet* and *Perſia*: many attempts he made to ſubject it, but of no force, the happy influence of deſtiny ſo ſafeguarded it, Nature it ſelfe laboured to oppugne that rebell of Nature.

But let us firſt look back to ſee what ſtormes were rais'd, what incantations ingendred, ere he could make the tottering Dyadem ſit cloſe; *Tamas-Shaw* (ſonne to *Iſmael-Sophy* the Jewes reputed Meſſias, till by the juſt hand of God, they found him crueller than *Titus*) by a Georgian Lady (they are the rareſt in the Orient) had twelve ſonnes, *Mahomet*, *Iſmael*, *Aydar-cawn*, *Solyman*, *Emangoly*, *Mamut-Ally*, *Muſtapha*, *Ally-cawn*, *Amet-cawn*, *Ebrahym*, *Hamzè*, and *Izma-cawn*; the daughters are ſeldom reckned, yet one of them a Virago, *Periacon-Conna* by name plaid her part, and rather than do as other women, ſpin or bee impriſoned, ſhee choſe to practice Armes, and to revive the infamy, yea in every thing to imitate *Semyramis*. King *Tamas* was ſcarce dead (haſtned ſome thinke before his

his time)when *Ayder* his third ſonne took advantage of his brethrens abſence: *Mahomet* he jeered at, as unworthy the crowne by reaſon of his imperfection; hee could not ſee to fight, to diſcerne, to governe. *Iſmael* was abroad upon ſome imployment,and therefore *Periacon-Conna* encouraging, he graſpt the Scepter and impaild his browes with his Fathers Diadem, his brothers right, his owne confuſion: for he had not ſwayed full foure dayes, when *Sahamel-cawn* (his inſinuating Uncle) moſt audatiouſly ſtruck off the crowne, and (to adde preſumption) made the loſſe of his head ſatisfie his too haſty ambition. *Zenall-cawn* his friend grumbles at it, but had not power to queſtion him. *Periacon-Conna* finding her ingagement paſt to *Ayder*, ſhewes her ſelfe a right woman in her conſtancy: for without any revenge of *Ayders* death or ſorrowing to his grave, ſhe tranſfers her love to *Iſmael*, who by her foot-poſt has notice of his brothers ill-end and favour of the Sultans towards him. Ambition lends him wings, ſo that he quickly arrives at *Casbyn*, and by men of note is joyfully welcomed, by the monſter multitude ſaluted King. His conſcience accuſes him of intruſion, but checks him not to make ſuch a conſtruction as Law and Nature required from him: he reſolves to rule, and to cut off ſuch rubbs as made the way unſafe to mount upon: his brothers had no title to it, (I meane, none but *Mahomet*) yet the name affrights him: 8 innocent Princes were ſlaine to quench his infernall inflammation, regarding neither grace, his Fathers ſoule, the perfume of that name, the name of Tyrant, juſtice, nor the peoples mutability, who by that cruelty begun to hate him, and to wiſh the right heyre in his lawfull royalties. *Mahomet* alſo begins to ſtirre, if not for the crowne, at leaſt to free himſelfe from his brothers blood-thirſtineſſe; but he no ſooner practis'd to bee active, when the people ground their loyalty and affection on him, and in great troopes flock about him, vowing to have him King in *Casbyn*, or in the attemp to ſacrifice themſelves. Whiles *Iſmael* growes odious to God and Man: for, ſeeing the vulgar ſort and others fall away, in a high contempt of them, and to ruine all, he confederates with the Turq, intending to betray the honor of his crowne, and to ſhade himſelfe under their greatneſſe; yea to vex his owne, and to ingratiate the Turks the more, apoſtatizes, proclaiming the error of the Perſian reformation, crying out that *Ally* was no body, compared to *Mahomets* three ſucceſſors, and the like frantick impoſtures; which how ſubtlely ſo ere hee cloakt, his tricks deceived him; for one night (a diſmall night to him) his ſiſter weather-cock and foure inraged Sultans, *Chalyle*, *Emyr*, *Mohammed*, and *Curchy-cawn* entred his bed-chamber in womens apparell, where *Iſmael* thinking to coole his laſcivious appetite, was by thoſe Amazons ſtrangled in a cord of ſilke, ſoming out his infected ſpirit, unable to reſiſt the fury of thoſe conſpirators, and diſheartned when hee ſaw his ſiſter one of them. *Casbyn* was clouded with ſhame and amazement, but cleares up when *Mahomet* enters circled with the refulgent Diadem. *Periacon-conna* dreames not of an account: but *Mahomet*, acquainted with her turbulent and variable nature, commands *Salmas-mirza* to arreſt her with the axe of death, which accordingly hee executes, and ſends her Gorgons head, the hayre diſhevelling upon a ſpeares poynt as a ſymboll of his obedience unto the King: her complices upon the ter-

rour

rour of this, posting for their lives into *Georgia*, some unto *Babylon*.

Ecce, patrem Nati perimunt, Natosque parentes
Mutuaque armati coëunt in vulnera fratres.

Thus, children slay their Syres, parents their brood,
Armd brethren brethen wound in deadly fewd.

Amurath the Grand-seignior heares by *Vstref-beg* (an Armenian Traytor) of *Izmaels* catastrophe; in whose revenge (he so colour'd it, to make *Mahomet* neglected) he forages the Persian Territores, ordering *Mustapha* the Bashaw with a hundred thousand men to perpetrate their utmost rage, which he greedily obeyes, till Sultan *Tokomac* the Persian Generall affronts him face to face, and examines him with such fury in the Calderan plains (famous for many memorable conflicts) that *Mustapha* is forced thence in despight of his bravadoes, a shamed that 20000 could not only bandy but beat downe his Army, consisting of five times his number. Six and thirty thousand Turks there breath'd their last, and eight thousand Persians, *Anno Domini* 1578. *Heg.* 958, of whose heads the bragging Turk made a Bulwark, thinking it would bee a scar-crow to the Persian; who retaliated them in a more terrible measure that yeere, by the valour of *Arez-beg* and *Emanculy-cawn*; thirty thousand other Turks parting with their heads (as they past the *Conac* in *Hyrcania*) to erect a higher Trophy to their victory; praying *Mustapha* and his Master to come no more unsent for, lest they gave them such another harsh welcome: wondring they had so soone forgot, the famous overthrow King *Tamas* gave *Solyman* and *Ebrahim-bassa*, three and forty yeeres since, by a handfull of Cooset-bashaes (and the assistance of a divine hand) scattering as wind does clouds, three hundred and fourescore thousand men. *Mustapha* gives his reply in a grim look, wishing hee could do more than hee was able. But *Mahomet* is not yet secure, for the Tattars (allyed to the Turk) in revenge upon *Mosendram*, violate and commit all kinds of rage and turpitude, hoping when they had joynd with *Osman-bassa* (left by *Mustapha*) to over-runne all *Medya* without opposall: but they reckned without their host, for *Arez beg* with ten thousand gallant Persians surprise the Tattars with such haste and dexterity, that they routed a great part of the Army, and had return'd crown'd with a most happy conquest, had not *Abdel-chery* the Generall us'd a stratagem, who with some selected companies entring upon the backs of the halfe tyred Persians, by great clamours made them beleeve *Osman* was come; and by that, turn'd the fortune of the day, eclips'd by that interposition, and made to dy there in an honourable conquest, the cheife Captain *Arezbeg*, unhorst, imprisoned, and at *Sumachy* most basely hang'd, to give the terrified Tattars fresh incouragement.

Sumachy or *Shamaky* (as some call it) has North latitude 39 degrees: a frontier Town it is, *Medya*, *Armenia*, and *Hyrcania*, parting there; it was founded by *Shamuc-Zeddaule* *An. Dom.* 990. *Heg.* 370. and from whom peradventure it was named. It has foure thousand families, the houses are low & little gracefull; seated in a pleasant plain or valley, to the North and West, allowing a delightfull prospect. *Anno Domini* 1566. *Heg.* 946. her last Native King *Obdolow-cawn* dyed, and his sonne *Syrvan-Shaw* was forced to inroll himselfe a Tributary to *Shaw-Abbas*. In this Towne is a Tower of heads rais'd by the insolent Turq's, such as is in *Spahawn*, and which

which the old knave *Muſtapha* made be erected. But to returne.

Mahomet Codobanda has quick newes of the ſhamefull death *Arez-beg* had ſuffred: He ſorrowes for the loſſe of ſo brave a man, is ſick of revenge, and intreats his couragious ſonne *Emyr-Hamzè-Mirza*, (the wonder of his time) to recompenée that villany; who moſt cheerefully with twelve thouſand men haſts out of *Casbyn*, and in nineteene dayes preſents his men in the face of *Abdulchery* and his Tattars, flaſhing ſuch pannique feare amongſt them, that after two houres fight hee rowts his Armie, and with much ſhame and loſſe forces them away to ſeek more ſhelter: that done, he enters *Erez*, and maſſacres the Turkiſh Garriſons: *Caytas* the Baſſa hee made to imitate *Arezbeg* in the grizely play of Death; he recovered alſo two hundred peeces of Artillery, thoſe very ſame, his Grandſire *Tamas* had loſt to the grand Signieur, *Solyman*: he ſtayes not there, but hearing where the Tartars had re-incampt, with his ſpeedy Army he re-encounters them, & cut moſt of them in peeces, whereby the birds of the ayre might more eaſily prey upon their carcaſſes. *Abdulchery* (by fortune of warre) was unhorſt by the gallant Prince, and ſent captive to *Eres* where the *Begun* or Queene mother lay: during which, *Oſman* and his Turks enter *Sumachy* without reſiſtance, but the Perſian Prince haſts thither, and with ſuch furie, that amazed *Oſman* takes th'advantage of the night, and ſtole away, leaving *Sumachy* to the Princes mercy; who for her perfidy made a fire of her houſes, and ſeem'd to quench it with blood of the Inhabitants. Returning back to *Erez*, he forces his Mother and the youthfull Tartar to follow him to *Casbyn*, where he was received with *Epicinies* and ſongs of joy and triumph. *Oſman* in the interim ſculks in *Derbent*, whither we will take the paines to follow him.

DERBENT is a ſtrong and famous Port Town upon the Caſpian ſea, viewing from her loftie Tarraſſes the *Armenian* and *Hyrcan* Territories, *Ararat* and the ſea: knowne to our predeceſſors by many names, as *Alexandria* (from the great Macedonian, who built many Townes, and gave them his name,) *Morcoſa*, *Demyrcapi*, and now *Derbent*; memorable in her beſt paſſage from *Armenia major*, *Media*, &c. into *Moſendram*, *Gheylan*, *Shervan*, *Tartary*, &c. it is removed one hundred and twenty miles from *Sumachy*, from *Bildih* 180. it elevates the North Pole one and forty degrees, fifteene minutes; and admits three miles compaſſe and better: is circled with a ſtrong, high and uſefull ſtone wall: the houſes, Hummums, and Churches are but meanly beautifull; ſuch rage, the Prince *Emir-Hamze* ſhewed here *Anno* 1568. *Heg.* 948. ſuch time as he unkenneld with ſmoke and flame *Oſman Baſſa* and his Turkiſh varlets; and made the Inhabitants feele the temper of his biting ſword, the houſes the fire of his wrath, an object of his juſtice, of their levity and rebellion.

In *Derbent*, the ſtrong Caſtle *Kaſtow* is moſt obſervable, pleaſant and every way advantagious: that wall alſo which runnes thence to *Tephlys* in *Georgia*, built by *Alexander* the great (upon like occaſion *Offa* drew his ditch to terminate the valiant *Brittans*) call'd alſo *Caucaſiæ vel Iberiæ portæ*, is one of the wonders of *Aſia*; but at this day moath-eaten by iron tooth'd Time and warres inconſiderate furie: returne againe.

Abdul-chery and the Queen-mother by this are ſo linkt in *Cupyds* chains,

that the *Tattar* finds himſelfe double fettered: but after much parlee and fight they tooke truce and grew ſo co-united, that the Sultans in *Casbyn* took notice of it; but neither regarding her Majeſtie nor his youth, forgetting alſo that the King intended to make him his ſonne in law (no diſhonour, being the great *Cans* brother) all theſe neglected, they broke in, at ſuch an unluckie time as they were acting ſome inchaſtity; a ſight ſo odious to the jealous Sultans, that they firſt made him an Eunuch, and after that ſlew them both; concluding ſo, *Anno Heg.* 953. the end and tryumphs of the Præcopenſian Tartar.

After ſome ſtay in *Cazbeen*, our Ambaſſador to ſwiften his diſpatch, viſited the Load-ſtarre of *Perſia*, the grand Favorite *Mahomet Ally-beg*; who entertain'd him with a loftie look, and wiſht him to truſt his ſecrets to his Cabinet, wherein the myſteries of the whole ſtate was lockt, the King ſhewing himſelfe unwilling to be further troubled. The Ambaſſadour might in any other place than *Perſia* have return'd him the Lye; but perceiving no remedy, and deſiring to haſte home, imparted ſo much as hee ſaw neceſſarie. Touching Sir *Robert Sherley*, hee was to expect no other ſatisfaction; his enemie was dead, and at the Caſpian ſea the King had ſufficiently honoured him: but to ſpeak truly, the Pot-ſhaugh had then no affection to him, when by reaſon of his age hee was diſabled to doe him further ſervice; adding (but out of an Enemies mouth) that all his Ambaſſies and meſſages to the Princes of Chriſtendome were frivolous and counterfeit: But when our Ambaſſadour objected, he was in perſon there to juſtifie his authority, that he had the Kings Letter of credence to teſtifie, ſign'd and ſtampt by the *Shaugh* himſelfe; and that it had beene a ridiculous preſumption in *Sherley* to have dared to conteſt with *Abbas* to his face, if hee had beene an Impoſtor; the Favorite had not wherewith to anſwer, ſave that ſo our Ambaſſador pleas'd to lend him that Phirman Sir *Robert Sherley* had brought in his defence, hee would returne it him next day, with his Maſters ſpeach concerning it.

A vexation it muſt needs be to my Lord Ambaſſadour, to treat in this uncivill ſort by a malicious proxy: neceſſitie forced it. Three dayes paſſed, ere *Mahomet-Ally-beg* would vouchſafe to returne the Letter, or give that ſatisfaction he had promiſed; at length he came and told the Ambaſſadour that the King had lookt upon it, had denied it to be his, and in a great rage had burnt it; wiſhing Sir *Robert Sherley* would depart his Kingdome, becauſe (old, and as hee thought) troubleſom. It was in vaine to chalenge the pragmatique Pagan in point of honour, nor knew he any recourſe by juſtice to eaſe himſelfe. We all were verily perſwaded, he never ſhew'd it to the King, nor had any way enquired of him concerning it. The truth is, he had beene brib'd, but by whom, is unneceſſarie to ſpeak of, it may be wee did but conjecture it; yet no doubt, *Abbas* was hereby too much defamed; his juſtice, and diſcretion, and courage would have proceeded otherwiſe: beſides, his proteſtation againſt *Nogdibeg* (as wee have noted) and *Ebrahym Chan* his ſonne, not daring to ſhew himſelfe in Court, till *Synall Chan* mediated his peace, (not that he, but his Father had offended) made it as apparant as the Sunne, that there was jugling: the truth is, Sir *Robert Sherley's* old age and diſability to ſerve the Perſian, made

made them ſleight and caſhier his penſion; even then when hee moſt expected thanks and other acknowledgements. But, ſuch is the weak nature of man, eſpecially when they truſt too much upon worldly Princes or any arme of fleſh, that God is angry: for thereby we rely too ſtrongly upon ſecondarie helps, and contemne in ſome ſort, Gods gracious providence: hence came thoſe diſcontents, nay that arrow of Death that arreſted him; the 13 of July (and in leſſe than a fortnight after our entring *Caſbyn*) he gave this miſerable & fickle world an *ultimum vale* in his great clymacterick: and (wanting a fitter place of buriall) we intombed him under the threſhold of his owne houſe in this Citie, without much ceremonie. Hee was brother to two active Gentlemen Sir *Anthony* and Sir *Thomas Sherleys*: a family not needing hyperboles. Hee was the greateſt traveller in his time, and no man had eaten more ſalt than he, none had more reliſht the mutabilities of Fortune. He had a heart as free as any man: his patience was more Philoſophicall than his Intellect, having ſmall acquaintance with the Muſes: many Cities he ſaw, many hills climb'd over, and taſted of many ſeverall waters; yet *Athens*, *Parnaſſus*, *Hippocrene* were ſtrangers to him, his Notion prompted him to other imployments: hee had taſted of ſundry Princes favours: by *Rodulph* the ſecond hee was created a Palatine of the Empire; and by Pope *Paul.* 3. an Earle of the ſacred Pallace of *Lateran*; from whom he had power to legitimate the Indians; and from the Perſian Monarch had enricht himſelfe by many meriting ſervices: but obtained leaſt (as *Scipio*, *Cæſar*, *Belliſarius*, &c.) when he beſt deſerved, and moſt expected it. Ranck mee with thoſe that honour him: and in that he wants the guilded trophees and hyeroglyphicks of honour to illuſtrate his wretched Sepulchre (his vertue can out-brave thoſe bubbles of vanitie, *Facta ducis vivunt*: and till ſome will doe it better) accept this *Vltima amoris expreſſio*, from him, who ſo long traveld with him, that ſo much honour'd him.

After land-ſweats, and many a ſtorme by Sea,
This hillock aged Sherleys *reſt muſt be.*
He well had view'd Armes, men, and faſhions ſtrange
In divers Lands. Deſire ſo makes us range.
But turning courſe, whilſt th' Perſian Tyrant he
With well diſpatched charge, hop'd glad would be;
See Fortunes ſcorn! under this Doore he lyes,
Who living, had no place to reſt his eyes. (twine,
With what ſad thoughts, mans mind long hopes doe
Learn by anothers loſſe, but not by thine.

Poſt exant latos terræq; mariſq; labores,
Parvula *Sherleyum* nunc tenet urna ſenem.
Arma, viros, habitus, diverſas nomine gentes
Contemplans, placuit ſic novitatis Amor.
Deinde retro relegens curſũ mãdata Tyranno
Vndiq; Perſarum, dum placitura refert.
Ludibrium fati! tegitur ſub limine recti,
Viventi nullus cui modo limes erat.
Quam deplorandis ſpes longas inchoat auſis
Mens hominum; exemplo ſed ſine diſce tuo.

Nor can it ſeeme impertinent, if I add ſomwhat to the deſerving Memorie of his Wife, that thrice worthy and undaunted Lady, *Tereſia*; to this day conſtant to our company. The Country ſhee firſt drew breath in, is *Cyrcaſhia*, that which *Pomp. Mela* called *Sargacia*; upon *Palus Mæotis* (adjoyning *Georgia*) & 'twixt the black and Caſpian ſeas. Her birth was Chriſtian; her degree Noble: by accident ſhe was mewd in the Haram of *Perſia*, (10000 more he never ſees:) was of no kin to the King, but by his benevo-

lence beſtowed on this man ſhe ſo long liv'd with, ſhe ſo much cheriſhed.

At what time her beloved Lord lay dead, and ſhe halfe dead through a long diſſentery, to comfort her (after the faſhion of *Perſia*) one *Iohn* a Dutch man, a Jew, a Painter; regarding neither her ſex, her faith, her melancholly; complots with *Mamet-Ally-beg* to undoe her, by pretending a deepe engagement her husband was in to one *Crole* a Flemmin,& (knowing hee was dead) bad her ask him if it were not true; if hee denied it, it ſhould be forfeited. She might have pay'd them by like Sophiſtry, that if he would affirme it, ſhe would pay it them. But, they haſte to the Cawſee or Juſtice to attach her goods, and a faithfull honeſt Gentleman of our company has quick notice of it, Mr. *Robert Hedges* by name, who haſtens to her houſe and perſwades her to make quick conveyance: at which, the amazed Lady tears the Sattin quilt ſhe lay upon, and with her feeble hands ſhewes that pathetique vertue a ſtronger could not well have bettered; and taking thence a Cabinet, ſome Jewells and rich Jems, intreats that worthy Gentleman to ſafegard them, till the danger was gone: he readily obeyes, and is no ſooner out of doores, when *Iohn* the Boor enters with ſupercilious looks, attended by ſome Pagan Sergeants, who (without much talk to her, or pitty to her diſtreſſe) rifled about, broke-ope her Cheſts, and carried away what was valuable or vendible; ſome rich Veſts, coſtly Tarbants, and a Dagger of great price; but finding no Jewells (ſuch they had ſeene him weare, and the Oeſtrich Feather alſo, which they had wooried in their Oſtrich appetite) they grew madded with ſhame, and made her Horſes, Camells, and Aſſes beare them company, not caring if the Lady ſtarved. The Gentleman, ſo ſoone as the skie was cleare, return'd, and beſides his words of comfort, gladded her heart in delivering her her Jewels againe, of double value by that conqueſt: without which good hap, I am perſwaded her other fortune reacht not to fifty pound: a ſmall revenue for ſo brave a Lady: and eſpecially uſefull is money in thoſe uncharitable Regions, where women are made ſlaves to libidinous Pagans: but God provided better for her, and (beyond our expectation) has placed her in *Rome*, where I heare ſhee now moſt happlly enjoyes her ſelfe.

Like diſcontents, long conflict with flames of Adverſity, and foureteene dayes conſuming of a deadly flux (it may be eating too much fruit, or ſucking in too much chil ayre on *Taurus* cauſed it) brought that religious Gentleman Sir *Dodmore Cotton* the Ambaſſador, in the vigour of his age, to an immortall home: the 23 of July (14 dayes after Sir *Robert Sherley*) he bad us *Adieu*; our duty commanding us to ſee him buried in the beſt ſort wee could. A dormitory we obtained in *Cazbyn* amongſt the Armenian graves, who alſo with their Prieſts aſſiſted the holy ceremonie: his horſe (which was led before) had a black velvet Saddle on his back: his Coffin wee covered with a crimſon ſatten quilt (black they account not of) lyned with purple Taffata; upon the horſe were lay'd, his Bible, Sword, and Hatt: Mr. *Hedges*, Mr. *Stodoart*, Mr. *Emmery*, Mr. *Molam*, *Dick* th'Interpreter, and ſuch others of his followers as were healthy, attended the Corps; & Doctor *Goch* a reverent Gentleman, buried him: where hee reſts peaceably till the reſurrection: And, although his ſingular vertue and memorie cannot periſh

periſh (*evehit ad Æthera virtus*) yet I wiſh with all my heart, hee had a Monument; ſome more eminent memoriall. He was I aſſure you, *vivum omnis virtutis exemplar*; and I wiſh I could better expreſſe my love, than by decking his herſe with this impoliſht Epicædium.

Lo! Noble Cotton *far from home hath found*
A reſting-place in the Aſſyrian ground.
His countries Love, his Duty to his King
So far, a willing heart from home did bring.
Harden thy tenderneſſe; no danger feare:
The way to heaven alike is every where.

En procul a patriis ſitus eſt *Cottonius* oris,
Anglus in Aſſyria contumulatus humo.
præſtitit hæc Patriæ, juſſitque potentibus almi
Principis, obſequiis officioſus amor.
Exute mollitiem, quicunque pericula lentus
Cauſaris, Cœlo par ſit ubique via.

Wee have ſmall joy to ſtay here any longer: three Ambaſſadors wee have buried: and though the Pot-ſhaugh ſeeme to pitty us (for as an aſſurance of his kind reſpect, he ſent each of us, two long coats or veſts of cloth of gold) yet, hee may call himſelfe a miſerable man that hangs his welfare upon the ſmiles of *Perſia*. We are ready to be gone, but cannot go till *Mahomet-Ally-beg* blow us away; and we danc'd long attendance ere he would give us a Phirman for our ſafe travell, and that Letter we deſired from the Perſian King to our moſt gracious Soveraign. At length we got it, wrapt up in a peece of cloth of gold, faſtned with a ſilken ſtring, and ſealed with a ſtamp of Arabic letters, after the mode of *Aſia*.

Our *Phirman* or *Paſport* of ſafety, ſealed with a ſtamp of letters in Inck, take thus interpreted.

THe high and mighty Starre, *whoſe* Head *is covered with the* Sunne; *whoſe* Motion *is comparable to the higheſt* Fyrmament; *whoſe* Imperiall Majeſty *is come from* Aſharaph, *and hath diſpatched the Lord Ambaſſador of the* Engliſh *King, &c. The Command of the great King is this; That his Followers bee conducted from our Pallace of* Casbyn *to* Saway, *and by the* Daraguod *of* Saway *to the City of* Coom, *and by the Sultan of* Coom *to the City of* Caſhan, *&c. Through all my* Territories, *faile not my command. I alſo command them a ſafe and peaceable travell.*

From *Casbyn* POT-SHAVV ABBAS.

Auguſt. Asfendermed-maw.
An. Dom. 1628. *Hegira.* 1008.

So, after thirty dayes ſtay in *Cazbyn*, about the midſt of July wee departed. But ere we go farre, let us bid farewell to *Mahomet-Ally-beg* our ſmall

ſmall friend; and according to his worth let others know him. His birth-place is *Parthia* (from *Parah* to fructifie,) his Almuten was calculated, the aſpects found happy; If from a Coſtermonger to bee next the King may be call'd happy: and in him the matchavillyan motto was approved, a dram of good fortune is better than a pound of vertue. In that happy minute of all minutes, *Abbas* by accident caſt his eye upon him; a magick infuſion it had it ſeemes, for from the Apple-basket, he is roab'd in gold, and quickly made the Magnet of *Perſia*; his yeerely revenue at our being there, I heard by many men eſtimated a hundred and forty thouſand pounds ſterlin: and well may bee, not any Mirza, Cawn, Sultan, nor Beglerbeg that depended upon the Pot-ſhaughs ſmiles, but in an awfull complement, made him their Anchor by ſome annuall piſcaſh, bribe, or other: his preſence was very comly, and taking; of a ſweet countenance, made amiable by many complementall ſmiles: hee is of a big full body; large eyes and noſe; and huge muſtachoes: was at this time aged forty, a third part of which hee had beene Fortunes minion. But no ſooner was old *Abbas* by bold death ſtruck from the helme of *Perſia*; and young *Soffy* his Grand-ſonne made the royall Stear-man, but his ſupercilious glances grew humbled, yea, his dazeling ſplendor (eclipſt in the ſetting of his Maſter) becomes quickly darkned: his late pride and avarice heaped all mens contempt upon him, in ſo much as none now but dares to brand him with becoming Epethites; yea, his eſtate ſo vaſt that it threatned to preſſe him to eternal cõfuſion. Of all others, the Shyrazian Dynaſt darted him frowns of death; but (*non ſemper feriet, quodcunq; minabitur arcus*) a black miſt of unexpected deſtruction fuming from young *Soffees* browes (of the right pedegree) ſends poore *Emangoly* to an untimely grave, and the Beglerbeg his gallant ſonne to beare him company: neither to be deſcended of loyall and Princely Syres; to have *Abbas* his oath of ſafety; to be Protector of *Perſia* during the nonage of the Infant King; to have famouſed the crown by many heroick ſervices; nor to bee *Emangoly-cawn*, could repell the deadly ſhaft of jealoſie: but in the Meridian of his courſe and glory, in the extreame of his hopes, and when ſo long a farewell was leaſt thought on; hee and his are hewed downe; propheſied of by that Satyric Poet. *Ad generum Cereris ſine cæde & vulnere pauci diſcendunt Tyranni*, his great pride, his infamous cruelty at *Ormus* and *Arabia*, crying out for juſtice againſt him. Whiles *Mahomet-Ally-beg* ſhakes off his raggs of diſcontent, and a freſh ingratiates himſelfe; at this day moving in a ſpheare of content and pureſt mettall. A word of *Shaugh-Abbas* alſo.

Abbas the Perſian Emperour, was of low ſtature, (a Gyant in policy) his aſpect quick, his eyes ſmall and flaming, and without any *palpebræ* or hayre over them: he had a low forehead; a high and hawked noſe; a ſharp chin; and after the mode of *Perſia*, beardleſſe; his muſtachoes were exceeding long, and thick, and turned downwards. He was born in the yeere of *Mahomet* 938, King of *Hery* 50 yeeres, Emperour of *Perſia* &c 43; dyed aged 70; in the yeere of our accompt 1628, of their *Æra* 1008, in *Cazbeen*. His heart, his bowells, his carcaſſe, were parted and buried in *Ally-Moſched* (neere *Cufa*,) in *Cazbyn*, in *Ardaveel*, at *Coom* ſome ſay, few know the certainty.

his

The Eaſterne Monarchs at this day continue the cuſtome of their ancient predeceſſors; who from time to time delighted more in Epethites of vertue, than in any Titles of Kingdomes or Provinces. They accounted it an effeminate vain-glory to ſtuffe their letters, or when they ſent their Ambaſſadors abroad to forraine Potentates to guild their greatneſſe by accumulation of Names: and in which reſpect, the German Emperor got little in that late Letter he ſent to *Abbas*, the beginning of which was ſo fild with Titles and members of his Empire, that after hee had heard halfea dozen of them read, he had no patience to ſtay the reading of the reſt, but departed in anger; as finding thoſe no way materiall to his buſineſſe. Inſtead of them, theſe Perſian Kings, and other great ones of *Aſia*, exceed (with no leſſe prolixity) in adorning their Letters and diſpatches with hyperboles of their reſemblance to the Sunne; their affinity to the

Starr

Stars: and with the ſweeteſt and rareſt of fruits, flowers, gems, &c. As alſo of wiſe, famous, ſweet, victorious, merciſull, juſt, beautifull, couragious, &c. Howbeit, the Titles of the Perſian Monarch may be theſe:

ABBAS Emperour or Pot-ſhaw of 1 *Perſia*, 2 *Parthia*, 3 *Media*, 4 *Bactria*, 5 *Ortiſpana*, 6 *Choraſan*, 7 and *Harya*; King over the *Ouzbeg* 8 *Tattar*, 9 *Hyrcania*, 10 *Draconia*, 11 *Evergeta*, 12 *Parmenia*, 13 *Hydaſpia*, 14 *Sogdiana*, 15 *Paropamiſa*, 16 *Drangiana*, 17 *Arachoſia*, 18 *Mergiana*, 19 *Carmania*, 20 *Gedroſia*, & as far as the ſtately river 21 *Indus*. Sultan of 22 *Ormus*, 23 *Chorra*, 24 *Arabia*, 25 *Suſiana*, 26 *Chaldæa*, 27 *Meſopotamia*, 28 *Georgia*, 29 *Armenia*, 30 *Iberia*, 31 *Mengrellia*. Mirza or Prince of the Imperious Mountains of 32 *Ararat*, 33 *Taurus*, 34 *Caucaſus*, and 35 *Periardo*. Commander of all creatures from the 36 Caſpian Sea, to the 37 Gulph of *Perſia*: Lord of the foure rivers of Paradize, 38 *Euphrates*, 39 *Tigris*, 40 *Araxis* and 41 *Indus*: Of true diſcent from King *Mortis-Ally*: Governour of all Sultans, Emperour of Muſſulmen; Bud of honour, Myrrour of vertue, Roſe of delight, &c.

1 Pharſy, 2 Arac, 3 Shervan, 4 Sableſtan, 5 Candahor, 6 Tochariſtan, 7 Erey, 8 Zagathai, 9 Mozendram, 10 Turqueſtan, 11 Syrgian, 12 Phargan, 13 Thaleean, 14 Maurenahar, 15 Kalſiſtan, 16 Sigiſtan, 17 Maqueron, 18 Iſtigiaz, 19 Kyrman, 20 Lariſtan, 21 Syndè, 22 Armuſia, 23 Lar, 24 Iaziry, 25 Chuſiſtan, 26 Ajaman, 27 Diarbeck, 28 Gorgè, 29 Asmeny, 30 Karkaſh, 31 Vaſpracan, 32 Aramnoh, 33 Adozar, 34 Towrachow, 35 Iarvall, 36 Deriob-koraſan, 37 Deriob-Farſee, 38 Phrat, 39 Diglah, 40 Araſſ, 41 Syndè.

And although to the modeſt reader a great deale of Oſtentation may appeare in theſe bluſtering Titles and Epithites, yet will they ſeeme as nothing if we paralell them with the Kings of old, and at this day in other places. That of *Cyrus* may be excus'd; recorded by *Ezra*. *An Mun*. 3419. The Lord God of Heaven, hath given me all the Kingdomes of the earth. *Domitian* (like *Pharaoh*, proudly ſcoffing, who is the Lord?) in all his proclamations begun thus: I am your Lord God *Domitian*, (the God of Flyes:) *Caligula* wrote himſelfe, *Deus opt. max. & Iupiter Latialis*. If he could have ſatisfied his Atheiſm with the title of an earthly God or of *Iove*, *Menander* and *Tzetza* had defended him, ſaying from *Homer*, *Rex eſt viva Dei imago in terris, & Reges omnes olim vocarûnt Ioves*. *Sapores* ſonne to *Miſdates* the Perſian Monark, *Anno Domini* 315, began his letter to godly *Conſtantius* the Emperour in this ſort (as is in *lib*. 17. *Marcellini*) I *Sapores*, King of Kings, equall to the Starres, and brother to the Sunne and Moone. *Cozrhoes* alſo (*Ormiſdaes* ſonne) in the yeere of grace 620 (the firſt of the Mahomitan accompt) ſcorning thoſe of *Deus terrheus*, or of *homo a Deo ſecundus*, blowes himſelfe up in this ſwelling proem to *Moritius* the unhappy Emperor: I *Chozroe*! great King of Kings, Lord of Lords, Ruler of Nations, Prince of peace, ſalvation of men; among gods, a man good and ever; among men, a God moſt glorious: the great Conquerour, ariſing with the Sun, giving luſtre to the night, a Heroe in diſcent: from which affected pride, the idolatrous ſlaves begun to worſhip him, and to clamour out *Tu es noſtra ſalus, & in te credimus*: and hence the Poet to illuſtrate his Bees ſings thus of them.

Preterea Regem non ſic Ægyptus & ingens
Lydia, nec populi Parthorum, aut Medus Hydaſpes
Obſervant, &c.

Ægypt nor Lydia do their Kings obey
Nor Medes nor Parthians halfe ſo much as they.

From

From their Examples other Pagans in theſe our times arrogate no leſſe ſupereminency in Titles. *Solyman T'ſaccus* (that wrathfull Turq', thus intituled his wormſmeat) King of Kings (of ſlaves hee ſhould ſay) Lord of Lords, moſt huge Emperour of *Conſt.* and *Trepiz.* Ruler of *Europe*, *Afriq*, and *Aſia*: Commander of the Ocean (of a few rotten boats hee meant) Conquerour of *Aſſyria*, *Arabia*, &c. And *Amurat* his Grand-ſon thus, God of the Earth, Captaine of the Univerſe, moſt ſacred Angell, *Mohumets* beloved, &c. At length the home-bred *Chyna* cryes roaſt-meat but th'other day ſending his ſilly Ambaſſador to *Abbas* with a witty Epiſtle, thus directed, To his ſlave, the *Sophy* of *Perſia*, th'undanted Emperour of the whole world (a well read man) ſends greeting: Neither the Ambaſſadors bragges that his Maſter had ſix hundred great Cities, two thouſand wall'd Townes, a thouſand impregnable Caſtles, ſixty millions of ſlaves, and a hundred and twenty thouſand millions of crownes yeerely revenue, could make his King admired, or priviledge himſelfe from durty welcome, the haughty Perſian ſpurning him back againe, to aſſure his Maſter they neither beleeved him to be The beauty of the whole Earth, nor (as he alſo writes himſelfe) heyre apparant to the glorious Sun. His next neighbour and he are at odds for Title, the *Tattar* I meane (vulgarly the great *Cham*) a Cam indeed in his miſtaken genealogy: for forgetting that his great Grandſyre *Cingis Cham* was a black-ſmith, helproclaims himſelfe Sun to the higheſt God, & quinteſſence of the pureſt ſpirits: & thence is ingendred that frantick cuſtome of his, every day after dinner to have his Herald by ſound of Trumpet, eccho out to all other Kings and Potentates of the World, that hee has din'd, and they have leave to go to dinner: a notable favour if they have not dyn'd before him: what think you of the Peguan Monark, of him of *Mattacala*, and *Manicongo*, that nouriſh ſo good a conceit of their radiant beauty and Majeſty, that Ambaſſadors and others are commanded (when they have buſineſſe) to creep like worms, and to hide their faces, and grovell on the ground, leſt their eyes bee forfeited in daring to gaze on ſo much luſtre: or of that brave Monomotaphan, that ſeldome goes abroad or ſhewes himſelfe, in compaſſion to his people, leſt they ſhould bee ſtruck blind in eying him, a curtaine reverberats the beames that iſſue from his face of glory; they are permitted to uſe their eares to admire his champs when he eats, and the gulps when hee drinks, but they pay ſoundly for it, at every gulp and cough (he coughs ſometimes you think of purpoſe) they ſhout for joy and by continued clamours not only revive *Stentor* but make the whole City ring againe. Alas good *Preſter-Iohn* (the Neguz they call him) oſtentation tickles thee; haſt thou never read Saint *Cyprian ad Quir. In nullo gloriandum eſt, nam noſtrum nihil eſt*: for want of ſuch helps thou deck'ſt thy Myter with fifteene provinciall Titles, and that thou art the head of the Church; the favorite of God, the pillar of Faith; iſſued from *Solomon*, *David*, *Iudah*, and *Abraham*; *Syons* prop, extract from the Virgins hand, ſonne of Saint *Peter* and Saint *Paul* by the ſpirit, of *Nahu* by the fleſh; in theſe more vagrant, than thy other reſtleſſe motions: and in vain doſt thou ſeclude thy ſelfe from view of man by a thin lawne, ſince in thy welling impoſtumes thy Portraict is diſcovered: a Canker ſpreading North

after the other way, to that other kind of Chriſtian, by name *Iuanowich* a tyrannick Muſcovite, whoſe Coronation *Anno Domini* 1584 was celebrated with wonderfull magnificence, beſides his furrs loading himſelfe with two and thirty bubbles of oſtentation. Welfare *Aurelius*, *Saladyn*, and *Tamberlane*, Heroes as great, as victorious, and as terrible to the world as any of theſe monſters wee have named; who all their lives deteſted flattery, bluſht at their praiſes, and thought themſelves unworthy any faſtidious Epethites, at their burialls cauſing their wynding-ſheet to bee diſplayd, as an Epitomè of all they merited; and this a high and oft proclaimed, *Pulvis & Vmbra ſumus*, *fumus*, *fuimus*, *&c.*

We left *Cazbyn* at ten at night, therby avoyding *Sol's* too much warmth; and at his firſt diſcovery from the Antipodes, got into *Periſſophoon*; a ſmall Towne, but memorable in the ſweet coole water we had there to quench our thirſt with; an Element more uſefull than fire, in Sun-burnt *Aſia*. Our next Manzeil was at *Aſaph*, at *Begun* our next, obſervable in a royall Carvanſ-raw or Hoſpitall of charity, erected at the coſt and care of *Tahamas* late King of *Perſia*: and did the water (too brackiſh and unhealthy there) but correſpond with other delights, it might better merit commendation. To *Saway* we got next night, a Towne both great and fruitfull; but that it is the ruine of old *Tygranocerta* (as *Bonacciolus* gueſſes at) I ſhall never credit: that it was *Meſſabatha*, or *Artacana* I more eaſily beleeve it. The Pole is here raiſed 35 degrees, 7 minutes; a City I may call it: It pleaſantly upon a riſing hill gives ground to twelve hundred houſes, a ſweet rivolet from *Baronta* refreſhing it; from which and the peoples induſtry, the thankfull earth retributes a Tribute in variety of choyce fruits, and grain, as Wheat, Rice, Barley, Figs, Pomgranads, Olives, and Honey; the ſeven, the promiſt land in the 8 *Deut.* 8. is commended for: but whether it bee the relict of *Vologocerta* built by *Vologeſes* the Parthian I know not; I am ſure of this, no place I ever came in more delighted mee for Aëriall muſick; of all the Quire the Nightingale twenty together (here call'd Bulbulls) clayming the preheminence. And after ſo much melancholy, with *Ovid* let me chirp for company.

Scribere me voces avium Phylomela coëgit,
Quæ cantu cunctas exuperat volucres.
Dulcis amica veni! noctis ſolatia præſtans,
Inter aves etenim nulla tibi ſimilis,
Tu phylomela potes vocûm diſcrimina mille,
Mille potes varios ipſa referre modos.
Nam quamvis aliæ volucres modulamina tentent,
Nulla poteſt modulis æquivalere tuis.
Inſuper eſt avium ſpatiis garrire diurnis,
Tu cantare ſimul nocte dieque potes.

I muſt ſalute the curious Phylomel,
Which all the birds in ſinging doth excel.
Come pretty friend! my ſolace in the night,
In all the Grove I find no ſuch delight.
A thouſand warbling Notes thy throat diſplayes,
Which thy ſweet muſick chants as many wayes.
The vulgar birds may ſtrive to equall thee,
Yet never can attaine like harmony.
Their mirth doth laſt no longer than the day,
But thine doth chaſe the ſilent night away.

Our next nights travell was over large plains, elevated in many parts by artificiall mounts, cut into many trenches; ſhewing many famous ruines of paſſed warres. Notable no doubt in many gallant skirmiſhes, and moſt memorable in *Lucullus* his captivating *Methridates* that learned King

King of *Pontus*; but what that grand Epicure fortunatly got, *Marc' Craſſus* the moſt covetous and richeſt Roman loſt, after his impious ſacriledge at *Ieruſalem*, raviſhing thence the holy relicks, and ſo much treaſure as out-valued ſix Tun of gold, puſt up with ſo much wealth, and his victories amongſt the Jewes, reſolves with his fifty thouſand men to forrage *Perſia*, but *Herodes* (ſonne of *Methridat* the third) couragiouſly oppoſes him, cuts his Army in peeces, takes his baggage, and the avaritious Conſul by *Spurnia* the Generall is made his priſoner; and to glut his thirſt (divine vengeance ſo ordering) as *Tomyris* did to *Cyrus*, the *Parth'* ſerv'd *Craſſus* ſo, forcing him to quaffe a health to death, in pouring downe his throat molten gold, and by which Tryumph the Romans power was exterminate in *Parthia* 53 yeeres before the birth of Chriſt, yet, long the Romans ſorrowed not, for *Mark Antony* five yeeres after by his Generall, affronted them with better ſucceſſe: the Parthians fight nor flight at that time helped them, their Prince *Pacorus* by his death diſaminating them: affrighted in greater meaſure, when *Phraortes* (*Mezentius*, ſome name the parricide) depos'd the valiant *Orodes* from crowne and life, treaſon (the Devills vertue) perpetrating that, the Romans could not do by generous conflict. *Antony* attempts revenge and conqueſt; but adverſe luck made him thrive in neither. *Auguſtus* (in whoſe reigne our bleſſed Saviour became fleſh, and *Ianus* Temple was opened) did by treaty what his predeceſſors could not do by force; prevailing with *Phraortes* to vaile bonet to the Romans ſparkling Dyadem. But 230 yeeres after, one *Artaxerxes* a native Perſian, and royally diſcended, ſhakes off that loathed ſervitude, not only out-braving the *Roman*, but by a three dayes fight and victory over *Artabanus* revived the Perſian title and name, *Parthia* for above 500 yeeres formerly monarchizing. *Alexander Severus* (from *Iulius Cæſar* the 24 Emperour) ſucceeded *Heliogabalus* or *Baſſianus* the luſtfull, and receives a pragmatick letter from the new King to re-deliver what antiently adorned the crowne of *Perſia*. It repugn'd the *Roman* Majeſty, and thereupon marches to give an account, but in careleſſe paſſing over *Euphrates*, is ſo ſuddenly charg'd by *Artaxerxes*, that hee is routed ſhamefully; his bad luck not ending there, for *Maximinus* the Thracian bereaved him of his Empire, the German villaines of his life; his vertuous mother *Mammæa* (*Origens* proſelite) aſſociating in his death, as ſhee had in glory formerly. *Licinius Valerianus* firnamed *Colobus*; under-took to rule the Empire; and took upon him to over-rule the riſing Perſian: but his big words, nor great Army could not do what a Supream Judge had decreed otherwiſe; for *Sapores* with an undaunted company denies him entrance, and in the tryall the Romans were miſerably defeated, and which was worſe, *Valerian* himſelfe is impriſoned, and to his dying day (to the aſtoniſhment of all proud Tyrants) made a foot-ſtoole for *Sapores* to tread upon, whenſoever he mounted: the Juſtice of Almighty God herein was ſingularly manifeſt, by compenſating the cruell Emperor in this odious ſervitude, for his intollerable pride and rigor againſt the innocent Chriſtians, many thouſands of whom he martyr'd, amongſt whom Saint *Lawrence* cruelly broyled upon a gridiron. But wee have wandred too farre in reviving the memory of *Parthia*: by this wee are entred *Coom*, where we refreſht our

ſcorched and wearied bodies three dayes: In which time wee could not chuſe but gather ſomething.

COOM, (in the latitude of 34 degrees 40 minutes) is a City of good note, in *Parthia*; placed in the mid-way 'twixt thoſe two royall Cities, *Cazbyn* and *Spawhawn*. It is ſcituate in an ample and faire ſandy plain, and yeelds every way an exact horizon. *Coom*, gives place to no other Towne in *Perſia* for antiquity; the ruines appearing at this day, gaine ſome beleife in the inhabitants, whoſe common ſaying is, it was once comparable to *Babylon*. She has varied into many ſeverall names: the firſt I meet with is *Gauna*, it may bee that which ſome call *Guriana*; erroniouſly if ſo, ſince *Guriana* has 37 degrees; and *Coom* not 35. *Arbacka* after that (from *Arbaces*, who in the yeere after *Adam* 3146 tore aſunder the Aſſyrian Dyadem, by overture of that monſter *Sardanapalus* the thirty ſixt Monarch of the world from *Ninus*) but by *Diodore* and *Ptolomy*, *Coama*: And by her latitude and antiquity, ſeemes to me to have beene *Hecatompylon*, rather than *Spawhawn*, whoſe old name was *Aſpa*, and from which ſhee never wholly varied; and at this day (the latitude ſomewhat differing) changing no leſſe in the ill prounciation of divers men; *Coim* ſome call it, *Kom* and *Kome* others: the people there name it *Koom*. A pleaſant, fruitfull, and ſalubrious place it is, I can aſſure you: ſhaken with no great winds, clouded with no moiſt foggs, nor ſo much parcht by flaming *Sol*, but can finde coole refrigerating breezes breathing favourably each morne and evening to refreſh it. In the Sunnes ambition it has excellent houſes to lenifie his beams, and umbrellaes in their orchards to ſhade and taſte their delicious fruits in, in this City infinitly abounding, (owing their mellowing to a ſweet rivolet, that ſtreams in a ſilver current from tke *Coronian* or *Acro-cerawnian* hills,) and grapes alſo, good and in plenty; excellent Pomgranads, Mellons of both kinds, Pomcytrons, Apricocks, Plums, Peaches, Peares, Piſtachoes, Almonds, Apples, Quinces, Cherryes, Figs, wall-Nuts, ſmall-Nuts, Berryes, and the beſt Wheat-bread in *Perſia*, *Gumbazellello* excepted: the Peach or *Mala Perſica* is had here; a fruit and leafe ſo much reſembling mans heart and tongue, that the Ægyptick Preiſts dedicated it unto their greateſt Goddeſſe *Iſis* as the trueſt Hyerogliphick or ſymbol of unfained affection. *Coom* has two thouſand houſes, moſt of them of more than common ſtructure; well-built, well-form'd, well furniſhed; the ſtreets are ſpatious, the *Buzzar* beautifull, the Moſque is famous; made venerable, and richly adorn'd by enſhrining the rotten carcaſſe of once amiable *Fatyma*, *Mortiſ-Ally's* wife, and ſole heyre to *Mahomet* the Prophet of all Mooriſh Muſſulmen. The Temple is round, of epirotiq' forme; the Tomb is rais'd three yards high, and covered with velvit; the aſcent is by three or foure ſteps of refined ſilver.

Such time as *Tamberlang* the victorious *Tattar* (ſo I may well ſtile him, ſince in eight yeeres hee conquer'd more than the warlike Romans could in eight hundred) returned loaden with ſpoyle and majeſtick triumph, having hammered the brazen face of the Turkiſh bravery *An. Dom.* 1397, *Heg.* 777, this poore *Coom* parched (among many others) in the inſufferable heat of his incenſed fury; not from any eye of rage or envie hee darted at him, but from that ſimple affront *Hoharo-mirza* (call'd allſo *B'heder-cawn*)

B'heder-cawn) ſpurr'd on by jealouſie, put upon the triumphant *Tattar*; a complement ſo much miſtaken, that loſſe both of life and Crowne were thereby forfeited, making many men & Towns concomitate his miſery; this place eſpecially (which but for the *Ardaveilyan Syet* requeſting mercie, and for P *F atyma's* Sepulchre) had beene levell'd with the lowly earth, ploughed up and ſalted: but in the ſable weed ſhe now is apparelled, ſhee may ſigh with melancholy *Statius*.

——— *Death is the common friend to all: for what ere yet begun ſhall end.*

Quicquid habet Ortus finem timet, ibimus omnes Ibimus.———

From *Coom* we rode to *Zenzen*; and thence to *Caſhan*, a gallant Citie; from *Coom* ſix and thirty miles: the way was eaſie and plaine, but ſomewhat ſandie.

CASHAN, (where the Artique elevation is 34 degrees, 7 minutes: longit. 86 deg.) is the ſecond Towne in *Parthya* for all ſorts of praiſes; *Spawhawn* is her Metropolis, whence ſhee is diſtant North, ſixty Engliſh miles; and from *Cazbyn* South two hundred and ten, or there-abouts. Whence the name derives it ſelfe, the illiterat Caſhanians could not tell; wee muſt therefore ſearch the dim leaves of Time oblitterated by oblivion. I know not whether it be that old *Aphrodax* in many old Authors famouſed; the poſition not name makes mee gueſſe it. I once thought it was *Cteſiphon*, the beſt ſeat of the *Arſacidæ*; but I now perceive *Ptolomy* ſtates that Towne 'twixt *Seleucia* and *Babylon*: more probably it may be that *Tigranocerta* recorded by *Strabo* in his *Chorography*, than that *Saway* is it, after *Bonacciolus*. The name *Caſhan* I imagine is borrowed either from *Cuſhan*, in the Syriack ſignifying heat or blackneſſe: or from *Caſſan-Mirza* ſonne to *Hocen* ſonne of *Ally*: or from *Shaw-Caſhan* (ſonne to *Axan* begot by *Tangrolipix Anno Heg.* 582 of our account 1202,) ſubjected by the great *Cham*: or (which beſt pleaſes me) from *Vſan-Caſhan* the Armenian (*Acen* or *Caſſan-beg* ſome call him) who in the yeare of our Lord 1470, of *Mahomets* hegira or flight from *Mecca* 850, vanquiſht *Malaoncres* (call'd *Abdulla* alſo) the laſt of *Tamerlangs* Progeny ruling *Perſia*.

Caſhan at this day, is a great and lovely Citie; well ſeated, well built, well peopled: over-topt by no hill, unſeaſoned by no mariſhes, watered by no great ſtreame; which augments the heat, chiefly when *Sol* reſides in *Cancer*: and which rages there in no leſſe violence is *Scorpio*; not that in the Zodiack; but reall ſtinging Scorpions, which in great numbers ingender here. It is a little Serpent (a finger long) but of great terror in the ſting, inflaming ſuch they prick with their invenom'd Arrow ſo highly that ſome die, none avoyd madneſſe a whole day; and as it was ſaid of another *Vna eademq; manus fert vulnus opemq;*: ſo to ſuch as are ſtung by Scorpions is no ſuch remedy as by the oyle of Scorpions to be cured.

The Serpents head joyn'd to the wounded part,
Fitly is ſaid to heale th'infected ſmart.
Like Telaphus *cur'd by* Achilles *dart.*

Quæ nocuit ſerpens, ferrum caput illius apta
Vulneribus jungi, ſanat quæ ſauciat ipſa.
Vt Lariſſæa curatus *Telephus* haſta.

And from hence growes that much us'd Perſian adage and curſe, May a Scorpion of *Caſhan* ſting thee. But which is more remarkable, they ſay it,

we

we found it true (ſome of them creeping into our Ruggs as we ſlept) they never hurt a ſtranger.

Caſhan is not leſſe than *York* or *Norwich*, above foure thouſand families are accounted in her: the houſes are fairely built, the ſtreets be large and comly; the Moſqus and Hummums are curiouſly painted and ceruleated, with a feigned Turquoiſe: the Buzzar is ſpatious and uniforme; furniſhed with Silks, Damasks, rich Carpets, Sattens, and cloth of gold; no part of the Perſian Monarchy ſhewes better, or more variety, nor a people more exactly induſtrious. The gardens, and fruits, and corne, are by the elaborat Tymariots made to fructifie, and being cultivated retribute a gainfull acknowledgement. The Carravans-raw in this Citie is an inimitable (if not ſo, an unparaleld) Arch Fabrick, by many degrees preceding all Carravans-raws in *Perſia*; for this is able to lodge the Court of the greateſt Potentate in *Aſia*: but built by *Abbas* for Travellers to repoſe in *gratis*, to ſhew the world hee joyed in ſome act of charity: the whole building is grounded with Marble, ſix foot high; the reſidue is brick arefied in the Sunne, varniſht and coloured with knots and fancies of Arabick characters, in azure, red, and white, in oyle, after the common mode of *Perſia*. It is a perfect quadrant; each angle is from one another two hundred paces, the whole eight hundred: in the umbelique or mid-part of this ſpatious Court is a quadrangular Tanck or Pond fill'd (by an Aquæ-duct) with chryſtallin water: this royall Inne, is alſo circum-volv'd with ſuch fragrant and ſpatious gardens as rather exceed than want to diſplay the founders magnificence: more, I have not to denotate, ſave that many ſeverall conjectures, by many ſeverall learned men and Antiquaries, have paſſed, whence the *Magi* or wiſe men came, that preſented our bleſſed Saviour with their offrings, and were without doubt the firſt fruits, and called of the Gentiles: and albeit call'd *Magi* (or deeply read in Nature) yet no queſtion, they were illuminated and wayted the accompliſhment of that Propheſie of *Balaam*, in 24 *Num.* 17. *There ſhall come a Starre out of Iacob and a Scepter ſhall riſe out of Iſrael, and ſhall ſmite the corners of Moab and deſtroy the children of Seth.* They gathered, I ſay, more from this of their Prophet than any of their owne Aſtrologie obſervations. That they were Gentiles is apparant; that they came from the Eaſt undeniable: but from what Citie or Province, very diſputable; though not very neceſſary. The word *Magus* is moſt proper to *Perſia*; *Perſia* is Eaſt from *Bethlehem*. And many are opinion they came from hence or *Shuſhan*, where then flouriſht a famous Academy. The people here have ſuch a Tradition, that hence went thoſe three wiſe men or Kings, which ſome ſay were intomb'd in *Cullen*: but few are of this opinion: Some ſay they came from *Saba* or *Sheba* in *Sabea* or *Arabia*, ſome from *Æthiopia*, South; deceiv'd in *Cuſh*, *Æthiops*, but firſt in *Araby*. From *Babylon* ſome think they came; from *Shuſhan* ſome ſuppoſe, from *Ormus* ſome gueſſe; as likely as it was Paradiſe. From *Ceyloon*, from *Tabropan*, from any place, no matter where; ſince the ſacred penmen have beene ſilent in it. But if you pleaſe to truſt a Frier, Frier *Odoric* of *Friuli* by name, *Caſhan* was it. Yet I tie not my beliefe to ſuch impertinencies. Let me rather buſie my braines in queſt of what a *Magus* was; ſince *Simon Magus* made the name odious and Magicall; and under which

The Magi of Perſia.

Title

Title many Witches, Sorcerers, Inchanters, Hydro and Pyro-mantiques, and other Diaboliques have cloakt their trumperies and ungodlineſſe. The name *Magi* therefore was a peculiar Epethite in *Perſia*, in old times given to ſuch as were learned: ſuch as in other Languages and Nations are called Idiots, Phyloſophers, Gymnoſophiſts, Brachmans, Chaldæans, Druides, and Bardhs; all of them excellently ſtudious in Natures beſt parts and vertues. *Magus* (ſayes *Suidas*) is a derivative from *Magnſæus*, a relative to *Magog* ſon of *Iapheth*, ſon of *Noah*. *Peucerus lib. de divinit.* thus *Præ-erant Magi religioni Perſicæ, ut in populo Dei Levitæ, ſtudiiſq; veræ Philo-ſophiæ erant dediti; nec quiſquam rex Perſarum poterat eſſe, qui non antea Magorum diſciplinam ſcientiamq; percepiſſet, &c.* Common cuſtom (ſayes S^t. *Hierom*) conceits Magitians to be Inchanters, but falſly, for (ſayes *Peter Martyr* alſo) by the name *Magi*, wee underſtand wiſe and honeſt men: by which teſtomonialls wee ſee they were no way to be ſcandaliz'd, nor ſuch as now adayes Impoſtors term themſelves. They were alſo thus called, from their laborious ſcrutinies & cõtemplations into hidden cauſes: for by experience in Aſtronomie they not only bettered the theory but practick part, by obſerving the motion of the heavens, & influence of the ſtarrs; from whence they divined notable events in Nature, earthquakes, inundations, eclipſes, heat, mutations. &c. and alſo bettered their agriculture, and alternated the earths unaptneſſe to fructifie: whereby alſo by a meditation of the wonderfull order, Simmetry, and providence by which each creature was made and governed, they came to magnifie the Creator, the God of Nature. And from their diving into the occult cauſes of Nature, were called Magicall, though no other than a connexion of agents and patients in Nature, reſpecting one another; by learned men made to produce ſuch effects as to ſuch as are ignorant of their cauſes ſeeme ſtrange and wonderfull, Of ſuch heare *Mantuan*.

A Perſian Mage *he called is*
Who knowes Herbs, Stars and Deities.
All three learnt in Perſepolis.

Ille penes Perſas *Magus* eſt, qui ſydera novit,
Qui ſciat herbarum vires, cultuſq; Deorum.
Perſepolis facit iſta Magos, prudentia triplex.

Leaving theſe, and *Caſhan*: on the 23 of Auguſt, wee made *Bizdebode* our Manzeil, 18 miles off. Thence we rode to *Natane* or *Tane*, where *Darius Anno M.* 3635. breath'd his laſt by the treacherous hands of *Beſſus* the perfidious Bactrian. The Lodge here as aſham'd of ſuch a memorie, ſeemes to hide it ſelfe 'twixt two loftie hills, from the eye of heaven: but from whoſe tops wee might diſcerne large vallyes thick ſowne with Villages, and waterd in many circum-gyrings. Thirty miles our laſt nights travell was; and next night we got to *Reig*, more than that it was one and twenty miles from *Natan*, not worth the memorizing: unleſſe you will accept its diſtance from *Spahawn*, nine Engliſh miles or three farſangs. And from *Caſbyn* 260 or thereupon. And where I will give over a Diary, deſiring no longer to defraud thy patience. For to *Corranda*, *Deacow*, *Miſcarroon*, *Corryn*, *Laccary*, *Corbet*, *Nazareil*, *Sabber-cawn*, to *Buldat* thou commeſt to *Bagdat*; 130 farſangs diſtant. Others from *Spawhawn* go thus, to *Golpichan* fortie forſangs, to *Toſſarchan* fortie, to *Mando* fiftie, to *Hemoomezter* and

and *Baroe*, to *Babylon* foureteene more, in all 144 leagues, a way more eaſie but of greater diſtance. Of which Citie, as it was and is, a few lines may be remembred.

BABYLON, in *Caldæa* (or *Keldan* as now named) hath its denomination from that memorable confuſion of Languages God Almighty ordained to check the inſolent pride of *Nymrod* and his confederates, intending to raiſe up ſuch a pile as ſhould ſecure them from a ſecond deluge, affrighted by that firſt Cataclyſme 130 yeares before, and from *Adams* creation 1788. 2180 yeares before the incarnation of our Saviour; and admirable it is to conſider what multitudes of men were in the world in ſevenſcore yeares, encreaſing from eight perſons, thoſe that iſſued from the Ark upon *Ararat* in *Armenia*. This building was haſtned by five hundred thouſand men, in few yeares raiſing it from its baſis (which was nine miles about) to above five thouſand paces into the skie (whence *Ovid* fabled his Giants warres)

Affectaſſe ferunt regnum
Cœleſte Gygantes,
Altaq; congeſtos ſtruxiſſe
ad ſydera Montes.

The heavens look't pale with wonder to behold,
With what attempts and rage the Giants bold
Sought to affront the gods, by raiſing high
Mount upon mount, to inhabit in the skie.

intending no doubt to peepe into heaven. But hee that ſits above, and accounts the beſt of mans power and policie but meere weakneſſe and folly, not only diſtracted their deſigne, but ſevered them into ſeventie Companies, ſending them ſeventie wayes to better imployments: from one tongue, the Hebrew (*Goropius* dreamt it was Dutch) ordaining ſeventy other Languages.

But though the Tower of *Babel* ſtood for ever unfiniſhed (albeit *Alexander* the great by ſome months labour in vaine of 100000 men (made to deſiſt by ſtrange diſeaſes and affrights) thought to have finiſht it) the Citie notwithſtanding ſwell'd to a prodigious greatneſſe: and though *Arphaxad* (ſonne of *Sem* ſonne of *Noah*) begun to inhabit in this vale of *Shynaar*, yet *Nimrod* (ſonne of *Cuſh*, or *Iupiter Belus* ſonne of *Cam*, or *Iupiter Hamon* the accurſed ſonne of *Noah*) wreſted it from his other kindred, yea behaved himſelfe ſo proudly amongſt his brethren, that to gratifie his memorie they deified him by name of *Sudormyn*, by the Romans converted into *Saturne*. *Nimrod* lived ſix and fiftie yeares after the beginning of *Babell*; hee at laſt gave way to Death, and was buried I know not where, ſome ſay at this place, ſome ſay at *Perſepolis*. Idolatrie was ſoone hatcht in the world; *Nimrods* ſucceſſours ſtrove to make their helliſh progenitors earthly gods: for after *Ninus* his ſonne had erected many Temples to put his Grandſires Images in, he attracted infinit people to inhabit there; by whoſe labours hee not only agrandiz'd this Citie, but by their helps grew to tyrannize in the world, and to augment his Empire; whence, he is accounted the firſt that incroacht on others rights to ſatiate his ambition: and as he is named the firſt Emperour of the earth, ſo none died ſo miſerably; for his wife *Semiramys* detruded him into priſon: where ſhee made him die a hatefull death, ſuch as became a monſter. The *Virago* Queene ſat confidently at the helme, and ſteered through an Ocean of ſtormes and miraculous paſ-

ſages;

ſages; till burning in flames of luſt, in ſtead of embraces, her ſonne *Nynias* (thought *Amraphel* and *Mars*) to revenge his Fathers death, ſlew her: but by that murder became mad; and in that frenzie marched againſt King *Caucaſus* (*Iaphets* great grand-ſon) and ſubdued him: howbeit he himſelfe was ſo ſerv'd by *Abraham*, ſuch time as he reſcued his Nephew *Lot*, captivated by *Arioch*, *Tydal*, and *Chedorlaomer*. *Semyramis* to eternize her memorie fought many brave Combats, and return'd oft times victorious; ſhe ſubjected many Kings, ſubjugated many Provinces, built many famous Caſtles, Cities and Gardens; the ruines of ſome of them are in *Medya*, to this houre remaining. Wee will confine her into *Babylon*: where ſhee erected two inimitable Pallaces; one, was at the Eaſt end, th'other, at the Weſt; the firſt extended thirty, the other ſixty furlongs; both were immured with walls of ſtupendious height and architecture; but excelling thoſe, ſhe built another in the heart or center of *Babylon*, which ſhe dedicated to *Cuſh* or *Iupiter Belus*; the ſhape whereof was of foure equilateralls or ſides; from every angle were one thouſand, in all foure thouſand paces: 'twas circled with a thick and towring wall; entred by foure gates of poliſht braſſe: in midſt, was elevated a ſtrong and ſtately Tower, upon which, eight other Towers roſe one upon another, farre above the middle region: whence (from a continued ſerenity of the sky) the Prieſts or Caldæan Aſtrologers preciſely markt the planetary motions (and if poſſible, to heare their rowling harmony;) for being above the clouds, they delighted to regard the exact light and magnitude of the Starres; their heliacall, acronicall, matutine, and veſpertine motions, riſing and falling; *Apollo's* progreſſe, the conſtellations, aſpects, influences, and the like: and at the top of all, a Turret inricht with three great golden Images or Statuas, repreſenting *Iupiter*, *Ops*, and *Iuno*, i. e. her father in law, her husband *Ninus*, and her ſelfe; continuing there in divine eſteeme for many ages; and whereto (ſayes *Herodatus*) in way of ſacrifice, was yeerly conſumed a hundred thouſand Talents in franc-incenſe: till *Cyrus An. Mun.* 3432. by drayning *Euphrates* into other channells, entred this Epitomè of the world and ranſackt her bravery.

But I have not ſpoken all. *Semyramis* alſo circled this gallant City with a wall, which in after ages was call'd a wonder; ſome ſay *Nabuchadonozar* made it, but an ancient Poet ſings otherwiſe.

Semyramis built Perſian Babylon. Perſarum ſtatuit Babylona Semyramis Vrbem.

The circuit of which Wall was (after *Solynus*) threeſcore miles Engliſh, or as hee reckons it, foure hundred and eighty furlongs. *Diodorus Siculus* computes three hundred and ſixty five, each day in the yeere chalenging a furlong. *Quintus Curtius* numbers three hundred fifty and eight, differing in his Arithmetic but ſeven furlongs. The compaſſe I admire at, but am amazed at the height and ſpiſſitude; two hundred cubits high it was, and fifty cubits thick; ſo thick and ſpacious, that at the top ſix Chariots might take the ayre, driving together abreſt, not one before another. *Nynus* and *Semyramis* begun it bravely, yet *Nabuchadnezzer* and *Nytocris* his wife (daughter of *Aliattes*) beautified it, in a ſtupid admi-

ration crying out, Is not this great *Babel* that I have built? a boaſt ſo much offending the ſacred Majeſty of God, that hee rent the Kingdome from that proud Aſſyrian, and made him a companion for beaſts and birds, to the aſtoniſhment of all ſuch Atheiſts. *Cyrus* by one battell at *Borſippa*, proſtrated it and wreathed his Perſian brow with that Monarchic Dyadem, *Anno Mundi* 3432, ſeventeen yeeres after the captivity of *Iudah* and *Iſrael* by *Nabuzaradan* his Lieſetenant; five hundred and fifty two yeeres before the birth of our Saviour: after which, it was often vaſſaled. Seventy nine yeeres after, *Anno Mundi* 3511 *Artaxerxes Longimanus* ruling *Perſia*, the Prophet *Ezdras* went hence to rebuild the Temple at *Ieruſalem*, and thirteene yeeres after that was ſeconded by *Nehemiah* from *Shuſhan*. The victorious Macedonian conquered it, *Anno Mun.* 3633, at which time (as *Ariſtotle* reports) one part of the City knew not in three dayes after, that the enemy had entred it: a vaſt bigneſſe, but eaſily credited, if *Pauſanias* in *Aſſyr.* ſay true: *Babylon, omnium quas unquam Sol aſpexit Vrbium maxima &c.* either (to parallell it with *Ieruſalem* deſtroyed by *Veſpatian*) in their ſolemne ſacrifices, in which times the people multiplyed; or rather to fulfill that propheſie, 51 *Ieremiah* 31, *One Poſt ſhall runne to meet another to ſhew the King of Babylon, that his City is taken at one end.* But theſe mutations did not ſo eclipſe her, as *Seleuchus Nicanor* did by envy and policy, *Anno Mundi* 3645 building a City in the conflux of *Tigris* into *Euphrates*, where *Coch* firſt ſtood and then *Alexandria*, new naming it *Seleucya* 50 miles thence; 300 ſtades ſayes *Marcellien*; and to add luſtre to his owne by the decay of the other, illured from *Babylon* ſix hundred thouſand ſoules, in ſmall time making that late triumphant Empreſſe of Townes ſit naked and diſconſolate; the reward of her incomparable pride and tyranny. *Ieremiahs* propheſie in the 50, 51, then being accompliſhed. *The violence done to mee and mine be upon Babylon. Behold I am againſt thee O thou moſt proud, &c. The broad walls of Babylon ſhall be utterly broken: her high gates ſhall be burnt with fire; ſhe ſhall become a heap, a dwelling place for Dragons! and it ſhall be ſaid, how is Babylon become an aſtoniſhment, a hiſſing and a deſolation among all Nations.*

Alexander when he took it, inricht his coffers with two hundred thouſand Talents of gold, betrayed by *Bagophanes* the Eunuch: and here (*Terrarum fatale malum & ſydus iniquum gentibus*, as a Critick calls him) *Alexander*, the worlds great victor diſroab'd himſelfe out of his life (by quaffing too much Oxe blood to *Hercules*, his emulated Progenitor) *Anno Mundi* 3647, 337, before the Incarnation: at the age of 32, having troubled the world 12 yeeres and 8 months: his death foretold him by a *Calanus* or *Bracman*. Thus much concerning *Babylon*: not that *Al-Cayro* in *Ægypt* (neere old *Memphis*, inthe ſame place where *Latopolis* ſtood) built by *Cambyſes* the Perſian, and new named *El-cayro* by *Gehoar*, Leiftenant to *El-Cayn* the Kalyph: as I finde in the firſt and eight books of *Leo's* Hiſtory of *Afrique*: by the Hebrews call'd *Mezraim*, by the Caldees *Alcabyr*, *Myzir* by the Arabs, and *Maſſarr* by all Armenians.

Bagdat, (rais'd out of old *Babells* ruines;) is in 36 deg. 20 min. North: in 82 of longitude: built in that part of *Meſo-potamia* the Perſians call *Yrakein*; the Turks, *Diarbec*; the Arabs, *Iazirey*; the Armenians

ans, *Meridin*. It receives the name *Bagdat*, I ſuppoſe, from *Bag-Deh*, i. e. a Lordly Citie; or from *Bawt-dat*, i. e. a Princely garden: ſome ſay from *Bugiaſer* the Babylonian Kalyph, who disburſt two millions of gold to re-edifie it, after that cruell devaſtation made there by *Almerick* King of *Iewry*. But long ſhee enjoyed not this glory, for *Chyta* a *Tartar* Prince gives order to *Alako* his brother to diveſt her; who accordingly ſackt it with a barbarous rage and greedineſſe,& cruelly tortured the then Lord or Chalyph *Muſtaed-zem*: but in the yeere of our Lord 762. *Heg.* 142. *Almanſor* or *Abviapher* the Calyph pitied her delapidations, and taking a preciſe time, when by a good influence of the heavens it might in future times be fortunate, he begun to reare her up againe, and builded the Moſq' in that place where one *Bagdet* an Eremit had made his hermitage, and from whom it may be 'twas ſo called: *Almanſor* gave it another name, *Medina-Iſalem*, i. e. the City of peace; or as *Ben-Caſen* thinks, *Deer-Aſſala*, i. e. the Church of peace. An ill ſpirit it ſeemes hanted it: for after ſhee begun to breath anew, and to adorne her head with Majeſty, another cold Northern blaſt benummed her; *Tangrolipix* or *Sadoc* Lord of the Zelzuccian family and father of the *Ottomans*, takes it in deſpight of the Arab and Perſian *An. Dom.* 1031, *Heg.* 411, and forced her to bow under the yoak of miſerable bondage. Howbeit, once more an Arabian Chalyph re-comforts her, *Negmeddin-Fidall-ally* by name, ſonne to *Emyr-Elmummyn*: after whom *Addae-daul* and *Siet Saiſe-Deddaul* did their beſt to inlarge her: and to them (according to *Acmad-Abu-beker*) followed *Almoſtacer-bilah* ſonne to *Almoctadi-bila Anno Dom.* 1100. *Heg.* 480. all which ſeverall Calyphs were rich, and liberall, ſuch as ſpared neither coſt nor paine to redintigrate her bulk and memory. *Iſmael-Sophy* conquer'd it from *Bajazeth*: but *Solyman* regained it from *Sha-Tahamas*: from him the Perſian King *Mahomet* (ſonne to *Tamas*) wreſted it *Anno Domini* 1566. *Heg.* 946. by a neat ſtratagem, he entred unſuſpected in diſguize of a Merchant, fifteene hundred other Noble warriors in like habit driving into *Bagdat* a *Carravan* of three thouſand Camells; but upon the watch-word, throwing off their gownes, they brandiſht their glittering blades in the eyes of the aſtoniſht garriſon. The Perſians kept it till the yeere of our Lord 1605. *Heg.* 985. when it reverted to Turkiſh thraldome; but *Abbas* could not ſuffer it, for *An. Dom.* 1625. *Heg.* 1005. moſt bravely he beat the Turqs thence, and the Tartars from *Van* in *Armenia*: and to this day holds both, though ten times the inraged Turqs have attempted to recover it. Let us now into the Towne. *Bagdat*, at this day ſcarce equalls *Briſtow* in bulk or beauty: the circuit may be three miles and better, including fifteene thouſand familes. It is watered by *Tigris* call'd *Diglat* and *Dyguilah*, ſomewhat broader than the *Thames*, but not ſo navigable nor gentle: In all this City is nothing worthy the preſent obſervation, ſave the Bridge, the Moſque, the Sultans Pallace, the Coho houſe, the Buzzar, and the Gardens. The bridge reſembles that at *Rohan* in Normandy; it has a plain & eaſie paſſage over 30 long boats, concatenated and made to ſeparate at pleaſure. The Moſque is builded in the Weſt ſide; large, round, and very pleaſantly rais'd of white free-ſtone, brought from *Moſul* (old *Ninivy*.) The Sultans houſe adjoynes the great market; it is large but low:

and neere it are ſome braſſe peeces the Turks left there againſt their will: a little Chappell alſo, *Panch-Ally* by name, is note-worthy; memorable in the impreſſion of five fingers, *Mortis Ally* by a trick that he had made in the ſolid ſtone there. The *Coho* houſe is a houſe of good fellowſhip; in the evening many Muſſulmen aſſemble to ſip a ſort of Stigian liquour; a black, thick, bitter potion, brewed out of Bunchie or Bunnu berries; more reputed of, in that it increaſes *Venus*, and purges melancholy: but moſt of all, from a tradition they have that *Mahomet* ſipt no other ſort of drink, ſave this which was firſt invented and brewed by *Gabryel*: in the Coho houſe they alſo inebriate their braines with Aracc and Tobacco. The Buzzar in *Bagdat* is ſquare, and comely. The Gardens are ſweet and lovely; all put together, ſhew no more artificiall ſtrength, wealth nor bravery than do many neighbouring and late up-ſtart Townes about her. Twelve miles lower is ſeene a groſſe confuſed Mount; by ſome thought the rubbiſh of *Nimrods* Tower: ſlimy bricks and mortar may be digd out of it. I rather imagin it the ruine of that monſtrous Temple, which was erected by *Semyramis* in honour of *Bell* or *Iupiter Belus*, Grand-father to *Nynus*. At ſome diſtance it is better perceiv'd than when neerer hand; the inſenſible riſing all the way, it may bee occaſions it: what more or more properly can I apply, than in our owne tongue, what an old Poet warbled in his idiom.

Miramur periiſſe homines? monumenta fateſcunt, Interitus ſaxis nominibuſque venit.

Why wonder we that People die? ſince Monuments decay.
Yea, flinty Stones, with mens great Names, Deaths tyranies obay.

To ſee old *Shuſhan* is neither unworthy our labour, nor out of our way.

SHVSHAN, is every where famouſed. It was one of the three royall Pallaces, the *Medyan* Monarchs ſo much gloried in; *Babylon*, *Shuſhan*, and *Ecbatan*: built by *Darius* ſonne of *Hiſtaſpis Anno Mundi* 3444. as *Pliny* has it in his 6 *lib. c.* 28. Some ſay *Laömedan* built it, ſuch time as *Thola* judged *Iſrael*. Others make *Cyrus* Lord of *Piſogard* (from *Piſon* a branch of *Hiddekel* or *Tigris*) to bee the Architect, in memory of his good ſucceſſe obteyned in that very place againſt *Aſtiages* the Median Emperour. It is ſpoken of in the 1. *ch.* of *Heſter*: That there, *Ahaſhuerus An. Mun.* 3500. feaſted his Liefetenants over a hundred twenty and ſeven Provinces, a hundred and eighty dayes with great coſt and triumph. *Nehemiah* and *Daniel* alſo remember it to bee in *Elam*, *Perſia*: and notwithſtanding the many mutations and miſeries it had from many avaritious Tyrants, yet was it able to ſmile upon *Alexander*, when hee extracted thence to pay his Soldats and fill his bags with fifty thouſand Talents in Bullyon, and nine Millions in coyned Gold: and well may bee, ſince *Caſſiodore* in his 7. *lib.* 15. *Epiſt:* reports for truth, that *Memnon* (ſonne to *Tithon*, and reckned by ſome, firſt founder) ſo gloried in his work that hee cemented the ſtones with gold; which made *Ariſtagoras* cry out to his men of warre, that if they could but maſter it, each poore knave there might then compare with *Iove* for riches and bravery.

Some wrangle about the name *Shuſhan*, and its ſignification. *Athenæus* interprets it from her plenty in Lillyes; but whence hee fetcht it I cannot tell; the Arabic nor Perſian have no ſuch meaning: as well I may ſay from

from *Suzan* or *Shuzan* in the Perſic tongue a needle or a glaſſe-bottle. But ſuch Synonimaes may not carry it. I rather beleeve it is derived from *Chus* (*Noahs* grand-ſonne) *Suſiana* from him call'd *Chuſiana*, and at this day not much diſcrepant in the name they call it by, *Chuſiſtan*. More probable, in that *Chus*, *Cams* ſonne planted a Colony here, ere hee journeyed into *Arabia* and *Æthiopia*, (a miſtake, made the Septuagints imagine *Nyle* one of thoſe foure, ſtreaming from Paradiſe) his ſonnes alſo here-abouts inhabiting. *Nymrod* in *Chaldæa*. *Seba* in *Arabia*. *Havilah* in *Indya*. *Raamah* in *Carmania*. &c. Let us now into *Shuſhan*.

At this day 'tis called *Valdac*, not farre from the Gulph: watered by *Chozes* or *Choaſpes*; which ariſing from the Jaaroonian Mountains ſtreames hither very pleaſantly in many meanders circum-giring, and not far from *Balſorac* (*Doridatis* of old) participates with the brackiſh Gulph of *Perſia*, where alſo *Euphrates* (call'd *Phrat* and *Almacher*) from *Libanus* ſome ſay, from Mount *Abas* in *Armenia* ſay others: and *Tigris* (now call'd *Diglat* and *Hiddechel*) from *Taurus* (or *Pariedrus* rather) imbowell themſelves. A river of ſuch account which the Perſian Emperours, that no water but *Choaſpes*, no bread but from *Aſſos* in *Phrygia*, no wine but the *Chalybonian* in *Syria*, no ſalt but what they had from *Memphis* in *Ægipt* could pleaſe their pallats. *Daniel* calls it *Vlai*; *Pliny*, *Eulæus*; an anti-ſtream glides to *Perſepolis*.

Shuſhan was in compaſſe 120 ſtades or furlongs; ſo *Strabo*. *Policletus* numbers 200, above twenty miles Engliſh. The wall about it quadrangular. In building, walls, houſes, Temples, and the like, reſembling *Babylon*. From whence *Ecbatan* & it had æquidiſtancie five hundred ſhort miles. *Valdac* had ſome forme and beauty, till *Moſes* ſirnamed *Askar* (*Omars* kinſman) *Anno Dom.* 641. *Heg.* 21, depopulated it. It has now a reſemblance of *Moſul* or *Ninivie*; nothing but ruines covering her. Of which and other ſuch once noble Cities I may ſay with King *David*, *Pſalm.* 46. *Come and behold the works of the Lord, what deſolations he hath made in all the earth!* And that we are ſo neere the old locall place of Paradiſe, let me glance a little into it.

PARADISE, or the terreſtriall Garden of *Eden* (*Hogea-del-Holan* the Indians name it) (*Gan-Eden* the Hebrewes call it) wherein God placed *Adam*, is much controverted; and where it was, as much doubted of: ſome making it an Allegorie, others a locall place. Strange it is to conſider the variety. Some ſay it was in the middle Region of the ayre, whence they will draw the foure great ſtreames that water Paradiſe. Some place it in the mountaines of the Moone (in *Æthyop* whence *Nilus* ſprings,) otherſome in the circle of the Moone, ſome others under the circle, and that thence the foure rivers flow gliding under many large deepe Seas, and ſo into Paradiſe. Some think the 4 rivers ſignifie 4 cardinall vertues; the word Paradiſe, a metaphor of delight; mans fall, the baniſhment; the torryd Zone, the fierie ſword; and ſuch other fanatick fancies as made the brainſick Hermians and Seleucians ſweare there never was a Paradiſe: whoſe phantaſmaes I value not, in that the more judicious affirme there was, varying meerely in the place. Some (and thoſe well read) imagine it was ten miles about, the Province *Meſopotamia*, the preciſe place *Eden*, to this

retaining

retaining both name and memory. St. *Auguſtine* judges it was in the happy *Arabia*. Amongſt the Tartars dreames *Goropius* (in *Holland* hee might have ſaid.) Vnder the N. pole thinks *Poſtellus*. In *Syria*, *Beroaldus*. Vpon the banks of *Tygris* ſayes *Xenophon*. Every where, before *Adam* ſinned thinks *Ortelius*. Some ſay it comprehended *Meſo-potamia*, *Armenia*, Mount *Taurus*, incircling *Shynaar*; holding afterwards *Selencia* and *Babylon*. Others carry it further as that it included *Nilus* and *Ganges*, a too great limit for a Garden, ſix thouſand miles diſtant; *Nyle* ariſing from *Zair* in *Afrique*, empties it ſelfe into the mid-land Sea; *Ganges* from *Imaus* in *Scythia*, into the Gangetick Sine or Bengalan Ocean. The Inhabitants in *Ceyloon* ſay Paradiſe was there, and ſhew *Adams* footſteps, *Eves* teares, &c. Some ſay *Ægipt*, *Syria*, and *Indæa*: that the tree of knowledge grew on Mount *Calvary*, the ſecond *Adam* ſuffering in the ſame place the firſt *Adam* had offended. Some dreame it is in a mountaine above the skie, where none are but *Enoch* and *Elias*. We can aſcend no higher, without troubling our underſtandings.

The beſt is this, That *Nyle* nor *Ganges* had no being there: the *Septuagints* miſtake ariſing from their ſuppoſition that *Piſon* was *Ganges*, and *Gihon*, *Nyle*. *Meſopotamia* no doubt was Eaſt from *Arabia*, where *Moſes* (the Prince and firſt that ever wrote Hiſtory) compleated his Pentateuch. And as queſtionleſſe, the Garden of *Eden* was watered with *Euphrates* and *Tygris*: who in their ſeverall fluxes, one from *Libanus*, th'other from *Ararat* or *Taurus*, part themſelves into foure branches; *Piſon* one (ſtreaming to *Piſo-gard* in *Perſia*;) *Gihon* th'other (commixing with *Choaſpes*) both runne into the Gulph, at *Balſora*. For whereas 'tis ſaid, *Piſon* compaſſes the land of *Havilah*, we muſt not imagine it that *Havilah* in *Indya*, whither *Havilah* ſonne of *Ioctan* ſonne of *Eber* ſonne of *Sem* travelled: but that in *Suſiana* or *Chuſiana*, where *Havilah* ſonne of *Chus*, ſonne of *Cham*, ſon of *Noah* planted his Colony; before he deſcended into *Æthiopia* or *Afrique*. Or if that will not content, we may diſtend it, to make Mount *Taurus* a wall unto it Eaſt, and North: and that *Euphrates*, *Tygris*, *Araxes* (or *Gozan* if you pleaſe) and *Indus* watered it, a ſufficient extendure, and in the adoleſcencie of the world fruitfull and delicious.

The Author's ſickneſſe.

I cannot chooſe a better place to ſeat your patience, than here, to make my ſelfe your object. After the death of ſome noble Gentlemen, my courſe came next, though not to die, yet to put my feet into the grave. Whether I had got cold on *Taurus* (by ſucking in the refrigerating ayre, denudating my heating body) or that I play'd the Epicure too largely on delicate fruits, or that diverſity of Meridians, or ſo long quaffing variety of waters, I know not: ſome or all of theſe (by Gods divine appointment) overcame me, and forced me into ſuch a violent diſſentery, that in twelve dayes I had a thouſand bloudy ſtooles, and for forty dayes longer time was ore-charg'd with ſuch cruelty, that (ſome can witneſſe) I dare ſay, never poore man was more enfeebled! I wanted not the help of the Kings beſt Phyſitians, they did mee little good: I tooke what they preſcribed (dry Rice, Pomgranad pills, Barberries, Sloes in broth, and a hundred other things) and gave them what ſo ere they craved: ſo that it was hard to judge whether my ſpirits or gold decayed faſter. In this extreame miſery

miſery I was forced to travell 300 miles, hanging upon a Camel.

Morod that great *Æſculapius* ſeeing I would rather die than part with any more mony (for whē it was gone, I knew not where to borrow, Merchants were ſtrangers to mee, and I had above ſixteene thouſand miles home, to goe round *Afrique*) hee limited my life to but five dayes exiſtence: but he that ſits on high and accounts all humane knowledge, meere folly; in foure & twenty houres after, miraculouſly prov'd this famous Oraculizer a compleat lyer. I had then attending mee an Armenian call'd *Magar* and a Hecate of *Tartary*, to whom I daily gave for ſalary eight pence: many Succuby's ſhee implored (ſore againſt my will) but finding they had no power to bewitch me; whether to accilerate *Morods* ſentence, or whether to poſſeſſe my linnen and apparell (of which I had good plenty) I know not, but ſhe reſolv'd to poyſon me. For, knowing wine was ſtrictly forbidden me, ſhee preſents me in an Agony of thirſt, a Violl full of old ſtrong intoxicating wine, which reliſht curiouſly, and I powred downe without wit or meaſure: but (as it had beene ſo much ophium) it quickly baniſht my vitall ſences, and put mee for foure and twenty houres into a deadly trance, and in that time (had not a friend reſiſted) I had beene buried. But by Gods great mercie, this deſperate Potion recovered me. For after I had diſgorg'd abundantly, I fell into a ſound ſleepe (not having done ſo a moneth formerly, the people admiring ſuch a recovery) ſo that by benefit of that little reſt and binding quality of the wine, I grew every day better and ſtronger: but my deſperate Doctreſſe (whiles my other ſervant wept over mee) like an old Hagg, opened my Truncks and robd me of all my linnen and ſome moneys. I would not purſue her, for then ſhe had died for it. I will therfore ſay with *David* 71 *Pſal.* *O! what troubles and adverſities haſt thou ſhewed me? and yet didſt thou turne and refreſh mee, yea and broughteſt me from the deepes of the earth againe!*

Obſervations concerning the Perſian Empire.

HItherto wee have beene practicall: let mee now draw your eyes to theorize in generall the ſeverall properties and faſhions of this great Empire; whoſe Monarchs have from the Infancie of Time either ſwayd the Scepter of the world, or adorn'd their browes with a Dyadem of braver luſtre than any other Kings of *Aſia:* and firſt ſpeake wee by what ſeverall Nomenclations *Perſia* has beene call'd; than which, no other Kingdome in the Univerſe has beene more variable.

Severall names of Perſia.

In *Nymrods* dayes (that Monſter of the world) 'twas called *Chuſa*, from *Chus* ſonne of *Cham* ſonne of *Noah*, who removed his Colony thence into *Arabia*, and after into *Æthyopia* or *Africk*. In *Chedorlaomars* reigne (contemporary with *Abraham*) it was named *Elam*, from *Elam* ſonne of *Sem* ſonne of *Noah*; and brother (if prophane Authors ſay true) to (*Madai* or) *Atlas Maurus* ſonnes of *Iaphet* ſonne of *Noah*. From him the people were called *Elamitæ* and *Elamæ*, names much uſed amongſt the Antients. The next it varied to, is *Perſia*, whether from *Perſeus loves* ſonne by *Danae* daughter

daughter to *Acriſius*, or from analogie with the Chaldee tongue, implying a horſes hoofe, a hooked noſe, or a diviſion, I will not argue. But the Greeks not content with any of them, intitled it *Panchaya* and *Cephoene*; in memory of their Countryman *Cepheus* (after King of part of *Æthiope*) brother of *Cadmus*, *Agenor's* famous children. This ſame *Cepheus* was father of *Andromeda*, wife to *Perſeus*, parents of *Perſes* the renowned Archer, living in the world before the building of *Rome* twelve hundred and ſeventy yeares. *Gog* and *Magog* ſome have alſo named her, and *Maguſæa* too, but from whence ariſing needs no interpreter. Such time as *Achemænes* ſon to *Ægeus* King of *Athens* ruled, it got an Achemænian denomination, as *Lucan*, *Herodotus*, *Suidas*, *Cedrenus*, and others have it: after which race it was new named *Arſaca*, from *Arſaces* the Heroick Parthian not long after the Incarnation; *Artea* after that, by the Inhabitants importing a noble Country, and from whence many brave Princes aſſumed names, as *Artaxerxes*, *Artabanus*, *Artaphernes*, *Artaſpes*, &c. The Tartars in their overrunning a great part of *Aſia* nam'd it *Chorſoria*, as *Solynus* notes; The Arabians *Anno Dom.* 598 (ſuch time as *Mahomet* grew notorious) call'd it *Saracænia*, in memory of their deſcent and doctrine. *Azæmia* ſome call it: by the Turks (in envie to *Siet Gunet* and his decadence from the Alcoranniſh Doctors) *Etnizaria* and *Agamia*: ſince when, they have added thoſe of *Chuba*, *Shaw-Izmaelia*, *Saic-Aideria*, *Curaſania*, and ſome ſuch, as (proceeding from particular malice) are unworthy our taking notice of, or to be inſerted in the roll of memory.

Let mee now give you the effigies of her preſent ſtanding; which if I faile to pourtray exactly; I will willingly incur ſome blame, ſo you will copy it in a better poſture.

The derivative and ſeverall names of *Perſia* I have already drawne: the Provinces at this day obeying that famous Diadem, and how called I ſhall firſt eſſay; her bulk next; and then her faſhions. Thus rancked: *Perſia*, *Parthia*, *Medya*, *Hyrcania*, *Bactria*, *Sogdiana*, *Evergeta*, *Aria*, *Drangiana*, *Margiana*, *Paropamiſa*, *Carmania*, *Gedroſia*, *Suſiana*, *Arabia*, *Caldæa*, *Meſo-potamia*, *Armenia*, *Iberia*, and *Mengrellia*, twenty noble Kingdomes of old, (at this day under the ſtroke of the Perſian Scepter) are thus new named, *Parſe*, *Arac*, *Shervan*, *Mozendram*, *Sableſtan*, *Maurenahar*, *Sirgian*, *Hery*, *Sigiſtan*, *Stigias*, *Kalſiſtan*, *Carmawn*, *Lariſtan*, *Chuſiſtan*, *Iaziry*, *Keldhan*, or *Ajaman*; *Darbeq*, *Arminy*, *Carkaſh*, and *Vaſpracan*. The whole Empire is terminated on Eaſt, Weſt, North, and South; with *India*, *Arabia*, the Caſpian, and Perſian Seas. From *Candahor* (equi-diſtant with *Oxus* in *Bactria*) to *Babylon*, Eaſt and Weſt, it ſtretches foure hundred and forty farſangs, or of Engliſh, a thouſand three hundred and twenty miles, in ſeventy dayes uſually travelled: and from *Giulphall* (or *Ielphy* neere *Van* in *Georgia*) to Cape *Gwader* in 25 degrees, the furtheſt part of *Gedroſia* or *Macron* on *Indus*, North and South, foure hundred ninety and ſix farſangs, or a thouſand foure hundred eighty and eight Engliſh miles; in eighty dayes commonly journeyed: from which we may compute, the circuit is not leſſe than foure thouſand miles. The North and Eaſt is moſt part fruitfull in graſſe, in corne, in fruit; the South and Weſt (except where rivolets are) ſandy, mountanous, ſterile, and inhoſpitable: the vehement heat

Provinces of Perſia *how now named.*

Extent of the Empire.

heat ſcorches the earth and makes it barren; and from whence, the ſoyle yeelds no exhalations, the mother of clouds, and conſequently wants rain to madifie: but in ſtead of it, God has bleſt them with frequent breeſes.

But how miſerable ſo ere it ſeemes to others, the Perſian King makes many happy harveſts; filling every yeere his inſatiate coffers with above three hundred and fifty ſeven thouſand Tomans (a Toman is five markes ſterlin,) in our money, 1190000 pound ſterlin: a great revenue, the more to be admired at, ſince he extracts it from raw ſilke, cuſtoms and cotton; not thinking any way meane or diſhonourable that brings in money. So thought *Abbas*: and thence deriv'd that unkinkly trade of ſending into the market, his dayly preſents of fruits and flowers (for without ſome piſcaſh was no ſaluting him;) a kind of thrift, he not only boaſted of (I imagin as *Ageſilaus* did of his polt-foot) but ſeemed to complain of the too great nicity of other Kings. And no doubt, if all the Potentates of the earth were inquired after, none would parallell this late old Monach of *Perſia* for ſtartagems in good husbandry, (for ſo, to reſpect the man, we had beſt call it.) He could finely dart his wonder upon ſuch & ſuch a Town by report or letter confeſſing his amazement at ſight of ſome great Elephant, or Tower of gold he heard they had acted: they dare not reaſon againſt it, they know the meaning; and in pure gold get ſuch a preſent; if rich and heavy, then tis dainty work, though never ſo diſordered: if otherwiſe, then no way praiſed. Ninety wall'd Townes are under his command (the Villages are above forty thouſand) none of which eſcape his policy; for though they practice nothing leſſe than gold-ſmiths work and imagery, yet hee ſalutes them with a falſe report, deſiring to ſee experimentally, whether fame had not beene a niggard in their elevation: they embrace the complement, and returne him in pure gold the Icon of an Elephant, Cammell, or Dromedary: ſome a Pegaſus, a Ceſterne or Bath ſome ſend to gaine his love, and ſome a Babel, or repreſentation of ſuch a great Citie as they know will take him, by compariſon: conſidering which, I leſſe admire that vaſt treaſure of Mammoniſme, commonly taken out for oſtentation at the receit of Ambaſſadors or Travellers of note; ſuch as in *Moſendram* our eyes were glutted with. In warre, no Aſiatick Prince was maſter of more Art or ſure experience; at home, his Genius travaili'd with no fewer fancies, none without its certaine end to agrandiſe his treaſurie. A Merchant I may alſo call him, having many thouſand factors, frugall and skilfull under him, all which hee ſends through the wide univerſe with each his ſtock of money, or ſilke, or carpets to make money of: ſome of them returne in three, in five ſome, none exceeds ſeven yeeres to give their account, to the Kings infinite advantage: if they have loytered, or accidentally loſt, and returne meane profits, they had as good behang'd, hee is ſo incredulous and wrathfull: but when they come home multiplyed, and with increaſe, & to his liking, he rewards them with large thanks, a woman from his Haram, a horſe, a ſword, a Tulipant; but after a ſmall repoſe packs them abroad againe, re-aſſuring them of his good affection, and that after ſuch a voyage they ſhall end their motion in a happie reſt, (but ſeldome does it, till death or diſeaſes force him to it) that they and theirs ſhall enjoy ſuch neceſſary ſummes as conduce to make them fortunate; but in event

The Kings revenue.

His domeſtick policy.

rowed from the Cygales of the Athenians, or from the Romans who wore Creſcents (or halfe Moones) upon their ſhooes as an Enſigne of honour, by *Martiall* and *Paucirollus* term'd *Lunati calcei*; *Lunata nuſquam pellis*: and by *Statius* in his Boſcages, *primaque patritia clauſit veſtigia Luna, &c.* Over all, the Perſians (eſpecially ſuch as travell) throw ſhort Calzoons or coats of cloth (without ſleeves) furr'd with ſables, foxes, muſhwhormaws, ſquirrills, or of ſheep, not a little eſtimated; and can (in hotteſt ſeaſons) indure to weare ſhort wide ſtockings of Engliſh cloth, whoſe heeles are covered with leather, and ſerve ſometimes for boots to ride in; howbeit, they want not boots; wide, well ſowed, ill cut, but prevalent in ſhowres. Gloves are of no eſteeme amongſt them; nor rings of gold; of ſilver they have many: not that gold is leſſe valuable (in other things moſt uſed) but becauſe *Mahomet* forſooth had his of ſilver; left to *Ozman* as a legacie, and charm'd with many ſingular properties: none have their rings of iron, except ſlaves, and thoſe of baſer ſort; a mettall they account and call a proper ſymboll of unnaturall ſlaverie. They paint their hands into a red or tawnie colour, which both cooles the liver, and in warre makes them (they ſay) victorious: their nailes are particoloured, white and vermillion; and why ſo I cannot ſay, unleſſe in imitation of King *Cyrus*; who in augmentation of honour, commanded his Heroes to tincture their nailes and faces with vermillion, ſerving both to diſtinguiſh them from the vulgar ſort, and (as did our warlike Brittains) in fight to ſhew more terrible: Their rings are ſometimes ſet with Agats and letters of Arabic conteyning either ſome ſpell, their names, or elſe ſome fragment of the Alcoran: not one amongſt a thouſand warriors knowes the benefit or uſe of letters; the Mullayes and Clergy ingroſſe that Art, who when they write, do it kneeling; either that that poſture is eaſier, or that what they dictate in that ſort, is ſuppoſed holy: nor uſe they gooſe-quills, but reeds or canes of great aſſize and thickneſſe; in that they imitate the Antients: their paper is very gloſſie and varie-coloured, well preſt, and the rarer in that their materialls are not raggs or skins, but cotton wooll, courſe, and requiring much toyle to perfect it.

Armes. They ſeldome go without their ſwords (ſhamſheers they call them) form'd like a Creſcent, of pure mettall, broad, and ſharper than any raſor; nor do they value them, unleſſe at one blow they can cut in two an Aſinego; the hilts are without ward, of gold, of ſteele, of wood; the ſcabbards are well made, of Camells hide, on ſolemne dayes covered with velvit embroydered with gold and ſtones of price: they ſeldome ride abroad without bow and arrow; the quiver and caſe wrought and cut ingeniouſly; the bow is ſhort, and (not unlike a croſſe-bow) bended; and albeit ſome thinke incomparable in miſchiefe to a gun, yet the time has beene they have got with that (as we in *France*) in many parts of *Aſia* moſt memorable battels; as when *Craſſus* loſt his life, *Valerian* and others, occaſioning thoſe dirgees of the Roman Poets, *Terga converſi metuenda Parthi*: and *Ovid* thus, *Gens fuit & terris & equis & tuta ſagittis, &c.* at this day of no credit in archerie, unleſſe they can in a full carreer cleave an Orenge hanging in a ſtring athwart the Hippo-drome, and (when paſt the mark) with another ready arrow as ſurely hit the reſt, turning (in his ſhort

ſhort ſtirrips and Morocco ſaddle) backwards.

The women (in thoſe parts ſcarce viſible) might paſſe unſpoken of, I will only glance at them. Their ſtature is generally low, but ſtreight and comely; more corpulent than leane, wine and muſick fattens them; the ſplen is curable, where vexation domineeres not: their colour is pale, made ſanguine by adulterate complexion; their haire is commonly black and curled: they have high foreheads, pure skins, black diamond eyes, high noſes, large mouths, thick lips, round cheekes, fat and painted: honeſt women have liberty to go abroad to breath the Ayre or buy their neceſſaries, but dare not ſpeak to any man in the way, nor unvaile their faces. When they follow the Camp or are to journey any whither they are mounted two and two upon Camells; and ſit croſſe-legg'd in cages (or cajuaes as they call them) of wood, covered with cloth to forbid any *The women.*

body

finde that old proverb too too true, *Pollicitis, dives quilibet eſſe poteſt.*

Againe, from *Indoſtan*, *Tartary*, and *Araby*, every yeere move towards *Perſia*, many Carravans furniſht with rich and rare commodities: as *China* ware, ſattens, ſilks, ſtones, rich Tulipants, &c. of whoſe approach hee has quick notice: concerning which, either hee gives a private command that none ſhall dare to traffick with them, by that forcing them to his owne prices; or affronts them upon entring his Dominions with a falſe alarme, as that the paſſage further is long, and hard, and dangerous, or that the late darth makes the country incapable to entertaine them; by ſuch heathen Mathematicks ſo ſtartling them, that rather than move back to ſuch hazards, or go on to incounter ſuch, or to incur his hatred; they oft times condiſcend to any mart, ſometimes receiving money for their goods, or by exchange, for what the Perſian Emperour can beſt ſpare; to his owne, and others, diſperſing thoſe new merchandizes at ſtretcht rates, yea at the height of ignoble avarice; and having coyne or bullion (to prevent its pilgrimage into other regions) hee molds it into plate of huge aſſize or the like, too heavie to go farre, worke very poore, in value rich and ponderous. Beſides, by that law of *Perſia*, hee makes himſelfe heyre to all that dye, puts the young ones to ſome way of life, warre, or merchandize; none daring to call his title into queſtion: hee alſo expects annuall preſents from all men of quality; take notice of one mans offring a yeere or two before our being in *Perſia*: the Duke of *Sherazz* was hee that ſent it: foure hundred ſixty and five thouſand florens coyned; forty and nine goblets of good gold; ſeventy two refined ſilver, and ſo much of other valuable rarities, as in all, burthen'd three hundred Camells: a gallant preſent, a ſure medicine to expell his melancholy. But this might all be tollerated, were *Aſtræa* any where adored: but contrarily, abhorred bribery and corruption in Juſtice, renders ſo brave a Prince too much diſtempered.

Quid faciant leges ubi ſola pecunia regnat?
Aut ubi paupertas vincere nulla poteſt?

Where money over-rules, what good do lawes?
Or where the poore is cruſht without a cauſe?

For albeit 'tis ſaid that the lawes of the Medes and Perſians never alter, yet doubtleſſe in ſo many changes as have hapned there, their lawes may be corrupted or altered: At this day they have little written law; ſomewhat the law of Nature has dictated: they have no Termes, few Lawyers, no demurs in Juſtice: *Lex Talionis* is much uſed: and commonly upon complaint, (how difficil ſo ere the cauſe bee) the ſword decides it before Sun-ſet. The vulgars habit and diſpoſition next attends us.

The people deſcribed.

The Perſians are generally big-limb'd, ſtrong, ſtreight, and proper; the Zone makes them Olive-coloured; the wine, cheerefull; opium, venerious. The women paint; the men love Armes; all love Poëtry: the grape inflames their paſſion, the law allayes it, example bridles it: they love not rule, the King is *Iupiter in terris*, & by a panbaſilay & forced will equalls the Duke and Peaſant in his command (diffring them otherwayes) the name Colloom or ſlave being equally proper and hereditary; and in awleſſe bravery hee values them as *Ageſilaus* did *Liſander*, and from this tenet of damned Matchiavell drawn from *Photinus*.

Sceptrorum

A Tyrants power decayes when he reſpects
Juſtice or honeſty; for he ſuſpects
His lawleſſe luſt produces beſt effects.

Sceptrorum vis tota perit, ſi pendere juſta
Incipit, everſitque arces reſpectus honeſti;
Libertas ſcelerum eſt, quæ regna inviſa tuetur.

troubleſome to one, formidable to the other, to neither convenient, to none honourable. No part of their body is allowed hayre, the upper lip excepted, which growes very long and thick, they turne it downward; the oyle *Dowae*, but thrice applyed annihilates that excrement ever after. The meaner ſort reſerve a lock in mid their head, of double uſe, *Mahomet* by that, diſtinguiſhing them from other ſectaries; and by helpe of it the eaſier to attaine Paradize: we heare it, they ſurely beleeve it. Their eyes are black, their foreheads high, their noſes hooked; about their heads they wreath great rowles of Callico, of ſilke and gold, higher, more beautifull, and not ſo bungie as the Turkiſh Turbants; they call them Shaſhes, in paſt times (eſpecially thoſe worne by Kings) Cydarims or Tyaraes, with us call'd Mithers, a little faſh or gold fringe hangs downe behinde, the *Arab* taught it them, and ſerves to diſtinguiſh of what quality. The King turnes the contrary ſide of his Shaſh forwards, in no other garb differing from others: in Triumphs and great dayes I have ſeene them circle their Tulipants with ropes of great orient pearles, with chaines of Rubies, Turquoiſes and other Stones. The Aſiaticks weare no bands, they are the attire of peace (not dwelling there,) their habit or out-ſide garment is uſually of Callico, ſtitcht with Silke, quilted with Cotten; the better ſort have them of party-coloured ſilkes, of Satten ſome, of rich gold, and ſilver chamlets others, and ſome of bod-kin and richeſt cloth of gold, figured: variety in work and colours pleaſes them beyond meaſure, and ſerve as Emblems of joyes in Paradize: black is not knowne among them, they call it diſmall, a type of hell, and unluckineſſe. Their ſleeves are ſtraight and long (to varie from their enemies the Turq' who have them wide and ſhort;) the veſt or coat reaches down to their calves, & beares round; their waiſts are girt with towells of ſilke and gold above eight yards long, thoſe and the Shaſhes diſcover (as they tranſcend and deſcend in value) the dignitie of thoſe that weare them. The Dukes have them woven with gold, the Merchants and Coſel-baſhes of ſilver, of ſilke and wooll, men of inferior quality: next their skin, they weare ſmocks of cotton, demi-ſhirts in length, for colour reſembling Scotch plad or Barbars aprons; their breeches are like the Iriſh trooze, hoſe and ſtockings ſow'd together: the ſtocking falls not alwayes into their ſhooes, from the anckle down giving to the eye two inches naked: their ſhooes are of good leather and well ſowed, but have no latchets; and are of what colour you can fanſie: they are commonly ſharp at the toe, and turne upwards; the heeles are high and ſmall, and ſhod with iron, or nales ingrailed. And this I noted, they do not ſo much wed themſelves to theſe iron hemi-cycles for thriſt or eaſe, or laſting; (they ſeldome journey far, or go ſwiftly) as to tread in a venerable path of antiquity. A cuſtome actuated by their forefathers, and yet obſerved; either in ſymboliſing with their great *Mahomet*, whoſe ambitious Armes was a Creſcent, *Diana*; his Motto, *Creſco*: or elſe bor-

Their Habit

Page Missing in Original Volume

Page Missing in Original Volume

body the ſight of them: their Guardants are lean-fac't Eunuchs, who are ſo jealous of them, that as we travelled, 'twas the hazard of our lives not to flie out of the way as ſoon as we ſaw them: or by throwing our ſelves upon the ground to cover us with ſome vaile or other, that the Eunuchs might be ſatisfied, we durſt not view them. Thoſe of the order of *Laïs* are more ſociable; have moſt freedome and are not worſt eſteemed of: No queſtion (but to free themſelves from ſlaverie and rage of jealous husbands) moſt there would be whores by profeſſion: but with them 'tis a calling (ſir reverence) of too high dignitie for all to mount unto; thoſe therefore that are ſuch, are admitted after long ſuit, many friends and much moneys; none dare abuſe them: they are company for Kings and great ones of *Mahomets* faction: go brave, and richly habilimented: their haire curling, diſhevells oft times about their ſhoulders, ſometimes rounded or plaited in a caule of gold: about their faces and under their chin is hung a rope of pearle of great value, if not counterfeit: their cheekes are of a delicate dye, but Art (not Nature) cauſes it: their noſes are ſet with rings and jewells of gold imbeliſht with rich ſtones; their eares alſo have equall luſtre. To ſhew they are ſervants to dame *Flora* (in her dayes, a good one) they illuſtrate their armes and hands, their leggs and feet, with painted flowers and birds, and in a naked garb dance every limb about them a Perſian Antick, elaboratly making their bells and Cymballs and Timbrells eccho their turnings. Their habit (not unlike themſelves) is looſe and gaudie, reaching to their mid-leg; of cloth of gold, of ſatten ſome, of tiſſued ſtuffs or coſtly inbroyderie. This wanton kind of creature is of no religion, except what the laſt Monach of *Aſſyria* (whoſe Motto was *ede, bibe, lude,*) preached to his Epicures. Theſe look dangerouſly, drink and ſtink (of perfumes I meane) horrible ſtrongly; laugh immeaſurably, and covet greedily mens ſoules, moneys, and reputation; ſcorning all honeſt women, and upbraiding them, with the Epethites of ſlaves, rejected, unſociable, melancholy, and unworthie their ſpeaking to: and it is true at this day what *Trogus Pomp.* obſerved long ago concerning them, *Parthi Vxoribus & fœminis non convivia tantum virorum, ſed etiam conſpectu interdicebant &c.*

Common women.

Coat Armor of Perſia.

Many other things give themſelves note-worthy. In Armes and Armories, fix therefore your next obſervation. The Perſian Armes of old and at this day are ſomewhat doubtfull. *Zonaras* in his firſt book and nineteenth Chapter out of an ancient Monument obſerveth, that the Perſians bore in old times, *Lunæ*, an Eagle crowned of the *Sunne*, diſplayed *Saturn*; continued for many diſcents their royall Enſign, till *Cyrus* made (as in the Empire, in Eſcheucheon alſo) an alteration. *Xenophon* ſhall guide you to the view of it. *Erat Cyro ſignum aurea Aquila in longa haſta ſuſpenſa, & nunc etiam id inſigne Perſarum Regibus manet, &c.* borne till *Craſſus* periſht by them, at that time a Sagittarie being blazon'd in their Royall Standard; alluding to their excellent skill in riding, and hope of good fortune; from whence alſo that coyne of Dariques came (fifteene ſhillings of our money) a round peece of gold, *Darius* the common name being ſtampt on one ſide, a Sagittarie (his coat Armour) on the other ſide, memoriz'd by *Plutark* in the life of *Ageſilaus*, complaining that his ambitious

tious deſigne of *Aſia's* conqueſt was prevented by thirtie thouſand Sagittaries or Archers; meaning a bribe of ſo many peeces of gold, which were given to betray his enterpriſe. But when *Mahomet* had inſnar'd their ſoules, and yoakt their necks under Saracenic bondage, the other were rejected as impertinent to this new conqueſt, advancing as a Symbol of more excellencie and myſtery in their banner, *Mercury*, a Creſcent *Luna* with this impreza *Totum dum impleat orbem*: alluding (both in bodie and ſoule) to an univerſall command; but how unfitly and meanly borrowed by the French may eaſily appeare to ſuch as go to *Fountain-b'leau*, where this heathen device is in every hall iterated. But *Mahomets* prediction failed him, when that memorable Saint of *Ardaveil*, *Gunet*, both obliterated many fundamentall texts of the Alcoran, and invented a new Enſigne in honour of his ſucceſſors, *viz.* *Venus*, a Lyon couchant *Sol*, the Sun orient in his face, of the ſame: minted alſo in their braſſe meddalls (and as a tye of amity) accepted of by the great Mogull, and ſome other Princes in *Indya*. The Cawns, Beglerbegs, Sultans, Agaes, Soldagars, and Cooſel-baſhes indeed beare no Armes; not that they are intituled ſlaves, but from their ignorance in pedegrees and heraldrie: and in regard no honour there is hereditarie: but this I can ſay truly; they are of very humane and noble natures, civill, mercifull, and liberall; yea differ in their ingenuity and love to any Gentleman (that is a ſtranger) as much from the Turks and their brazen barbariſm, as gold is in compariſon from iron: for the Perſians diſtinguiſh degrees amongſt themſelves, and of other Nations honor high birth and qualitie in any man, yea and give him reſpect agreeable to his meriting, without any inquirie of his religion. Let us go a little further.

In old times they were Idolaters, ſuch as the Gowers be now, the Perſees a ſect in *Indya*, the Pegouans, &c. but by converſe with Greeks and Romans aboliſht their celeſtiall worſhip, and (as *Strabo* relates) received Demonomanie, continued till *Mahomet*. The tranſparent Firmament they called *Iupiter*, the *primum mobile* of other gods, him they feared: but, *Apollo* (the Sonne, or *Mithra* as they term'd him) they doated on, and dedicated to him many gallant Temples, attiring him with many Epethites of honour, health and gentleneſſe: a good opinion then, and not yet cancelled; as yet memorizing his image in the ſtamp and coat Armor of their Emperours. The Moone no doubt had due reſpect and adoration amongſt them, ſuppoſing her eſpouſed to *Apollo*. *Venus* had equall reverence: the Earth alſo, the Water, Ayre, and Fire, wanted not the names of Dieties, eſpecially the Fire and Water. *Zertooſt* their Law-giver (in imitation of *Moſes*) charged them to keepe a perpetuall fire, not to bee fed with common cumbuſtibles, nor to be kindled or inflamed with prophane Ayre, but ſuch as came from the beames of that glorious eye of heaven the Sunne, lightning, flints, or the like. The water alſo by no means was to be corrupted with dead carkaſſes, durt, urine, raggs, or what ſhewed ſordiditie or naſtineſſe. They loved images but indifferently; uſually actuating their holy rites, in groves, in mounts, and conſpicuous places. Their marriages were commonly celebrated in the ſpring, ſuch time as *Phœbus* makes the *Æquinoctium*; the Bridegroome the firſt day juncketting on nothing

The old Perſians.

ſave

ſave apples and Camels marrow, a dyet proper for that dayes feſtivall. Poligamy they liked of, the King giving the example, and honouring them with moſt applauſe and gratuities who prov'd Fathers of moſt children. They ſeldome ſaw their Infants till paſt foure yeeres old, from which age to twenty, they learnt to ride, ſhoot, jaculate, and to ſpeak the truth; as alſo, to fare meanely, lodge hard, to watch, to till the earth, and to bee content with ſmall things. The old men went plaine; the young mens habit was rich, but in nothing ſo notable as when their armes and legs were fettered with voluntary lincks and chaines of burniſht gold, whoſe fulgor they adored from its conformitie with the Sunne: in warre their attire was ſteely or mailed work, curiouſly concatenated, their breaſt-plates skald, their Targets of Oxe hides, large and round, their cap (or helmet) was a Tyara of linen multiplicated; their Armes were darts, bowes, ſwords, and axes; all which in admirable equipage and order, through long practice they could manage gallantly. Their meales (the great mens tables I invite you to) were ſplendid in rich furniture & diſhes of gold; but in meats, verie ordinary, and ſparing. *Bacchus* their countriman taught them the Art of drunkenneſſe (*Noah* ſome imagine him, of whom a moderne writer ſayes boldly. *Omnia vero Bacchanalia eorumque ritus a Noæ ebrietate originem habent, &c.* followed greedily by theſe epedemic drunkards, delighted in with no ſmall redundancie, inſomuch that (like the Duch at this day) no matter of moment paſt currant and with applauſe ſave what reliſht of Bacchiſme; yea, their frequent conſultations and private bargaines (we too much ape them) were rarely ratified, unleſſe negotiated, and conſolidated in froath and drunkenneſſe: Their complements were heartie and not various; to equalls, affoording imbraces; to ſuperiours, bowing the head and knee, to this houre continued without much alteration: the reſt I offer not, this in my conceit ſufficing to parallell the moderne cuſtomes, and to ſet them off with better luſtre.

Of the Perſians at this day.

The religion of the Perſians at this day, I have fitted by it ſelfe without commixture. Speak wee of other obſervations. They are very ſuperſtitious, it may be noted from our adverſe fortunes as we travelled; for when wee ſtood at their mercy to provide us Mules, Camells, and Horſes, how haſty ſoever we appeared, they took no notice of it, nor cared to ſet us forward, except, by throwing the dyce ſuch a chance hapned as they thought fortunate; a ceremony diduced from the Romans who had their *albi & atri dies*. In every miſchance alſo, or in ſickneſſe they uſe ſorcery, preſcribing charmes, croſſe characters, letters, anticks, or the like, taken moſt commonly out of their Alcoran. Nicromantic ſtudies are much applauded, as profound, and tranſcending vulgar capacities, many in thoſe parts make a notable living of it: and few Siets there but can exorcize.

Their ſuperſtition.

Force.

In battell they have few tricks or ſtratagems, yet proſper in an honeſt bravery. There are many ſeverall rancks and degrees amongſt them: foure, moſt remarkable; Chawns, Coozel-baſhes, Agaes, and Cheliby or Coridſchey. The Timarts or Turqmars are more deſpicable. In a common muſter the Perſian King can eaſily advance (as appeares by roll, and penſion,) three hundred thouſand horſe, and ſeventy thouſand good muſquetoons, ſuch

Such forces he can march withall, but ſeldome exceeds 50000. enough to live together in ſuch barren Countries: to particularize (as ſome have partly) the Sultans and their Command may better prove it. *Mirza Fetta* has under his Regiment fiftie ſub-Baſhaes of note, each of them commanding three hundred men. His horſe troopes are thus raiſed, *Emangoly Chan* of *Shyraz* has under his charge 30000 horſe. *Dav'd Chawn* his brother; *Kaza-can* Lord of *Sumachy*, *Aſſur-chawn* Lord of *Myreyvan*, *Zedder* Lord of the *Kaddyes* and *Guſſeroſt*, *Magar* Sultan of *Tabryz*, each command 12000 horſe. *Soffy-chan* Sultan of *Bagdat*, *Akmet Kawn* Lord of *Miſcarroon*, *Guſſeraph-chawn* Sultan of *Koom*, *Zenal-cawn* Lord of *Tyroan*, each his charge of 15000 horſe. *Iſaac-beg* 24000. *Ethaman* the Vizier 17000. *Soffy Koolican* 16000. *Goſſerat-chan* Governour of *Arabeſtan*, *Perker-cawn* Lord of *Gorgeſtan*, *Huſſan-chawn* Lord of *Ery*, *Manwezir-can* and *Sinall-chawn* Lord of *Sigeſtan* 10000 each of them. *Mahomet* Governor of *Genge* 8000. *Ham-ſha-cawn* of *Dara* 7000. *Aliculi* of *Periſcow* 4000. *Morad* of *Aſharaffe* 6000. *Badur-can* the Darragod 6000, and *Dargagoly* ſonne to *Gange Ally-can* Sultan of *Candahor* 4000: three hundred and twenty thouſand horſe or there-about: wonderfull, when I conſider the miſerable paſtures and want of other provant to encourage their horſes with, making chopt ſtraw and a little barley ſerve the turne; but by that thin dyet find them leſſe apt to diſeaſes and more couragious. *Forces.*

In peace, they are not alwayes idle; ſolacing their active bodies in ſundry ſorts of warlike exerciſes. They cannot dance, except as *Pirrhus* taught the Epyrots. They love to hunt and chaſe the Stagg, the Antilope, Gazal, Tyger, Bore, Goat, Hare, Fox, Jackall, Woolfe, and the like, abounding there. In which paſtimes they have ſingular skill, courage and dexterity; in Bow, Dart, Scemiter, Gun, and Javelin. Their Harquebuz is longer than ours, but thinner and not ſo good for ſervice. They can uſe that very well, but deteſt the trouble of the Cannon, and ſuch field peeces as require carriage. They have good Greyhounds not unlike the Iriſh, apt to encounter any Lyon. They have Spaniells alſo but not ſo good as their Hawkes may challenge. They have many excellent Eyeries of Eagles, Lannars, Goſhawkes, and Hobbies: their beſt Falcons are out of *Ruſſia* and other Scythick Provinces; they fly them at choiſe game; commonly at Hares, Jackalls, Partrich, Pheſant, Herne, Pellican, Poot, Eſtrich, &c. Their Lures, Jeſſes, Varvills, & Hoods, are richly ſet with ſtones of great price & luſtre. The vulgar ſort delight in Morice dancing, wraſtling, aſſaulting, bandying, Ram and Cock-fighting; wherein they ſpend much time: but value not their money to ſee Boyes dance, or Lavoltoes upon the rope, wherein they are very excellent. *Exerciſes.*

Their Phyſitians are great admirers of Nature, and doat ſo much thereupon, that they make that oft-times the firſt cauſer which indeed is but inſtrumentall or ſecundarie: morall men they are, and humane in language and garbe, both which beget eſteeme and honor from all that know them: and did not avarice (a vice predominating there, and by occaſion of ſickneſſe in me full dearly exemplified) and Magick ſtudies too far ſway them, I could value them above the reſt; however as they are, they paſſe for a generation uſefull and exquiſite. They have degrees tranſcending one *Phyſicians.*

another in Title, as their skill and Seniority merits. The Doctors are nam'd *Hackeems* (it may be radically from the Hebrew word *Hachajim*, that is, a life-preſerver) *Mulaii* in the Arabick. Mountebanks or Impoſters are nick-nam'd *Shitan-Tabib*, i.e. the Devills Chirurgion. They are Maſters of much knowledge and ignore not the Mathematiques. Many Arabick Writers have flouriſht in thoſe parts, moſt of whoſe Bookes they read and practiſe by, namely *Galen*, *Averroys*, *Hippocrates*, *Alfarabius*, *Avycenna*, *Ben-Iſaack*, *Abu-Ally*, *Mahummed-Abdilla*, *Ben-Eladib*, *Abu-becr*, *Rhazis*, *Algazzallys'*, and *Albumazar*. In Geography *Abul-foeda* and *Alphraganus*, from whom they better their diſcourſe, and by ſuch Lectures become admirable. Nor want they the knowledge of herbs, drugs, and gums, the Mydan in *Spahawn* abounding in ſingular variety, and than which, no place in the world can more aptly be termed a Panacæa, a Catholicon, of herbs, of drugs; a Magazein 'gainſt all diſeaſes: having alſo no leſſe choice of delicious fruits, rare gums and aromatique odours. This I obſerved, that to ſuch of us as had fluxes they gave Sloes, Ryce, Cynomon, Pomgranad, Barbaries; to purge melancholy, Alloës, Senna, Rhuparb; for phlegme Turbith; for colds & ſweatings, oyles of Beaver, of Leopards, of Jackalls, *herba maris*, our Ladies Roſe, &c. Which I note to ſhew you they have ſome skill and reſembling Europæan preſcriptions. Howbeit, ſweating in Sudatories is the Epidemic Phyſick there, moſt us'd, of leaſt charge and very uſefull; inſomuch that ſome Cities have above threeſcore hummums or baths: ſome ſay three hundred. Phlebotomy is but little us'd; not that it is bad, not perhaps becauſe *Galen* and the other old Naturaliſts never us'd it.

They deſire rather to tread in an antick path of ignorance, then by any new invention or wholſome ſtudy to wrong the judgements of their predeceſſors: becauſe forſooth *Eventus varios res nova ſemper habet*. And hence it is (as I imagine) that they continue their maimed calculations, out of a blind conceit that antiquity commanded them; for they compute their yeares only by the Moone, not by that courſe and motion of the Sun; affirming, that the firmament or eighth heaven finiſhes its revolution in two and thirty yeares; which is falſe: his diurnall motion from Eaſt to Weſt compleating it ſelfe in foure and twentie houres; his other from Weſt to Eaſt, but one degree in a hundred yeares; ſuch is the violence of the firſt mover. Notwithſtanding, it may be they meane the heaven of *Saturne* adjoyning it, (whoſe revolution comes neere their time) finiſhing its journey from Weſt to Eaſt in 30 yeares. And thus, their Lunarie account is ſubject to no ſmall errour, reckning from the Autumnall Æquinox 12 Moones, the number of dayes in a whole yeare 353. Our Solar computation exceeding theirs twelve dayes at leaſt, every yeare; whereby it comes to paſſe, that 30 of our yeares make 31 of theirs; whence, the difference ariſes 'twixt us and them in their Æra or Hegyrath, and doubtleſſe by protract, will cauſe much more confuſion.

Lame calculations.

Such as practiſe manufactures, are meanly reputed of; but they live oftimes verie plentifully and more ſecurely from the jealous eye of the King than doe many great ones, who oft deceive their thoughts that they are happier. Of all others the Peſants are moſt miſerable; they can call no-

Inferior ſort of Perſians.

thing

thing their owne, ſuch is the rapine and pride of the great Begs of the Country; nay, every pettie Coſel-baſh dares domineere over them. Yet upon too much abuſe the Cauſee will yeeld them favourable juſtice.

Generally, the Perſians are facetious, harmleſſe in diſcourſe, not very inquiſitive of exotique alterations, ſeldome tranſgreſſing this demand, if ſuch and ſuch a Country have good wine, faire women, ſwift horſes, and ſharp weapons: chooſing rather to fatten themſelves by a contented Notion, than by curious inquiſition to perplex their other recreations. Few of them know how to read, *Bellona* trayning them up in iron dances; but honour ſuch as have it: the Church-men, Clerks, and Santos, attracting them. Some skill they have in Muſick; the Dorick and Phrygick, a ſoft and loftie ſort of Conſort. But above all, Poetry lulls them, that Genius ſeeming properly to delight it ſelfe amongſt them. Mimographers I needs muſt call them, their common Ballads reſounding out the acts of *Mars* and his Miſtreſſe, to which two Saints they vow their life and beſt devotion: *Elgazzuly*, *Ibnul Farid*, and *Elfargani* firſt taught it them: and how lame ſo ere the verſes are, their gracefull chanting and quavering (after the French ayre) gives it to the eare, ſound and harmonious. And, albeit the men affect not to dance themſelves, yet dancing is much eſteemed there: the Ganimeds and Layeſians (wanton Boyes and Girles) foot it moſt admirably and in order: I may call them Mymallonian dances; the bells, braſſe armolets, ſilver fetters, and the like recording *Bacchus*. They are in this practiſe ſo elaborate, that each limb and member ſeemes to emulate, yea, to contend who may expreſſe the moſt taking motion; their hands, eyes, bums, geſticulating ſeverally, ſwimming round, & cõforming themſelves to a Dorique ſtilneſſe, the Ganimeds with incanting voices & extorted bodies ſimpathizing; nothing but poeſie, mirth, wine, & admiration condominating. But were this all, 'twere more excuſable; for (though each has his ſeverall Seralio) theſe whores ſeldome goe without their wages: and in a higher degree of perfect baſeneſſe, theſe Pæderaſts (by Helliſh permiſſion and the Alcurran) affect thoſe painted, antick roab'd Youths or Catamites in a Sodomitic way (not till then compleating the Roman proverb *Perſicos odi Puer apparatus*;) a vice ſo deteſtable, ſo damnable, ſo unnaturall as forces hell to ſhew its uglineſſe before its ſeaſon. Heare S^t. *Chryſoſtom*: *Cogitato, quam grave illud ſit peccatum, ut quod ipſam Gehennam etiam ante tempus apparere coegerat!*

Diſpoſition.

The honeſt women never ſhew their faces, eclipſing (by a large white ſheet, the note of innocence and chaſtneſſe, which wholy vailes them) thoſe Beauties which no doubt are not without ſplendour. No man daring to praiſe anothers wife; ſuch is their irefull jealouſie, and ſuch praiſe commonly diſhonours them.

A word of their circumciſion, wedding and burialls: Circumciſion is ſo neceſſarie, that without it none can call himſelfe a Muſſulman. Both men and women uſe it; the men for Paradiſe, the women for honours ſake, or *Ben-ſidi-Ally* lyes who ſo paraphraſes of it: from nine to fifteen the Females may; the Males at *Izmaels* age (whom they imagine was *Abrahams* beſt beloved) are enjoyned it; ere twelve hoping he may be able to ſpeake his Profeſſion. A fee is to be paid amid the ceremonie, for want of which,

Circumciſion.

Circumciſion.

the poorer ſort are ſeldome cut, as thought unfit to goe to *Mahumet*. The ceremonie differs, as is the difference of their degree, acted either at home or in the Moſques: if ſonne to a *Mirza*, *Chawn*, *Sultan*, or *Chelaby*, it has more pomp than ordinarie; his kindred and friends in braverie and great troups aſſembling at the parents houſe; as a ſymbol of their joy preſenting him with many gifts of ſundry prices, and after ſmall ſtay mount the Boy upon a rich trapt Courſer, himſelfe gallantly veſted, holding in's right hand a ſword, in's left his bridle: two Slaves goe on either ſide, one holding a Lance, th'other a Flambeaux; neither without their Allegories: muſick is not wanting, it goes before, the Father next, and as they are in blood the other follow in a juſt dependance; the reſt promiſcuouſly, without order: the *Hodgy* attends them at th'entrance into their Moſque, helps him to alight and hallows him. To work they ſtraightway goe: one holds his knee; a ſecond, diſroabs him; a third, holds his hands; others by ſome triviall conceit ſtrive to win his thoughts, to extenuate his inſuing torment. The Prieſt (having muttered his orizons) dilates the præpuce and in a trice (with his ſilver ſciſſers) circumciſes him, applies a healing powder of ſalt, Date-ſtones, and cotton-wooll; the ſtanders by to joy his initiation into Mawmetry throw downe their *Munera Natalitia*, and ſalute him by that canonick name of *Muſſulman*. If the ceremonie be at home, they then provide a ſolemne banquet; ere which be done, the Boy enters well attended, is uncloath'd afore them all and circumciz'd; and in commemoration of ſuch a benefit (imitating *Abraham* when *Iſaac* was weaned) continue a feaſt three dayes together; at the end whereof, the child is led about in ſtate, bath'd and purg'd from all ſorts of ſinnes; has a Turbant of white ſilk put on his head, and all the way as hee returnes is ſaluted with acclamations. But ſuch an apoſtat raſcall as to ſwill in luxurie the more, or to roabe himſelve; with ſome title or advancement (forgetting that for a baſe and momentanie applauſe or pleaſure they diſroabe their ſoule of everlaſting happineſſe, ſuch as runnes paralell with the lines of Eternitie) are brought before the Caddi, who upon his aſſent leads him into the Moſq' and without much ſtirre is cut and marked for a Mahomitan (or child of perdition;) which done, that devill incarnate to witneſſe his rebellion, ſpurnes with his accurſed feet the Croſſe, the hyerogliphick of our ſalvation: which in the primitive and pureſt age was of ſuch honour amongſt the Chriſtians, as not only they uſed it in baptiſme, but upon their foreheads to deſpight the Jewes and Heathens, and to glory in that thing the more, they ſo branded them with as a calumnie. I hate ſuperſtition in my heart, but that ſo holy an example ſhould be derided is miſerable and to be pittied. To returne; the Renegado in token of more defiance ſpets thrice at it (making him beleeve, Chriſt never ſuffered, but *Iudas* did) and then is to exult in this Battalogue *La la*, *La-illah*, *Hyllalla*, *Allough*, *aybyr*, *Mahumed reſul Allough*: God is firſt, and next him is *Mahumet*; he then elates his finger as denying a Trinity, and three Muſſulmen dart three ſtaves three times towards heaven, which ere any touch the ground hee is new-named, then led ſlowly upon an Aſſe about the Citie, that every one there may note him for a Denizin, a Beleever and Proſelite to *Mahumet*. But (praiſed be God) I never heard of any Euro-

pæan

pæan Chriſtian who of late times renyed his Faith in *Perſia*.

Their weddings have not much variety to dwell upon; obſerve therefore that Poli-gamie is tolerable; *Mahomet* to excuſe his owne infirmity, and borrowing it from the Romans, honours ſuch moſt as have moſt wives, and beget moſt children: to furniſh the Emperour with ſouldiers for defence, Paradize with Saints, and to reſound the meritorious praiſes of great *Mahomet*: the Deruiſſe an order of begging Frier excepted, who from a tranſcendent conceit of their owne purity, abhor matrimony, but ſuppoſe Sodomy and Natures blackeſt villanies no ſinne, or ſins pardonable; producing *Mahomet* their prototype or example, who both by precept and cuſtome warranted it: but I have tyed your chaſt eares too long to ſo impure a ſubject. Such therefore as dare wed (they need not feare in *Aſia*, the women in thoſe parts never predominate) they provide a ſum of mony and buy her good-will, her parents being no further charged than to bathe and purifie her. They marry more from report than knowledge, the friends of either party commonly commending, perſwading, and effecting it. The day appointed being come, the Bride is vailed with a fine lawne of callico, her armes and hands are only naked: they mount her bravely, and a great troop of friends and kin accompany her to Church, in the mid-way being met with an equall number of friends, all together agrandizing the ceremonie; after a joynt aſſent of him and her, they alight and enter the Moſque, where the *Mulay* takes the proteſt of their good liking, ſhe demanding three things (as did the Jewiſh women of old,) bedright, food, and cloathing: their fathers alſo ſpeak themſelves contented; the Prieſt circles them with a ſacred cord, conjoynes their hands, takes a reciprocall oath, and calls *Mahomet* to witneſſe: the Caddy inrolls their names, the houre, day, month, and yeere of their nuptialls, and with an *Euge* diſmiſſes them. The firſt day vapors away in Tobacco, feaſts, and other ordinary feaſtivalls, the men and women being ſevered: at night, the Bride enters a ſtove, and is ſoundly waſht and perfum'd, that her degree may the better appeare, and her perſon be more accepted of: next night they bathe together, and ſeven dayes after; in which time if hee diſcover her to be no Virgin, ſhe is return'd to her parents with no ſmall diſhonour; otherwiſe is kept till death part them. The Alcoran allowes inceſtuous mariages, pretending that thereby true love is better contracted, and longer conſerved in families: in caſe alſo the man be weary of her, or that ſhe is barren, he acquaints the Mulay with his diſtemper, who eaſes him upon his giving her a dowry; after which, it may be hee will require her againe, and if ſhe agree, are ſecondly married; yea, five, ſix, ſeven times rejecting and revoking, as hate or luſt can ſtimulate: by that diſorder, love vaniſhing, jealouſie budding, rage advancing, clamours roaring; and by which, many times the Fathers neither know their own Children, nor they their parents. *Marriages.*

Their Burialls revive ſome ceremonies of old, us'd amongſt Jewes and Gentiles: At his farewell to the world, the next of kin cloſes his eyes, as did *Ioſeph* in the 46 of *Geneſis*: and *Telemachus* in *Ovid*, *Ille meos oculos comprimat, ille tuos*: they then waſh him with cleane water (as was *Tabitha*, *Acts* 9.) and carrie him to his grave with admirable ſilence, a geſture well- *Burialls.*

well-becomming Funeralls; they lodge the Carcaſſe where none lay formerly: ſuppoſing it a vile part to diſturb the dead, whom in the grave they think ſenſible of torment: they place his head towards *Medyna* and (after the old mode, *ſeptem ad Luctum, ſeptem ad convivium*) for ſeven dayes, his next of kinne watches to keep the evill Angell from his Tomb; during which, he inceſſantly warbles out his Elegiac Threnodies, as the laſt expreſſion of love he can ſhew him. Others are thus buried: In the firſt place, go thoſe of his own blood and family, next them his ſlaves and other domeſtic varlets naked to their waiſt, the reſt in troozes: who to expreſſe their zeale the better, burne and ſcratch their armes and breaſts, cutting their fleſh, and printing circles, (a trick borrowed from the rebellious Jewes, and prohibited by *Moſes. Levit.* 19.28. and in *Deut.* 14. 1.) ſo effectually that the blood trickles out in many places. Next them are ranckt fifty young Gallants, whoſe ſhoulders are made to beare ſome texts taken out of the Alcoran; mixing with them ſelected Eulogies which they ſing and ingeminate. Next theſe, follow a hundred or two hundred men of note, each holding the cord that drawes the Corps or Hearſe; on every ſide throng the multitude; ſome bearing in their hands Lawrel or Cypreſſe boughs, others Coronets of flowers, fruits, or what beſt befits the ſeaſon: ſome ſemi-naked horſemen play along, and oft times to demonſtrate their love, ſpare not to wound themſelves: and in the laſt place go the *Preficæ* or women hyred to weep, to howle, to teare their periwiggs, to ſmell to onyons (*hinc illæ Lacrymæ*) and to do ſuch impoſtures as did the antick Romans noted in *Livy*; and Jewes as *Ieremy* ſpeaks, 9. 17. In this Decorum they march ſlowly, and with great ſilence: but at his Dormitory ululate *Lala-Hillulla*, there uncloathing, and mundifying the carcaſſe, his ſins thereby alſo vaniſhing: they anoynt him with odours and pretious unguents, and ſo wrapt in fine linnen they burie him in the earth, and place his head towards *Arabia*; his face looking up to heauen (I note it in regard they put the other ſex, their faces downwards,) his armes ſpread, as prepar'd to imbrace *Mahomet*: above him, they fix two ſtones, at's head and feet; which in Arabiq' characters ingrav'd and colour'd, denotates his name, quality, religion, and time of buriall: there they leave him, but give not over twice every day to come and ſing his Requiem, beſeeching *Mahomet* to ſuccour him againſt his bad Angells, of whom they nouriſh this opinion. That ſo ſoone as any Muſſulman is inhumed, forthwith *Muengar* and *Quarequar* two ougly, huge, black, and furious Devills do aſſaile him; the one being arm'd with an iron club, th'other with a hook of flaming braſſe: in that terrible ſort they view the Carcaſſe, and in as imperious ſort command him to lift up his head, to fall proſtrate upon his knees, and beg his ſoule, till then departed: the dead bodie revives and entertaines his ſoule again, and faile not both together to accompt their life, and how they have profeſt *Don Mahomet*: If it appeare his life was morally good, the two Devills terribly affrighted flie away and give way to two good Angels (apparreled in pure white ſilke) to comfort him; to the day of doome not budging from him, nor ſeeming wearie nor unwilling to protect him. But in caſe his life prov'd bad or repugnant to Mahometry; then without all pitty or reſpect, the black-fac't Caco-Dæmon with the iron club hits him ſo

Other burialls.

Legend of bad Angells.

pat,

pat, ſo fiercely on the head, as by its fury and force thumps him ten yards deep into the ground: but there hee ſleepes not long; for immediatly the other ſpitefull helhound with the flaming hook pulls him up againe: in that horrid ſort tormenting that miſerable Mahomitan, till *Mahomet* calls a generall Parliament; where, in one place of his Alcoran hee promiſes to ſave them all, but in another (forgetting his promiſe it ſeemes) appoints them all to paſſe over a narrow Bridge (he calls it the Bridge of judgement) each man carrying his ſinnes in a bagg behinde him: but in paſſing over, ſuch as have heavie loads, the bridge breaks, and they all fall into hell; ſuch as have leſſe weight, into purgatory, &c. as I ſhall diſport you with in his Alcoran.

Reverence to their Kings.

The Perſians at this day, when ere they receive a mandat or other letter from the King or wherein his name is uſed, give it no ſmall reverence; they bow their bodies at the receiving it, kiſſe it in divers places, & then open it: Such is their tranſcendent opinion of his Majeſty, that they repute no leſſe of him, than of old times they did of their Elementall Gods; they ſwear uſually by his name, *Sha-ambaſhy* or *Serry-ſhaw i.e.* by the Kings head, and is of no leſſe force to beget beleife than if they ratified a truth by *Serry-Mortiſ-Ally*, *i.e. Mortis Alli's* head, a Prophet than whom they think non greater: or by putting a finger to their eye, and ſaying chaſh, the King ſees; then (though the ſtory bee never ſo paradoxicall) if you pleaſe, you may beleeve them: yea, in moſt conceits they parallell *Abbas* with *Mahomet*; in every prayer deſiring his content and increaſe of life, though by the loſſe of theirs it were augmented:

By loſſe of ours, the Gods increaſe your life. De noſtris annis tibi Iupiter augeat annos.

acknowledging their happineſſe from him, and entitling (not without much pride too) their lives, wives, and eſtates, by him wholly to be diſpoſed of: they imagine hee knowes their thoughts; and when in his preſence, never ſpeak, cough, ſpit, or looke upon him, leaſt the fulgor of his aſpect might peradventure prove no leſſe formidable than the Triſulk of *Iupiter*: they regiſter (now, as of old) his acts and apophthegms, in Cædar Tablets, gum'd with Cynabre, and ſeldome write his name but in characters of gold, upon paper of excellent gloſſe and fineneſſe, varied into azure, vermillion, yellow, and other colours; in a word reputing him the true repteſentator of *Ally* and his glorie, whoſe perfections they compare to Amber, Nutmegs, Roſes, Flowers, and Odours; *Animata Dei Imago in terris*, and (with *Homer*) The beſt beloved ſonne of *Iove*.

Dyet.

We were yet abroad; now let me entertaine you in their houſes, the coſtwhat ere it be, you ſhall be welcome to; if it agree not with your appetite I cannot help it, the countrie will afford no better: firſt ſatiate your eyes, and note their furniture, and remember that brave man who by *Alcydes* foot found out his monſtrous big dimenſion. A pan, a platter, and a carpet is the epitomè of all their domeſtic utenſills: their dyet is ſoone dreſt, ſoone eaten, ſoone digeſted, and ſoone deſcribed: their table is the ſolid ground, cover'd with ſome ſort of carpet, over which they ſpread pintado cloths; afore each man they lay five or ſix thin cakes of wheat, or pancakes: every one his ſpoone alſo, very memorable woodden ſpoones; their

their handles being well-nigh a yard long, the ſpoone it ſelfe ſo vaſt, as my mouth could ſeldome maſter it, though I gaped extreamly to welcome it: they ſeldome go beyond Pelo, but in that diſh expreſſe they think a wittie invention, ſetting before you fortie diſhes, call'd by fortie names as Pelo, Chelo, Kiſhmy-pelo, &c. albeit indeed it differ but thus, all are of ryce, mutton, and hens boyl'd together; ſome have butter, ſome have none; ſome have fruit, ſome have none; ſome have turmerack & ſaffron, ſome have none; ſome have onyons and garlick, ſome have none; ſome have almonds and raiſins, ſome have none; and ſo *ad infinitum*: making us alſo beleeve they make us gallant cheere and great varietie, though the ingredients bee one, diffring only in colour or complement; ſome comming to the Table as black as a coale, ſome as white as a curd; others (that you may know their Cooks are wittie) be yellow, greene, blew, red, or as they fancie: and wot you forſooth why Rice is ſo generally eaten & ſo valuable? not that it exceeds wheat or other graine in goodneſſe, fineneſſe, roundneſſe or the like; but from a moſt reverent tradition delivered by their grand Annaliſt *Iacob-ben-ſiet-Ally*, a right Cabaliſt. And this it is? On a time, *Mahomet* being earneſt in his prayers was accidentally conveighed into Paradize, where being very earneſt in beholding its rare varieties, at length hee caſt his eyes upon the glorious Throne of the Almighty; and (perceiving the Lord to turne about) fearing he ſhould bee ſeverely whipt for ſuch preſumption, bluſhes for ſhame, and ſweats with terror; but loth to have it ſeene, wipes off his brow the pretious ſweat with his firſt finger, and threw it out of Paradiſe: it was not loſt, for, forthwith dividing it ſelfe into ſix drops, all of them became miraculous creatures: the firſt drop became a fragrant Roſe (therefore is roſe-water ſo much uſed there, and in honor of the Roſe an Annuall feaſt ſolemnized:) the ſecond, a grain of Ryce, (a holy graine:) the other foure, foure famous Doctors, who (having *Pallas* for their ſiſter) helpt *Mahomet* to compile his holy Alcoran. You have not taſted all yet; ſallads, acharrs, and hard egs, parti-coloured; and therefore hard, that their ſtomack be not too ſoone emptied: the mutton there is ſweet, but fat only in the taile, the weight commonly ponderizing above twentie pounds, ſometimes the Carcaſſe: Camell, Goat, and Pheaſant are alſo manducable; the countrie yeelds, the Law allowes it: contrary to Beefe, Veale, Swines-fleſh, Hare, & Buffols, prohibited by *Mahomet*, either to collogue with Jewes, or that his owne pallat deteſted them. Camells fleſh they ſell commonly in the Buzzars roaſted upon ſcuets or cut in mammocks and carbonadode, three or foure ſpits valuing two pence. Bad paſtery men they are, they put a lamb whole into a kinde of oven, and take it out as black as a cole; they ſay (I dare not ſecond it) it taſts curiouſly; it may bee ſo, but I feare ſcarce well: well it may bee to a famiſht martialiſt, not ſo in banquets. The poore are not ſo voluptuous: they content themſelves with drie ryce, herbs, roots, fruit, lentills, and a meat reſembling thlummery: Dates alſo preſerved in ſirrup commixt with butter-milk, is pretious food and phyſicall. But, to memorize their Cheeſe and Butter will make your mouths water at it; I ironize: in good earneſt the cheeſe is the worſt any ever taſted of, both that it wants Art and materialls: tis drie, and blew, and hard; ill to the eye, bad to the taſte, naught

Legend of Rice.

naught for digeſtion; of an unſaporie taſte, rough, and in a month ſhewes no moyſture: the worſt is towards the Gulph; the beſt in *Mozendram*; neither of them praiſe worthie. Will you taſte their butter? firſt, inquire how they make it: I enquired of ſome there, they ſay they ſometimes take what is generated in the Guſpans (or ſheeps tailes) it ſaves them churning: others, boyle the cream ſoundly in a raw skin'd leather-bag, full of hayres and unſalted: this ſort will keep freſh (ſweet I ſay not) ſix months, in that poynt commendable; but when wee drew our knives thorow it, a thouſand ſluts haires were then diſcovered, therein abominable; yet they commend it, we no way condiſcended: their liquour may perhaps better delight you; tis faire water, ſugar, roſe-water, and juyce of Lemons mixt, call'd Sherbets or Zerbet, wholſome and potable: they drink wine (coloured like a pale Claret,) *Arac* or *Aquavitæ*, Tobacco, (ſuckt through water (that it inebriate not) by long canes or pipes iſſuing from a round veſſell,) and above all the reſt, Coho or Copha: by Turk and Arab calld Caphe and Cahua: a drink imitating that in the Stigian lake, black, thick, and bitter; deſtrain'd from Bunchy, Bunnu, or Bay berries; wholſome they ſay, if hot, for it expells melancholy, purges choler, begets mirth, and an excellent concoction; but not ſo much regarded for thoſe good properties, as from a Romance that it was invented & brew'd by *Gabriel* (what *Gab.* we deſpute not of) to reſtore the decayed radical moyſture of kind hearted *Mahomet*; who (as he ſpeaks himſelfe to his inimitable glory) never drunk it, but immediatly by vertue thereof made it a matter of nothing to unhorſe forty men, and in *Venus* Camp (with more than a Herculean fortitude) to bring under forty women. *Opium* (the juyce of Poppie) is of epidemick uſe there alſo, good if taken moderatly; bad, nay mortall if beyond meaſure; they chaw it much, it helps catarrhs, cowardiſe, and the epilepſie; ſtrengthens *Venus*, and which is admirable, the Foot-poſts by continuall chawing it, runne ſleeping day and night in a conſtant dreame or giddineſſe, ſeeing, but not knowing whom they meet, though well acquainted, and miſſe not their intended places; by a ſtrange efficacie expulſing the tedious thoughts of travell, and rarely deceiving the poore body of its ſeaſonable reſt and lodging. I have deviated, this was diſcourſe at dinner, not yet ended. They commonly eat in earth or porceline, not valuing ſilver (the King by ſuch an Article of of their Faith, the neatlier attracting it to his own Table;) they have another reaſon (very ridiculous,) that *Mahomet* at his ſtealing into hell diſcovered the Devills at dinner, and ſerved in ſilver, earthen ware was holier, and therefore better for all kind of Muſſulmen. In feeding they uſe not knives, nor count they it luckie to imploy but one finger or two; three or foure is injoyned them from tradition. Nor do they cut their bread but break or rend it: equally fictitious; the ſtorie lying thus; that *Ozman* in his parody aſſures them, The Devil (*Shitan* they call him) ever diets ſo: a palinody they might ſing, knew they how *Ozman* borrow'd it from the Jewes, who ever us'd to break their bread; and from *Xenophon*, in his deſcription of the Perſians: but they owe all to miracle, deriding Hiſtorie.

Butter.

Drink.

Meales.

At meales they are the merrieſt men that may be: no people in the world have better ſtomacks, drinke more, or more affect voracity: yet

are harmleſly merry; a mixture of meat, and drink, and mirth, excellently becomming them:

Qui cavit arte canit, qui bibit arte bibat:

Complement and then are joviall in a high degree, when women (Curtezans I meane, cuſtome anticipates the honeſt ſort) accompany them. They admire their breeding (to us they ſeemed barbarous;) eſpecially when in an exact complement, out of ſquallid wantonneſſe they would overcharge their wide mouthes with pelo or other meat, and by an affected laughter take occaſion to exonerate their chaps, and throw the overplus into the diſh againe whence firſt they had it; and as a ſymbol of intire good will (ſir reverence) offer you, to eat what they had chewed formerly: to make an end, having ſoak't their huſſinees or water baggs, the wine bottles are then emptied;

Drink. they ſit long and drink ſoundly, condemning that precept in the Alcoran as an idle toy, a lie invented by *Oſman* That it is Giants blood, yea, of thoſe we call *Theomachi*, or who fought againſt the Gods; the Turks forbeare to drink it from that prohibition: the Perſians laugh them to ſcorne, and by this have brought them to a favourable opinion of grapes and wine. But the Perſians in this are commendable; they never quarell in their cups, yet ſuch uſually irritates: nor compell they any to ſit longer than hee pleaſe (ariſing without any excuſe,) nor drink they one unto another; a prejudicat conceit tis in any man to think all brains alike in ſuch more than beaſtly exerciſes; a baſe cuſtome, too much abus'd in this Age of corruption; forgetting that *Minos* an old Heathen ſtrictly forbad it the Cretans, as *Plato* warrants in his Dialogues. But theſe, compar'd with thoſe of old are without reſemblance. Theſe are homely, thoſe full of exceſſe and braverie. *Dyon* and *Cteſias* aſſure us that in old times the Perſian Mo-

Feaſts. narchs made many feaſts, & uſually invited fifteen thouſand men; in every entertainment expending foure hundred Talents, amounting in our money to two hundred and forty thouſand crownes: at private feaſts when forty or fifty were received and no more (as *Ephipius Olynthius* records,) each ſupper ſtood him in a hundred Mynaes of gold, each mina or dina, in our money valuing ſix and twenty ſhillings and eight pence: pretty in that juvenility of time (for we ſay *plures opes nunc ſunt, &c*) yet credible when we conſider the vaſt revenue of the Perſian Empire in thoſe dayes extracting Tribute from many Nations; For, what accrued out of thoſe twentie Provinces, was not leſſe than forty thouſand and five hundred Attique or

Crowne revenue. Euboick Talents, in our ſummes forty hundred thouſand crowns or there abouts: therfore might they eaſily laviſh out ſuch prodigious expences. Out of *Indya* alſo they yearely received three hundred and threeſcore Talents of gold. The crowne revenue at this day is little leſſe, (albeit the juriſdiction royall be not halfe ſo ſpatious) and amounts to mighty ſummes: *Tahamas Anno Dom.* 1560 received eight millions of crownes, gathered from fifty Sultans who farm'd his in-comes; beſides an annuall preſent or tribute of 20000 crownes *Leventhibeg* a *Georgian* Prince, never fail'd to ſend him: and 12000 horſe the Curdyes 'twixt the two Seas alſo eaſed him of payment: and *Abbas* at this day from ſilk, tribute, and exactions, receives yearely above nine millions: foureteene millions and 280000 florins ſome ſay, 357000 Tomans in Perſian money, in ours 1190000 pound ſterlin: And though

though the ground (by a continued flaming of the Sun) be barren in graſſe, trees, or the like, yet it hinders not that her womb is rich and uberous: for beſides her ſtore of rareſt marble, the earth from her concave boſome, oft-times diſcovers many rich mineralls and ſtones of luſtre, Jacynths, Jaſper, Chryſolites, Onix, Turquoiſes, Serpentine, and Granats: the Pezars and Pearles (than which no part of the whole world has better) alſo no leſſe valuable. Of old, the Perſian hills have been famouſed for Mynes of gold. *Plautus* in *Sticho* remembers it, *Myneralls.*

The Perſian hills he may deſerve to hold
Which (if the proverb lie not) are of gold.

Mereat Perſarum montes, qui eſſe aurei perhibentur, &c.

and *Varro* alluding to their tempting excellencies, thus;

The Perſian mountaines nor the Lydian ſtate
Our mindes from care or zeale can ſeperate.

Non demunt animis curas ac religiones
Perſarum montes, non divitis ætna Cræſi.

But whether they have any now or no I know not. Thus having done with this of old; record we the coynes at this day uſed: the Abbaſſee is in our money ſixteene pence; Larree ten pence; Mamoodee eight pence; Shahee foure pence; Saddee two pence; Biſtee two pence; double Cozbeg one penny; ſingle Cozbeg one halfe penny; Fluces are ten to a Cozbeg: the gold coynes are Sultanyes, Duraes, &c. but few ſeene; all but the Cozbegs and Fluces being pure ſilver, the other braſſe, and currant all o're his Monarchy. *Coynes.*

I have elſe-where deſcribed the buildings in *Perſia:* a word of their beds and other cuſtomes, Their beds are generally, Cotts of two foot height, or foure poſts ſtrengthened with girthweb; a ſhagg or yopangee atop; of double uſe, ſerving as an Vmbrella abroad, at home a Coverlet: in Summer their Slaves attend about them; ſome to waft and to beget coole ayre, others to ſcare away the Gnats and ſuch like buzzing vermin. *Beds.*

The men account it no ſmall ſhame to urine ſtanding, but call ſuch dogs rather than Muſſulmen; we beleeve them: they mundifie their genitors after it, and to that end have Slaves every where attending them with Ewers of ſilver to cleanſe pollution: they hate to ſee men walk: ſuch they think mad; a madder thing to ſee them ride tho not a ſtones-caſt journey.

Their horſes are of the Arabian breed, bodied like Jennets, but farre more ſwift and couragious: they curb their fierie mettall with ſharp cutting bitts, a ring of iron alſo helping them; their bridles are long and ſtudded with gold: of ſuch mettall are their pummells and ſtirrops; their ſaddles are uſually of velvet; high & cloſe, like the Morocco ſort: the trees are curiouſly painted: thoſe they borrow from the Tartar, are hard, and ſmall, and cloſe; ſure, but not ſo eaſie. They are generally fat and in good liking, albeit their fare be meane and ſlender; a little bagg fill'd with barley and chopt ſtraw hung about their heads, is both livery and manger; they ſtrictly tie them to a proportion, more or leſſe breeding death or diſeaſes. The Mules are no leſſe valuable; of better ſervice where the paſſage is ſandy, deſart or mountanous. Men uſe Horſes and Aſſes to ride upon; *Horſes.*

women never, but upon Camells; every Camell loaded with two Cages (or Cajuaes as they call them) holds two women; of wood, coverd with scarlet commonly, low, and not suffering them to stand upright, but lesse grievous in that for most part all sorts sit, & cannot endure long standing: when any mans Haram travels, they are guarded with leane-fac't Eunuchs without weapons to offend women, but arm'd with bowes & swords to defend thē against any bold or curious opposer: upon sight of any of them, all travellers fly out of the way, albeit they be the best men in *Persia*; to make good the custom, and to prevent such mischiefe as jealousie drawes too oft along with it, enflaming there as quickly as in any other part of *Asia*: where we will finish our domestick view; and turne our eyes upon other objects: their Language first; next, their Religion; and (as a farewell) end all in a compendium of her Emperors.

I will offer you their Alphabet, writ in their owne Character: to which if I add somwhat of their present Language, it may both shew thee the affinity it has with the Saxon in many words (for from the *Sacæ* a people neere Mount *Taurus* they borrow both Name and Descent;) and peradventure benefit the future Traveller.

Aleph. bea. tea. sea. Jean. hea. chea. taul. zaul. rea. zea. zean. sheen. saut. zaul.

ا ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ک ل م ن

ctea. zcea. me. kine. phea. caufe. coffe. lom. meam. nuen. wow. hea.

ن ه و ی

Loomealephlóy. yea.

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠

١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ١٠

یک دو سه چهار پنج شش هفت هشت نه ده

ی م ک ح ی ه س و ه ب ا ر ب ه ز و ر ت ب ه ل ا ن س ر ب ل ی ا ن ه ث ر ف ا ث

گویه سر بارپه فورت به بلان سپلی انده قورفاث

Cumqs superba foret Babilon spolianda trophæis.

Engliſh.	Perſian.
GOD	*Hoddaw*
the Sunne	*Afta*
the Moone	*Maw*
a Starre	*Nacoſh*
the Sky	*Kabowdas*
a Cloud	*Sephyte*
the Earth	*Zameen*
Emperour	*Pot-ſhaw*
King (preſſe	*Shaw*
Queene or Em-	*Beggoon*
Prince	*Mirza*
Duke	*Cawn*
Marqueſſe	*Beglerbeg*
Earle	*Sultan*
Lord	*Beg*
Lady	*Conna*
Lords ſonne	*Beg-Zedday*
Gentleman	*Awgaw*
Merchant	*Soldager*
Souldier (dor	*Cowzel-baſh*
Lord Ambaſſa-	*Elchee beg*
Preſident	*Viſyer*
Judge	*Cauzee* or *Caddi*
Juſtice	*Darraguod*
Chancellor	*Mordaer*
Conſtable	*Calentar*
Purveyor	*Mammandar*
a Chriſtian (ver	*Franghee*
a Mooriſh belee-	*Muſſulman*
a Jew	*Iehewd*
an Armenian	*Armenee*
Perſian	*Farſee*
Indian	*Mogull*
Georgian	*Gorgee*
Sarcaſhan	*Carcaſh*
Turk	*Tork*
A Church	*Dear*
a High Prieſt	*Muſtaed-dini*
an Arch-Biſhop	*Kalyph*
a Prieſt	*Mulai*
a holy man	*Hodgee*
a begging Fryer	*Abdall*
a Saint	*Meer*
a Prophet	*Emoom (zedda*
a Prophets ſon	*Syet & Emoom-*

Engliſh.	Perſian.
a holy Father	*Padre*
a Father	*Bobbaw*
a Mother	*Mamma & Madre*
a Brother	*Broder*
a Siſter	*Qhvaar*
a Sonne	*Zedda*
a Daughter	*Daughter*
a Boy	*Oglan & Piſſar*
a Girle	*Daughter*
a Mayden	*Whotoon*
a Coſen	*Choul*
a Friend	*Memam*
a Slave	*Colloom*
a Servant	*Marda*
a Foot-man	*Shooter*
a Groom	*Mitar-baſhe*
a Cook	*Aſh-paſh*
a Butler	*Suffrage*
a Barbar	*Syrtraſh*
a Phyſitian	*Hackeam*
a Doctreſſe	*Dayah*
a Mountebanck	*Shytan-Tabyb*
a Scribe	*Vikeel*
an Interpretor	*Callamaché*
a ſpeech or lang.	*Zavoan*
a Mechanick	*Oaſtad*
a Man	*Adam*
a Woman	*Zan*
the Head	*Serry*
Hayre	*Mow*
Eyes	*Chaſm*
Eye-browes	*Browz*
Noſe	*Bynny*
Eares	*Gouſh*
Cheekes	*Row*
Muſtachoes	*Sibyl*
Lips	*Lab*
Teeth	*Dandoon*
Chyn	*Chynoſer*
Arme	*Bozow*
Breaſt	*Sinow*
Hand	*Daſt*
Finger	*Anguſht*
Belly	*Shykam*
Yard	*Kery*

Stones

Engliſh	Perſian
Stones	*Sekym*
Matrix	*Cus*
Thighes	*Roam*
Knees	*Zoanow*
Foot	*Poe*
Wine	*Sherap*
Water	*Obb*
Fire	*Attaſh*
Wind	*Bawd*
The Sea	*Derioh*
a Ship	*Kiſhtee*
a Boat	*Kiſhtee-cowcheck*
Fiſh	*Mohee*
a Sheep	*Guſpan*
a Goat	*Booz*
Roaſt Meat	*Cobbob*
Rice	*Brindg*
Boyled Rice	*Pelo*
Wood	*Yzom*
Apples	*Sib*
Pomgranads	*Narr*
Musk-Melons	*Corpoos*
Water-Melons	*Hendoon*
Myrabolans	*Allilha*
Dates	*Wchormaw*
Almonds	*Bodoom*
Raiſons	*Kiſhmiſh*
Walnuts	*Gardow*
Sugar	*Sucker*
Small Nuts	*Piſtachoes*
Sirrup of Dates	*Dooſhab*
Pleaſant Liquor	*Sherbet*
Bezar	*Pezar*
a Roſe	*Gull*
Grapes	*Angwor*
Figges	*Anger*
Orenge	*Norenge*
Lemmons	*Lemoon*
Carroway ſeed	*Giznees*
Anny-ſeed	*Zera*
Nutmeg	*Gooſe*
Cloves	*Mekut*
Mace	*Basbas*
Cinamon	*Dolcheen*
Spice	*Filfill*
Ginger	*Gingerfill*

Engliſh	Perſian
Pepper	*Pepperfill*
Ophium	*Triack* or *Therias*
Rubarbe	*Rhubarr*
Onions	*Peoſe*
Spiknard	*Sembul-tib*
Manna	*Sheer-queſt*
Sena	*Machyi*
Poppie	*Puſtie*
one Yeere	*Teck Sol*
one Month	*Teck-Maw*
a Day	*Rowſe*
to day	*Amrowſe*
Yeſterday	*Diggrowſe*
to morrow	*Subbaw*
two dayes hence	*Paſt-ſubbaw*
Night	*Shave* or *Shab*
Soone	*Zood*
Much	*Piſhaar*
More	*Diggar*
Good	*Cowhaſſ*
Bad	*Baddaſſ*
Naught	*Cowh-nees*
Great	*Buzzurck*
Little	*Coucheck*
Small	*Kam*
Leſſe	*Andack*
Write	*Einwees*
Sing	*Bowhoon*
Bread	*Noon*
Butter	*Rogan*
Cheeſe	*Paneer*
Milk	*Sheer*
Sower Milk	*Moſſe*
Vinegar	*Sirca*
Roſe-water	*Gule-ob*
Hony	*Dowſhabb*
Salt	*Namack*
Water	*Obb*
Raine-water	*Ob-baroon*
Salt-water	*Ob-namack*
Hot	*Garmas*
Cold	*Sermawas*
a Book	*Catobb*
a Cheſt	*San dough*
a Carpet	*Collee*
a League	*Farſang*

halfe

Engliſh	Perſian
halfe a League	*Nym-Farſangas*
a reſting place	*Manzeil*
a common Inne	*Carravans-raw*
a Nurſery	*Haram*
a Houſe	*Conney*
a place	*Ioy*
Straw	*Io*
Barley	*Cow*
Wheat	*Gandowm*
Money	*Zarr*
White	*Sevittas*
Red	*Sourck*
Iron	*Pholot*
a Knife	*Cord*
a Sword	*Shamſhere*
a Gun	*Tophangh*
a Glaſſe	*Shuſha*
Inck	*Moora kabbat*
Silke	*Abruſhumas*
Lace	*Chytoon*
Buttons	*Dougma*
a Furre	*Fuſt*
a Dagger	*Hangier*
Spurre	*Mahamis*
Boots	*Chagma*
a Window	*Pangera*
a Doore	*Darr*
a Table	*Teghtah*
a Chayre	*Curſee*
a Cup	*Paola*
a Candle	*Sham*
a Candle-ſtick	*Shamdom*
a Bed	*Maſruſh*
a Pillow	*Nazboliſh*
a Quill	*Collam*
a Garden	*Baugh* or *Bawt*
a Towne	*De*
the Devill	*Shitan*
Hell	*Iehendam*
Rogue	*Haramzedday*
Slave	*Colloom*
Whore	*Cobba*
Cuckold	*Ghyddee*
Foole	*Doo anna*
Villaine	*Haram zedda*
old Whore	*Moaer-Cobba*

Engliſh	Perſian
the Kings Evill	*Boagma*
Dogge	*Segg*
Cat	*Chat*
Mule	*Aſtor*
a Goat	*Buz*
Cow	*Gow*
an Aſſe	*Owlock*
an Elephant	*Behad*
a Nightengall	*Bulbul*
Camell	*Shouter*
Mule-man	*Aſtor-dor*
Camell-man	*Shouter-dor*
Horſe-keeper	*Myter*
a Horſe	*Aſp*
a Saddle	*Zeen*
a Saddle-cloth	*Zeen-puſh*
a Shooe	*Coſh*
a Naile	*Che at*
Sheepherd	*Vloch*
Bird	*Quey*
Beefe	*Gouſt de gow*
Hen	*Morgh*
Hens-Egges	*Tough-morgh*
Boyld	*Poaſta*
Halfe boyld	*Nym-poaſt*
Paper	*Coggeſh & Cartas*
Thred	*Reſpun*
All boyld	*Hamma-poaſt*
Kitchen	*Mawdbaugh*
Old	*Chonnay*
New	*Nouw*
I Thou He	*Man San O*
Nothing	*Hech*
a high-way	*Raw*
a Tree.	*Drake*
a Turquoiſe	*Pheruzay*
a Paſport	*Phyrman*
a Cap or Turbãt	*Mandeel*
a Coat	*Cabay*
a Key	*Cleet*
a Ring	*Hangnſter*
a Tower	*Manor*
a Needle	*Suzan*
a Looking-glaſſe	*Dina*
a Whip	*Chabuck*
a Towell	*Dezmal*

a Gift

Engliſh.	Perſian.
a Gift	*Piſcaſh*
a Platter	*Langaree*
a Plate	*Nalbachee*
a Colour	*Raugh*
a Misbeleever	*Caffar*
a Privy	*Adam Conney*
a Cloſe ſtoole	*Ob-Conney*
a Cradle	*Cajua*
a Glaſſe bottle	*Shuzau*
a riding Coat	*Bolla-puſh*
a hill	*Achow*
a Hot-houſe	*Hummum*
a Sweet heart	*Ionanau*
Strength	*Zoor*
Full	*Pooras*
Strait	*Tanghea*
Weake	*Sanghe nees*
In health	*Choggea*
Sick	*Na-choggea*
Dead	*Mordaſs*
Gone	*Raſtas*
Here	*Ingee*
Above	*Bolla & bollanda*
Below	*Poin*
Angry	*Ianghea*
Hungry	*Ojam*
Sope	*Saboon*
Broken	*Shekeſtas*
Laden	*Barkonnas*
Loſt	*Gumſhottas*
Found	*Paydcun* (*toon*
Tobacco	*Tombacco & Tu-*
A Tobacco pipe	*Calliown & lula*
Stop	*Baſt*
Waſh	*Buſhur*
The Market	*Buzzar*
the great Market	*Mydan*
You lie	*Drugmaguee*
You ſay true	*Roſmaguee*

Engliſh.	Perſian.
Very right	*Dreuſtas*
Neere, farre off	*Nazeecas, duras*
Bring it higher	*Beare ingee*
What ſay you	*Checheſas*
Goe, call him	*Bro, Awaſcun*
He is a ſleepe	*Cobbedat*
He is abroad	*Swarſhudat*
He is not within	*Conney neeſe*
He is beheaded	*Shaw cuſht*
He eats & drinks	*Mough whorat*
Come quickly	*Zood beaw*
Goe quickly	*Zood burro*
Know you, yes,	*Medanny, baly*
Where is he	*Quo jaas*
Who, my father	*Che, pader man*
I know not	*Che madannam*
Can I tell you	*Che cunnam*
Not farre off	*Durneeſe*
What ſay you	*Chemigree*
I drink to you	*Eſco-ſumaw*
I thank you	*Bizmilla*
with all my heart	*Allhumderalla*
Much good do it	*Awpheat*
Give me (you	*Biddy*
Do you love me	*Dooz me daree*
Take away	*Verdure*
You trifle	*Bazi-mecunnè*
Fill full	*Pour-kunn*
Boyle the meat	*Gouſt-buppoſe*
Stay a while	*Andac wieſt*
Even ſo	*Hamſhé*
Beat him	*Beſome*
It is day	*Rowſ-haſt*
It is night	*Shab-haſt*
It is dark	*Tareekas*
Say thou	*Gufta* (*cardam*
I have forgot	*Man Varamaſh-*
Bravely done	*Barra colla*
Brave game	*Tamas-ſhaw*

Engliſh.	Perſian.
A good morrow or God bleſſe you	*Sallam-alleekam*
The like I wiſh you Sir, (Sir,	*Alleekam-ſallam*
Whether doe you goe?	*Quo ja merué?*
Not farre	*Dure neeſe*
How doe you to day?	*Chaldery Amrooz?*
Well I praiſe God	*Choggee Shoocoro-Whoddaw*
Good, I am very glad thereof,	*Koobas, Whoddaw baſhat*
Where have you beene?	*Quo ja boodee?*
Now I am your ſervant	*Hali man Merda ſumaw*
Welcome, Sir, heartily welcome.	*Hoſhmodee, Agaw, Suffowardee*
Tell me, how you doe? healthie	*Gufta, chehaldery? choggee*
Where is your houſe? at *Babylon*	*Quo jaas chonna ſumaw? Bagdat*
Have you a Wife?	*Zan darte?*
Yea truly, fifteene Sir,	*Bally, pounſdata beg*
How old are you? twenty foure.	*Chanſol daree? char-beeſt*
How are you called?	*Che nom Daree ſumaw?*
My name is called *Teredoro*,	*Noma mannas* Teredore
Is this the way to *Tauris?*	*Een raw haſt* Tabyris?
Yea, but how many leagues thither?	*Bally, o chan Farſangas untraf?*
I ſuppoſe, tis twenty,	*Man medonam, beeſt*
Is the way good or bad?	*Raw koob o baddas?*
Is there good Wine?	*Vnjee koob ſherabbas?*
Yea, in the high way.	*Bally, raw haſt*
Whoſe Garden is that?	*Een baugh mally chee?*
Tis the great Kings,	*Mally-Pot-ſhawhas*
Know you *Cazbeen?*	Cazbeen *medanny?*
I doe Sir, have you ſeene it?	*Man bali beg, ſumaw dedee?*
Why not, I know all *Perſia*,	*Cheree-na, hamma Farſee dedam,*
Come hither good Boy,	*Ingee bear koob Piſſar*
Give me ſome Wine, ſoone	*Sherap bedee, zood*
Fill me but one cup	*Pourcun yeck paola*
Then ſaddle my Horſe	*Aſp zeen puſhee*
I thank you Sir	*Whoddaw-negaturat*
It growes dark, Ile ſleepe	*Tarreekas, man mechobed*
Give me ſome water, ſlave	*Ob bedee, colloom*
Here Sir, take it	*Ingee Agaw, haſt bedee*
Much good doe it you brother	*Awpheat baſhat-broder*
What buſineſſe have you?	*Che Corr daree ſumaw?*
Little, but ſtay a little	*Coocheck, andae wyſt*
I have ſome occaſions	*Man corr daram*
Tell me where is the King?	*Gufta? Pot-ſhaw quo jaos?*
I beleeve in *Hyrcania*,	*Man medonam* Mozendram
God bleſſe you,	*Whoddaw baſhat.*

Perſian.	*Engliſh.*	Turkiſh.
Yeek	One	*Beer*
Do, or *Dew*	Two	*Ekee*
Se	Three	*Ewch*
Char	Foure	*Dewrt*
Panch	Five	*Beaſh*
Sheſh	Six	*Altee*
Haſt	Seven	*Yedté*
Haſht	Eight	*Seckez*
No	Nine	*Dockoz*
Dah	Ten	*One*
Yanzda	Eleven	*One-beer*
Dozda	Twelve	*One-ekhe*
Sezda	Thirteene	*One-ewch*
Charda, or *Chaharda*	Fourteene	*One-dewrt*
Pounzda	Fifteene	*One-beaſh*
Shoonzda	Sixteene	*One-alté*
Hawda	Seventeene	*One-yedté*
Haſhda	Eighteene	*One-ſeckez*
Nonzda	Nineteene	*One-dockoz*
Beeſt	Twenty	*Ygarmy*
Yec-beeſt	Twenty one	*Ygarmy beer*
Dota-beeſt	Twenty two	*Ygarmy eckee*
Se-beeſt	Twenty three	*Ygarmy ewch.*
Char-beeſt	Twenty foure	*Ygarmy dewrt*
Sounce-beeſt	Twenty five	*Ygarmy beaſh*
Se	Thirty	
Chehel	Forty	
Pangoh	Fifty	
Phaſt	Sixty	
Haftat	Seventy	
Haſhtat	Eighty	
Navat	Ninety	
Satt	One hundred	
Da hazatt, or *hazar*	One thouſand	

The Religion of the Perſians.

THE Perſian Religion at this day varies not from the Turks in any particle of the Alcoran; and yet they account one the other Hereticks, and are no leſſe zealous and divided in their profeſſion, than wee and the Papalins: a deviſion begun *Anno Domini* 1400, by a Syet of *Ardoveil* (a Citie in *Media*;) the better to advance the Sophyan Title to the Crowne, derived from *Mortis Ally* their famous predeceſſor, coſen and ſonne in law to *Mahumet*: which *Ally*, albeit hee had juſt right to ſit as Kalyph at *Mecca* next to *Mahomet*, yet in his deſpight, three other men ſtept up before him; and during their lives kept him in ſlaverie, and withſtood him. Theſe three, *Abuboker*, *Omer*, & *Ozman*, are by the Turks moſt venerably accounted of; but by the Perſians (as appeares by their curſing them in a prayer made by *Syet Gunet*) as impoſtors, doggs, and hereticks; whereby is ſown ſuch mortall hatred betwixt theſe two potent Monarchs that (to Europs good) they abominate each other with implacable hatred.

MAHOMET, (ſonne of *Abdar* a Pagan, and *Emma* a Jew) was borne at *Iathreb* (or *Itrarip*, *Iezrab* in *Poſtellus*, now *Medyna*) in *Arabia*, the yeere from the Creation 4544, of Chriſt our bleſſed Lord and Saviour 574: *Juſtinian* at that time commanding the Roman Empire, and *Cozrhoes* (father to *Hormizda*) the Perſians.

His parents being mean and poore, he was forced to ſerve an apprentiſhip, and with much patience ſerved *Zayed-ben-Hartah* a rich and famous Merchant; who dying, left his ſervant ſo good a legacie, that *Mahomet* was thought worthy any woman in *Mecca*: but by reaſon of thoſe inceſſant broyles commenc't by *Cozrhoe* and inflamed by the Romans, Traffick decayed, and moſt men danc't to the ſhrill brazen ſound of *Bellonaes* muſick; *Mahomet* amongſt the reſt ſerving for pay firſt with *Heraclius*, and then the Perſian; not caring much who was victor, ſo he was on the ſafeſt ſide; by both their confuſion to plot ſome way or other to advance himſelfe, both in a terrhen dignity and as a Deity: nor did he erre in his prediction; for what by his great eſtate and good fortune in the warres, he ſoone threw off the qualitie of a common man, and got a companie; yea at length an Armie of ſo many Tattars and Arabians, that he dared to aſſault the infeebled Chriſtians, and became victor; yea, by ſtratagem (mingling with the credulous and gladded Perſians) upon a watch-word cut aſunder and confounded the Perſian Armie. Which done, hee bluſht not to extoll himſelfe to all his troops, deciphering the miſery of *Perſia* and horror of *Roman* bondage; acquainting them alſo with the great diſcord 'mongſt Chriſtians; of that inhumane villanie perpetrated upon *Mauritius* by *Phocas* (then Emperour) his deteſted ſervant, and of Pope *Boniface's* uſurpation of the title of Univerſall Biſhop; contrary to the good will of all the World, and what Pope *Gregory* the great had lately branded *Iohn* the Conſtantinopolitan Patriack with, as the Antichriſt; in that ſixtie ſix good Biſhops of *Rome* from *Lynus* (ſeven yeeres after the paſſion) to that Pope then teaching, never deſired it. That hee himſelfe was

ordained from the begining of the world to eclipſe the pride of that Pope, to inſtruct the world in a better and more plauſible way than either *Moſes* did the Jewes, or *Chriſt* the Chriſtians; that hee was the Comforter promiſed (yet ſayes that he came to give his Law by the ſword and not by miracles) and to advance the Arabians name and dignitie above all other Kingdomes in the Univerſe. The amazed Savages admire his boldneſſe, and (though ſome thought baſely of him) moſt part hoping hee could effect his promiſes, give credit to him and atten d his revelations.

But ere he could finiſh his new moulded work, the inraged Perſian ſuddenly ſteales among them and in memory of their late kindneſſe, retaliates them ſo fiercely, that *Mahomet* (to ſave his life) poſts away, leaving the reſt to the mercileſſe furie of the Perſian.

Mahomet with a ſad heart arrives ſafely in *Mecca* (*Mocura* and *Munychiates* in old writers, the Arabian Metropolis:) but when he cals to mind his miſerable eſtate, by this laſt defeat being cheated of his moneys and men, yea ſuch men as hee had prepar'd to help forwards his ambition, hee conſumes in the meditation, and by his faint-heartedneſſe and conſtant vexing had doubtleſſe made Death his executioner, had not Satan phyſickt him.

Some ſafer way he intends to take, than in *Mars* his rugged fields, ſo full of coſt and blood-ſhed. And therefore in the firſt place, to ſolace his unquiet ſpirits & inrich himſelfe, he laies ſeige to *Chodaige* or *Ædiga* a woman of great wealth and worſhip, by ſome thought Queene of *Coraſan*; whom after a few amorous aſſaults he won, and of her begot three ſonnes and foure daughters, named *Ebrahim*, *Tajeb*, and *Taher* (all three dying young) *Fatyma* and *Zaynab* (both married to *Mortis Ally*;) *Om-Kalthom* and *Rachya*, wives to old *Abuboker*. *Mahomets* ſtomack grew weak, and one ſort of meat begun to loath him; *Chodaige* was ſtale, and others fancied him: he therefore purpos'd in his Law (then in hatching) to allow all ſorts of carnall liberty: and to incourage them by his example, ſolemnly (as *Ben Caſen* a writer of his beleife ſayes) eſpouſed *Ayſce* the beloved child of his ſonne in law *Abubocher*: a child (though *Mahomets* wife) I well may call her, at that time not exceeding ſix yeeres old; yet ſo pliable to the delights of her wanton husband, that hee calls her his beſt beloved, and dictates a whole chapter to her praiſes; ſo that for her affection to him, her courteſie to others, her witty conceits, her skil in hiſtory and language, ſhe is intituled Mother of the Faithfull; and (contrarie to his tenet in his Alcoran) in whoſe grave (hoping there alſo to imbrace her) *Mahomet* deſired to be buried, as was by old *Abubocher* afterwards performed

His third wife was *Miriam* (or *Mamrya*) of whom he begot *Ebrahim Caſſen*, who at the age of ſix months, by the arrow of grim death was directed the inevirable way of his brethren. *Zaynab* (the repudiate of *Ben-Hartah Mahomets* maſter) was *Mahomets* fourth and laſt wife (concubines hee had above a hundred, but in any Author I find not named) a Lady of ſingular perfection, and ſo credulous of his feigned viſions (and that his epilepſie was caus'd by an Angells glory, oft conferring with him) that by all Mahomitans ſhe is alſo named a ſecond Mother of Muſſulmen or true beleevers.

Theſe

Theſe his boſome friends, and other his bed fellowes, together which taught birds to feed at his eare, and beaſts by practize directed, blazond his holineſſe, and put all *Arabia* into a confuſed wonder: and having by the Devills prompting, and the help of *Sergius* an Italian (a neaſt of uncleanneſſe, a Monck, a Sabellian, a diſcontented wretch for miſſing worldly preferment at *Byzauth*,) and of *Iohn* of *Antioch* (an infamous Neſtorian) finiſht his Alcoran in the yeere of our bleſſed Lord God 620. and of *Mahomets* age 46. which ſo tranſported him, that to *Mecca* hee goes, intending to divulge it, and where hee hoped to have it eaſily credited; but therin his prediction faild him, for ſo ſoon as they perceived his ground of innovation (formerly acquainted with his birth, breeding, and ſubtlety) they baniſh him, and but for his wives kindred had cruſht him and his Cockatrice egge; but then in hatching. *Mahomet* (involud with more perplexity now than ever) is at his wits end, once reſolving to burne his book and fall to trading: but *Sergius* moderates, telling him, a deſigne of ſo great conſequence muſt needs bee attended with perſecution and many other circumſtances. The halfe dead Prophet revives upon this incouragement, and quickly apprehends this affliction propitious to his memory; ſo that to *Iathreb* hee goes, and for two yeeres ſecludes himſelfe from much company; till having finiſht his plot, and commanding the accompt of all his ſectaries to begin from his late flight out of *Mecca*, he again adventures, and by bribery, magick, and other meanes attracted many followers, and in ſeven yeeres after is received in *Mecca*: from this accurſed root branching out ſo many ſects as in ſhort time infected and ſhaded all the Orient, in an eclipſe of fearfull darkneſſe.

Mahomet (whoſe name Arabically ſignifies Deceit, and many times *Conveniunt rebus nomina ſæpe ſuis*; affoording alſo the number 666 the marke of Antichriſt,) having accompliſht his deſires, and runne his race, is ſummond to appeare before the Lord of all fleſh, the God Omnipotent, Omniſcient, and Judge of all mens actions; where (no doubt) he received a juſt judgement for his impiety. This was in his great clymacteric 63, of the *Hegira* 17, and of our Saviour 637, ordaining *Ally* to ſucceed him, and his Carcaſſe to be placed in *Aiſces* grave in *Iathrip* which *per Antonomaſiam* he new named *Medina Talnabi*; it or *Mecca*, in my opinion, being that *Munichyates* in *Ptolomy*; but I rather think *Mecca* it, becauſe I read that *Medina* (or *Iathrep*) was built *Anno Domini* 364. by *Aadhudaddaule* then King of *Babylon*: and by *Oſman* allegorically call'd *El-haramain*, and by others *De-A'ſalem* i.e. a holy place or Town of mercy; none daring in the garb or language of a ſoldyer tread Eaſt, Weſt, North, or South, nigher than ſix one way, twelve, eighteene, and twenty foure miles the other; upon paine of death and eternall diſpleaſure. Speak we now a little of his fabulous Alcoran, or *Sunna*, i.e. the Book of truth, or a Legend for the faithfull: ſtuft with obſceanneſſe, lyes, miracles, viſions, morall and naturall Philoſophy; ſuch traſh as may powerfully provoke the ſillieſt ſtudent to a height of laughter. The proem this; That it was ſent from God by *Gabryel* the holy Angell to *Mortis Ally*; but hee miſtaking the man, gave it to *Mahomet*; whom when God ſaw repleniſht with equall vertue, the Angell was not blamed, but the guiſt confirmed and made irrevocable.

Aleſalem

The Alcoran.

To begin then; The Alcoran or Bible (by them call'd *Kurrawn* and *Aleſalem* i.e. the law of peace, or Alcacan i.e. Judgement, as it was digeſted by *Ozman* fifteen yeeres after the death of *Mahomet*) is in volume twice ſo big as the Pſalmes of *David*; divided into a hundred and foureteene Azoaraes or Chapters, put by *Ozman* into a poore kind of rythme, unpleaſant to the eare, unleſſe well ordered: It is not a continued tract of devotion or direction, but of his owne life, the Art of warre, the uſe of peace, Rhetorick, Numbers, the Zodiack, the Earth, and a miſhmaſh out of *Applin* (or *Ariſtotle*) groſly and confuſedly handled. His mother inſtructed him in the Jewiſh Rites or Talmud: and *Sergius* in the Goſpell: whereby, in the ſeventy one Azoara of *Nohha*, and in the tenth of *Iunys*, hee records the Hiſtorie of *Noah* and *Ionas*; and in other chapters, of *Enoch*, *Abraham*, *Ioſeph*, *Moſes*, *Elias*, and *David*; whoſe ſongs call'd *Zebur-Dahood* or the Pſalmes of *David*, and the *Teurat Moiſſah* or *pentatench* of *Moſes*, he extolls moſt vehemently. The *Ingil* alſo (or Goſpell of Saint *Luke*) he ſets out at large in the fourth Azoara of *Auneza*, and in the fifth of *Almeyda*, naming Chriſt, the Meſſiah, *Rooth-noor Alloh*, and *Hazret*, *i. e.* Meſſias, the Spirit or word and light of God, holy Jeſus: not omitting his bodily aſcention into heaven in ſight of his twelve Apoſtles, ſeventy Diſciples, and five hundred men. Yet denyes him be to the ſonne of God, but that the Virgin conceiv'd by ſmelling to a Roſe preſented her by *Gabriel*; and that he was borne out of her breaſts. Alſo that he was not crucified, but *Iudas* or ſome other wicked theife; Chriſt being ſeparated from them by a cloud that covered him and came from heaven. And thence it is, the Croſſe is ſo rediculous amongſt them; they ſay alſo that hee was the moſt holy, chaſt, and powerfull Saint that ever converſt on earth: and that (in the ſecond Azoara of *Albacara* in the Alcoran) *Moſes* and *Chriſt* ſhall ſave the Jewes and Chriſtians at the day of Doome: and yet in the next chapter of *Amram* (forgetting what hee had ſaid) proteſts that no ſoule ſhall ever bee ſaved but by his Alcoran, hee being ſent into the world to moderate the ſtrictneſſe of the Goſpell, as Chriſt did the ſeverity of the Law ceremoniall; varying alſo from what in the twelfth Aſſuratto hee commands, that they ſhould bee held in equall repute with the Alcoran; running thus: The holy and mercifull God, firſt ſentt he ceremoniall Law, and then the Goſpell to direct all men in the right path, and laſtly the Alcoran, a faithfull Book, and for your inſtruction. No man therefore that is truly religious, dare to undervalue the old Law and Goſpell, but to practize it no leſſe than what is commanded in the Alcoran. From whence it is, that they reverence the holy Sepulchre, viſit Saints Tombs, and honour the memorie of our Saviour; abhorring the Jewes of all creatures. Saint *Iohn* Baptiſt alſo hee ſpeaks modeſtly of, and of the bleſſed Virgin with ſingular reverence: ſaying in the nineteenth Azoara to this purpoſe, Hayle *Mary*, thou art bleſſed, yea in puritie and holineſſe excelling all other women; the meditation of Gods lawes was ever in thy heart, therfore he hath ſelected thee, refined thee, and made thee his happieſt dwelling; thou art full of knowledge and mercie; free from pollution, hatred or ambition: yea, thou the Virgin Mother of the great Prophet Jeſus, art only of woman-kind moſt lovely and perfect in the ſight of the Almighty

mighty, &c. Which I name, not that his Book is any way more valuable, (the end conſidered, which was his plot for Apoſtaſie) but that the Devill and *Sergius* who helpt him, could not blaſpheame, nor bee ſuffered to derogate from their Majeſty; and to whom we ſay in the words of our Saviour to the Demoniack, hold thy peace; and *ex ore tuo laus ſordet.* The reſidue of the Book conſiſts of Hereſiarchyes againſt our bleſſed Saviour; with *Arrius* it denies the Divinity; with *Sabellius* the Trinity; with *Macedonius* the holy Ghoſt proceeding; with *Manicheus* the death of Chriſt; and ſuch like errours as to them and Satan ſeemed plauſible. In the 32 Azoara, hee commands that no man be ſo impious to queſtion any particle of his Law, nor to diſpute about it; and yet in another chapter confeſſes that tis full of lyes.

1 Commandement; *There is one, and but one great God, and* Mahomet *is his Prophet.*

Sung every fourth houre both by the Muyezins & Taliſmanni from the ſteeple tops of every Moſque in a cleare note, *Llala y-lala, Mohummed reſullula*; and the Perſians by *Syet Gunets* direction to the honour of their Prophet, *Llala y-lala Mortus Ally vel-hillulla.*

2 Comman. *'Tis neither good nor juſt that any Muſſulman live unmarried; leſt the profeſſors of the Alcoran (or* Mahomet*) be thereby diminiſhed.*

Whence it ariſes that *Poligamy* is tolerated; yea, that ſuch are thought the moſt honourable and brave men who ſuper-abound in wives and concubines. The chaſt Prophet *Mahomet* in the Azoara of *Bacara* boaſts much of his owne delight and ſingularity therein; and that he had ſtrength at moſt times to ſatiate the luſt of forty women. In that chapter of *Attahrim* he alſo confeſſes that he oft had violated his faith and troth; but, it grieved him not, in that hee had received pardon from God; and had to witneſſe it, his good friends *Rachel* and *Gabryel*, two holy Angels.

But who ſees not, that in this precept of his (like a polite Machiavillian) he had reſpect to the naturall diſpoſition of the Arabians, pleas'd with freedome and voluptuouſneſſe, rather than to any vertue: not caring how, ſo by any magick he could yoak them to obedience, and affectation of his Alcoran.

3 Comman. *It behooves all Muſſulmen to bee charitable; and to hate contention.*

From this command, iſſues moſt good to Travellers; for whereas Innes are not to be had in heathen countries, ſtately buildings (call'd *Imarets* in *Turkie*; *Carravans-raws* in *Perſia*; *Serrays* in *Indya*) are purpoſedly built and open for all commers, never queſtioning their Country, buſineſſe, nor religion; the roomes are ſweet and well kept, the ſtables be convenient; and not any is to pay ought, in that twas founded from the charity of ſome Mahomitans; who have beene knowne to ſpend in one of thoſe common receptories fifteene thouſand pound ſterling: ſuch are in *Shyraz*, *Caſhan*, *&c.* they alſo erect Hoſpitalls for lame men and diſeaſed: yea, for aged, ſtarved, or hurt birds, beaſts, and ſuch like creatures.

4 Comman. *It behooves all Muſſulmen to invocate their Prophet, every day*

day five times at leaſt, with ſobriety: and to attend his comming patiently.

Which, they carefully accompliſh; and with ſuch regard that when the Muyezin is heard to cry aloud from the Moſque they fall to prayer, though then buſied in prophane talk, drinking, drabbing, or the like. And in praying, to help their memorie uſe Beads, ſtop their eares, and ſhut their eyes, leſt any thing might divert them in their zealous Orizons; which they actuate in a quiet and ſilent murmur, bending, proſtrating, and kiſſing the ground or ſome relique of holy earth brought from *Medina*, the Haram or Alcaba, two holy Chappels in *Mecca*, erected (ſayes the Alcoran) by *Abraham* from the true Idea of that which *Adam* built in Paradize; albeit ſome hold that he ſtayed there not above a day, & carried by Angels into heaven at the generall Deluge: in every *El-fata* or prayer ſizedaing or kiſſing the earth at each Epethite or name of God and *Mahomet*: and after they have battologuiz'd *Ilalay la la*, they iterate another to this effect following.

In the name of the good and holy God. Praiſed be the Soveraigne of all worlds, the only mercifull God of Doom': thee we ſerve, thee wee call upon: ſhew us the beſt way; that, which thou haſt revealed to *Mahumet*; but not that wherby thon puniſheſt the Ungodly. This alſo, as I have noted amongſt them, being a meere Tautologie of the names of God and *Mahomet*. *Bizmillah! raugh mawn, a raugh beam Allhundill Alley: Etto hyatto, almo barakatto, aſſulwatto, Attayo batto; Leyla, beeſſalem, Aleyka, I, laanna, nebeen rough meet Wallough keeweeber-catto. Eſſa-lamalena, Wallah Ebadulla, heſolaheem Eſhaddo. Awla El aha, El-Allaho, Eſhaddai. Mahummed reſull-Allogh. L'alla Eſſalamalena Ebadulla Solaheem. Eſſalamaleekam Eſſalamaleeka. Allyhomma Sul hillulla. Allaw Mohummed don Wallaw, Waſſaleem-chamma Salleata, Alhumderalley, Whoddaw*, & ſaid by all Mahomitans in *Arabia*, *Perſia*, *Indya*, *Iave*, &c.

And though this be the moſt uſuall, yet they are not without other ſet formes of prayer, compiled by *Oſman* in his Parody, (for, in the 17 Azoara *Mahomet* confeſſes that he could neither read nor write) and by that famous *Almotannabby*, who fell in his learned conceits to make his Name more venerable than *Mahomet*. Their Elfataes are either for the ſafety of their Kings, a happy iſſue, the welfare of their Country, thanks that they are Muſſulmen, Boſarmen, or true beleevers, and the like: five times in foure and twenty houres praying (or rather balbutiating) orderly. The houres are, day-breake, noone, three in the afternoone, ſunne-ſet, and at midnight: recorded by theſe titles. *Aſhara*, *Magreb*, *Adeleſher*, *Kalamath*, and *Erketh*; Arabically thus, *Dahour*, *Laſhour*, *Mogrub*, *Sallie & Sahaha L'hair*. The firſt houre, is acted by foure Teſſalems or proſtrations and two prayers; 2. by ten times kiſſing the earth and five El-fataes; 3. houre requires eight grovelings, and foure ejaculations; 4. has five Sizedaes and three orations; and the laſt houre for a farwell has fifteen teſſelems and eight repetitions: after that houre to day breake tis held an ungodly thing to invocate. The Perſians ſince their reformation, think it enough to pray thrice in foure and twenty houres; at *ſob*, *dor*, *& magareb* Arabick words, and which ſignifie morning, noone, and night. On the Gvumaa or Sabbath (by the Perſians call'd *T'owma* and *D'ſuma*, by Turks *Zuma-g'iuny*, *Dumaad*

Dumaad by the vulgar Arabs) they aſſemble in the Moſques (without ſeats and bells;) each firſt waſhing, then kneeling with his face to *Medina*, not ſpeaking one to another, ſpetting nor coughing: ſcapes unpardonable.

5. Command. *See thou obſerve yeerely a Month Lent, a Byram, &c.*

The Lent or *Ramdam* (call'd alſo *Ramadan*, *Ramazan*, and *Ramulan*) begins commonly at the Sunnes entrance into *Aries*, *Libra* other times, no time certaine; and is an imitation of our Lent, or rather the forty dayes *Moſes* was in *Horeb*, and by ſome ſaid in memory of *Mahomets* forty dayes hiding himſelfe in the Deſart, flying from the rage of *Mecca's* Inhabitants, and that in that moneth he divulg'd the Alcoran: but moſt likely (as in the 47 *Azora* of himſelfe, and 25, in which he treats of the excellencie of the Alfurcan) from his blaſphemous lie that he was ſo long in the ſixt heaven call'd *Alahal*, where this Anthropomorphite ſayes hee had the honour to ſhake hands with the Almighty (which he ſayes were 70 times colder than Ice;) and that being upon th'earth, to make the people credit him, he commanded the Moone to deſcend; halfe of which he put into his own ſleeve, and the other halfe ſerv'd as a zone or girdle to *Mortis Ally*: and to their like amazement, after ſo rare a complement peec't it, and placed it in the ſame Orbe whence firſt he drew it.

During this Ramdam, all the day long they abſtaine from all ſorts of viands or refection, he being counted the verieſt heretique in the world dare ryot it. But, *Don Phœbus* is no ſooner inveloped with his dark mantle the earths interpoſition, and Dame *Cynthia* arrayed with brightneſſe in their Hemiſphere, then they gormundize and let looſe the reines of their unbridled appetite, Epicuriſing in all kindes of delights to be invented, or pleaſures poſſible: *Proſper's* ſaying, That to faſt from ſinne, is the beſt faſt; is here ridiculous. So ſoone as the nine and twentieth day is paſt (for though the Alcoran command forty, yet by thoſe of the late reformation, it was limited to one Moone) they begin the Byram (as we doe Eaſter) and continue their merriment and ſports till the third day be ended; the two dayes after the Byram, are commonly call'd *Chutſi-baaram*, & *Char-bahram* (or *Byram*.) The laſt houre of the laſt feſtivall many vow a zealous pilgrimage to their Prophets Sepulchre (not magnetically attracted, nor intombed in an iron coffin as ſome report, but laid under a faire marble, poliſht and ingraved with Arabique ſentences out of the Eleſalem.) But in the way, wallow in all kind of ſwiniſh turpitude, villany, and lothſomneſſe; yet no where perſecuted, being palliated with a Pilgrims coat and hypocritique ſanctity.

The *Buccarie* they ſolemnize in November or *Chodad-maw* (by Turks *Silcade*, by *Arabs Rabiel-owl*) in commemoration of the Ram ſacrificed by *Abraham* ſuch time as *Izmael* (they ſay) ſhould have beene killed.

Many other Feſtivalls they celebrate. The *Oud Huſſan*, *Nowrouz*, *Imamy*, *Caddyer-Ally*, *Iedt-Ouſant*, *Auwpatſian*; the *Sophyan*, the *Roſes*, *Daffadillies*, *&c.*

The *Oud-Huſſan* is from *Hocem* or *Huſſan* (ſonne of *Ally*) ſlaine with eleven of his ſonnes by *Mavi* the Chalyph, Lord of *Damaſcus*, and Nephew to *Ozman*. A Feſtivall begun by *Syet Gunet*, followed by *Aydar*, and commanded by *Sha-Izmael*, as a Triumph againſt the *Ben-Humyans*, who tho

they thought to have extirpt *Ally's* root, yet by divine providence S. *Azmully* brancht ſecretly, *Anno Hegiræ* 90. and from him this Siet of *Ardoveil*, reviver of the Sophian dignitie. For the Syet not onely ſleighted the Turkiſh opinion of *Mahomets* three ſucceſſours *Abubocher* and the reſt, but curſed all ſuch as honor them; yea, and foure other great Hodgees or Doctors of the Alcoran, contemporarie friends and helpers of *Mahomet*; thoſe foure (if I be not deceiv'd) whom *Mahomet* (in a feare for his preſumption beholding God in Paradize) wip't from the ſweat of his brow, and by divine myracle metamorphiz'd into foure learned men, thus named, *Achmet Sembelim*, *Abu-hamet*, *Melec-zeddah*, and *Sheck Vaffaim*: a tenet ſo offenfive and exaſperating to the Turks, that of late the Muphti condemning an innocent Perſian, ſwore a great oath, he thought it a better act and a more meritorious ſacrifice to kill one Perſian, than ſeventy Chriſtians. But to our Storie.

All agree that *Huſſan* was ſlaine trecherouſly by *Chuſe* a ſlave to *Mnavi*. *Mavi* was an Actor, they therefore puniſh him yearely (though rotten 1000 yeares ſince.) Firſt, framing a deformed Image, his face blackt, his noſe pierc't with a Dart, and clad in ſtraw: which done, they hurrie it through the ſtreets in a hurly-burly of thouſands of people, who when they have dragd it enough within the City, hale it to ſome riſing hill without, wher to all mens view they elevate this (ſuppoſed living) Caytiffe. The Caddy bawles out a pathetique Oration to this purpoſe, That after much ſearch, *Ally* had directed them where to apprehend this Traytor, unworthy the leaſt pittie or procraſtination: this being that ſame villaine who ſlew *Huſſan* and his ſons (*Cereſin* only eſcaping:) that every good man is bound in conſcience to curſe him, yea to help to torment him in the vileſt manner poſſible.

In ſhew of joy and aſſent they unanimouſly ſing *Epicinia* (a ſong of victorie) and crie aloud, *Tough Ally*, yea ſtrive to rend the clouds with their ceaſeleſſe clamours. At a ſet time they ceaſe roring, and fire is given to a trayne of Gunpowder which ſets divers ſquibs a fire, and at length diſſipates and blowes up the deteſted Syrian, by a hideous noiſe making the ayre eccho at his ſmokie Funerall. *Huſſans* ghoſt now ſleepes quietly; each Perſian commends one anothers zeal; haſte home, & ſpend that night in merriment.

The *Nowrouz* is in imitation of our New-yeares day; but they begin (after the old manner) in March, ſuch time as Phœbus in his equall ſhine to either Pole, makes the Æquinoctium. A feſtivall of jovialitie, for one prayer preying upon varietie of wanton pleaſures; the Taliſmanni piping now to *Bacchus*, *Ceres*, and Madam *Venus*. For, I have obſerv'd, that in manie parts for 11 months in the yeare we could ſee verie few women, and thoſe vailed; but impoſſible in the ſtreets or gardens to converſe with anie without danger: yet theſe twelve dayes of the Nowrouz all places were full of them, yea their naked faces openly diſcovered; friſking in amorous poſtures, and drawing the eye by a forced Magique. Gifts alſo and reciprocall preſents are retorted up & down; with garments of ſilk & gold, horſes, fruits, and piſcaſhes of other ſorts; nothing but riding the great horſe, drinking, cock-fighting, fortune-telling, ſinging, courting, and the like obſerved

obſerved to the laſt minute of that Feſtivall.

The *Imamy* has ſome dependance on the *Buckaree*. This a Camell, that a Ram; that for *Iſmael*, this for *Mahomet*. In November, the Meccan Protomiſt ſends a ſanctified Camell by an adopted ſonne (ſometimes naturall) who is welcom'd to *Spahawn* by many thouſand Muſſulmen, who ſhew th'extream of joy for ſo holy a Preſent. After they have tried & tired their voices, the Hodgee from an exalted place acquaints them with the cauſe of his long journey, perſwades them to a thankfull remembrance, and bleſſes them. The zealous multitude without anie reſpect of men or danger, throng about the Beaſt, who is no ſooner in the field where Death arreſts him, but that they fall upon him, and pluck off his haires with an admirable dexteritie, keeping them as ſanctimonious reliques, prævalent againſt ſudden death (though manie die in the aſſault, and thouſands returne maymed) hunger, thirſt, povertie, and the like. After which, the tormented Camell is by the Hodgee againe ſigned for a ſacrifice. The Darroguode, firſt transfixes his Javelin. The Viſier beheads him, and gives it the King. The carkaſſe is torne 'peece-meale by the foole-hardie multitude; ſo greedie to obtaine this charme of long life and plentie, that immortalitie and the place where meat and drinke is needleſſe, oft præcipitates them.

The *Caddier Ally* is for *Ally's* victorie over the three old Caytiffs of *Mecca* by death (not *Ally*) conquered; and his joy in heaven: which after ſome threnodies many prayers are muttered, ſongs chanted, and almes beſtowed: the King being at moſt charge, the greateſt honor reflecting him.

The *Iedt Ouſant* is from a Cabala, that *Houſant* was loſt in a terrible great wilderneſſe, where thirſt killed him. Nine dayes they wander up and downe (ſhaving all that while neither head, nor beard, nor ſeeming joyfull) inceſſantly crying out *Huſſan Huſſan* in a melancholy note, ſo long ſo fiercely, that many can neither howle longer, nor for a moneths ſpace recover their voyces.

The tenth day they find an imaginarie *Huſſan*, that *Nunquemq; ſatis quæſitus Adonis*, whom they eccho forth in Stentorian clamors, till they bring him to his grave; where they let him ſleepe quietly till the next yeares zeale fetch him out (*Semper enim perdunt ſemper & inveniunt*) and force him againe to concomitate their merry devotion.

The *Aumptpatſion* (or Owdt-baptſion) is from *Mahomets* baptiſme by curſed *Sergius*: and ſeemes to deride our cuſtomes, to make their circumciſion lovelier. A raſcall troop of circumcis'd Mahomitans aſſemble, and (after the Darroguod has put a period to his ruſtick Oration) promiſcuouſly beſprinkle one anothers faces, then ſoile their fleſh with durt and filth, the great ones many times to pleaſe the King acting among them; Laſtly, they cleanſe themſelves with purer water, ſuppoſing all contaminated deformitie waſht off, and their bodies wholſomer.

The *Sophian*, is a ſolemnitie of faſting, feaſting, and praying for the proſperitie of their King, of the Sophian pedegree.

The feaſt of *Roſes* and *Daffadillies* is begun by a Proceſſion of holy men, at the firſt budding of thoſe ſweet flowers, and for thirtie dayes is celebrated with all manner of ſports, and recreations to be imagined; contiLl 2 nued

nued from the great feaſts of the old famous Monarchs of *Perſia*; tents in abundance, men, women, boyes,& girles,with Armes, muſick, ſongs, dances, and ſuch as may revive the Olympick memories.

6 Com. *Reverence thy Parents.* Which how ill they performe,many Tragick ſtories daily informe us of.

7 Com. *Curſed be the ſlayer.* This is ſo well practis'd in *Perſia*, that what by rigour of the Lawes, and what from this, one may travell in any place at any time without all danger; and although, they be generally Martialiſts and affect much wine, yet I never ſaw any quarrell nor ſtrife amongſt them.

8 Com. *Do ſo to Others, as thou wouldeſt Others ſhould do to thee.* From whence they are humane and curteous; but bribery is lately crept amongſt them, and deceit too, too eaſily diſcerned.

The Alcoran is a miſcellany of other prodigious things. It tracts in the 33, that *Dagial* or *Shytan*, i. e. the Devill, ſhall be ſaved by *Mahomet*: & in the 72 Azoara, that all Elgehenni or infernall ghoſts ſhall after I know not how many yeares bee freed. The other Azoaraes of his *Kurrawn* are of Arithmetick, fights, dangers, truth, falſhood, tyranny, warre, peace, propheſie, &c. The 85 Azoara treats of the Zodiac; the 90 of the Sunne; the 91, 92, 93, of the Moon, of night, of morn; the 113, of the Firmament; but is Philoſophy of ſuch courſeneſſe that I may well ſay, *Diſcum potius quam Philoſophum*: for how can it well be otherwiſe, ſince in his 17 Azoara, hee confeſſes that hee could neither read nor write; but that all his learning was ſuper-naturall. In one chapter hee is bold to ſay, that *Solomon* was a great Magician, and that hee learnt it from *Marot* and *Arot*, two great black Devills: with more reaſon we may ſay, that *Mahomet* was skild in that infernall wiſdome, if halfe of thoſe miracles bee true hee records of himſelfe; one is this: In a great aſſembly of Arabian Pagans, he pointed at the Moone with his thumb and long finger; it ſeemes it knew his mind, for the Moone immediatly clove aſunder, and in two peeces fell upon the hill of *Mecca*, on which hee at that time ſtood: *Mahomet* with a peece of his linſey-wolſey coat patcht it and made it whole againe; and after it had alſo (ſay the Perſians) circumvolved *Mortis Ally* in way of imbrace or complement, it re-aſcended, and from that day became the badge or coat armour of all Boſarmen. In another, hee aſſures his Proſelites, that *Mecca*, *Medina*, and *Ieruſalem* be holy Cities, built by *Adam* in Paradize, but fram'd in heaven: & thence it is, that *Ieruſalem* is by Turks as well as Chriſtians, honoured: foure Cities ſprung out of hell at the birth of *Mahomet* (at which time all Idolls fell, and *Lucifer* was throwne into hell, ſo deep into that abiſſe, as hee was ſome yeeres ere he could get up againe) the names of thoſe devilliſh Townes are (as pleaſes *Mahomet* to ſay) *Elmedin* in *Caldea*, *Antioch* in *Syria*, *Vaſtat* in *Ægypt*, and *Eh-beram* in *Armenia*: Places, it ſeemes which had refuſed him and his learned Doctrine.

But lend your eares a while and liſten to the moſt ſerious ſubject of his Alcoran. In the 47 Azoara, he records his pilgrimage into the higheſt heavens; where he ſaw rare things, and thence brought a certain deſcription of the ſeverall Spheares, Heavens, Hells, and Paradiſes: as alſo of Angells

Angells, and Saints; of judgement, the reſurrection, joy and paine,&c. of which I will afford you a compendium for Muſſulmen to beleeve, for us to laugh at. One eve (as *Mahomet* was ſporting privatly in's chamber at *Mecca*, with *Ayſce* his young wife) *Gabryel* (*Seraphyel* the Perſians call him, the ſame that foſterd *Mahomet* and *Ally* three yeares, and was peradventure ſuch a *Malus Genius* as haunted *Brutus*) in a flaſh of fire entred their bed-chamber, and ſaluted *Mahomet* with this meſſage: Haile thou beloved man! I come to fetch thee: the God whom thou ſo zealouſly worſhippeſt, deſires to ſee thee at his owne ſtation. *Mahomet* rejoyces, and going to mount upon the Angells wings (of which hee had ſeventy paire) is hindred: he asks which way he ſhould take towards heaven, the Angel ſhewes him a huge Aſſe, *Albarack* by name, and bids him mount upon him; which *Mahomet* eſſaying could not doe, till hee had prayed for him. From *Mecca* hee poſted (in the twinckling of an eye, for *Barack* at foure ſteps had done it) to *Hieruſalem*: there, the Angell diſmounted him, and took him into his owne protection. In few minutes *Mahomet* aſcended heaven, and was let in by *Gabryel* the Porter there. From one heaven to another is a travell of five hundred yeares; howbeit, *Mahomet* glanc't through the ſeven in a moment. In all which Orbs hee ſaw many ſtrange things; but firſt take notice what mettall the Orbs are made of. The firſt is of refined ſilver, and wherein all the glittering ſtarres are fixt with chains of burniſht braſſe: in this heaven he ſaw a Cock ſo great, that ſtanding upon the Moon, his cox-comb reacht into the imperiall heaven, many millions of miles altitude: every time that this Cock crowed, all other Chanticlears upon earth, re-ecchoed him. The ſecond heaven is of gold, ſuch gold as has beene ſeven times tried in the fire. The third is of pearle; in this heaven hee ſaw innumerable troops of Saints and Angells; each of them ſaluted him by his name, and he prayed for them. Amongſt the reſt he took notice of *Adam*, *Enoch*, *Abraham*, *Samuel*, *David*, *Salomon*, &c. all whom he knew by revelation; and of which, ſome he taxed, others hee commended as occaſion ſerved him. The fourth heaven, is of Smaragd; and where he ſaw infinite companies of other Angells who made a mighty noiſe and inceſſantly praiſed God: and well they might make a noiſe, for (ſayes *Mahomet*) every Angell there, was a thouſand times bigger than the globe of the earth; and each had ten thouſand heads; every head, threeſcore and ten thouſand tongues; and every tongue praiſed God in ſeven hundred thouſand ſeverall languages: amongſt them, he noted one eſpecially, *Phatyr*, or the Angell of Mercie; a creature of that vaſt frame that every ſtep he trod was twelve times more than the diſtance is twixt both the Poles. *Mahomet* inquired of him why he wept ſo fiercely; the Angell replied, that it was out of his compaſſion to ſee the deplorable eſtate and vanity of man. This is that ſame Angell that has the Holy Quill or pen in keeping; a pen of orient Pearle; ſo long, that an excellent Arabian Courſer in five hundred yeeres continuall galloping, can hardly reach to the further end of it: with this pen, God regiſters all things paſt, preſent, and to come; the Inck he writes with, is pure Light; the Character ſo miſterious, that none but he and *Seraphael* can underſtand it. All the hundred and foure holy Books are written by this Quill; *viz.* thoſe ten which *Adam* received;

The Heaven

received; *Seth* had fifty; *Edris* (or *Enoch*) thirty; and *Abraham* had the reſt: it alſo writ *Moſes* his Law, *Davids* Pſalmes; Chriſts Goſpell, and *Mahomets* Alcoran. The fifth heaven was of Diamonds: where hee ſaw a mighty Angell, and of all others the wiſeſt: hee had as many heads and tongues and voyces as any two others had in the inferior Orbe; and had the keeping of that Book, wherein all men in the world have their names written: he did nothing but turne over the leaves and blot out one name or another, for by that (as by the arrow of death) they died ſuddenly. The ſixth was of Turquoiſſe; the Seventh of Alahal; (ſome interpret it fire; others, pure light or breath congealed.) All theſe circumvove one another like Pearles or Onyous; but herein is the miracle, they be tranſlucent and yet of mettalls: a rare Philoſophy! above all, is the heaven of heavens, full of light and ſilence: immenſe, and within which, all other bodies are compriſed, but it incomprehended: there *Mahomet* ſaw the throne of God, rich beyond expreſſion: very great alſo, for it was ſupported by ſeven Angells, each of them ſo wonderfully great, that a Faulcon if he were to flie a thouſand yeeres inceſſant flight, could ſcarce go ſo far, as is the diſtance of one eye from another: about the Throne hung foureteene candles, everlaſtingly burning: the length of every of thoſe candles (as *Mahomet* meaſured) was from one end to another as much ſpace as a good horſe can ride in five hundred yeeres: there hee ſaw the Almighty, who bad him welcome, and laid his hand upon *Mahomets* face: his hands (ſayes this blaſphemous deluder) were a thouſand times colder than Ice: for all which, *Mahomet* in ſhame of his owne baſeneſſe, bluſht for ſhame, and ſwet with feare; but with his long finger hee ſwept away the ſweat from his brow, and threw it into Paradiſe: rare ſweat! Each drop (he notes them to be ſix) turn'd into ſome rare thing or other: one drop into a Roſe, another into a graine of Rice; the other foure into foure learned men, *Ac'met*, *Sembelin*, *Abuhamed*, *Melec-zed*, and *Seh-vaffin*; After hee had ſufficiently inſtructed himſelfe in many myſteries, and was aſſured of Gods favour, he deſcended with his Alcoran: but how he got it entertained, how notoriouſly it has blaſted the earth and poyſoned moſt parts and Iles of *Aſia* and *Africk*; it requires another place, to have it ſpoken: here only let us note the mad conceits he fancies of Angells, the laſt judgment, Paradize, hell, &c. Angells are either good or bad; both are ſubject to death: the good, becauſe they conſiſt of flame, an Element; to ſin, becauſe *Lucifer* an Angell, by ambition was expulſt Paradiſe. The bad Angells are impriſoned in Doggs, Swyne, Toades, Wolves, Beares, Tigres, &. After the day of Doom they ſhall be tormented in hell ſome millions of yeers; but muſt in the end by vertue of *Mahomets* law be delivered.

Angells.

Day of Doome.

The great and generall Judgement is as certaine as the day of Death, and will happen ſuddenly, ſuch time as all the world is wrapt in a careleſſe ſecurity: the Angells know not the time, till *Mahomet* point it out by a great and fearfull Duell twixt death and him, whom in the end hee makes to fly away; but by that combat becomes ſo inraged, that he deſtroyes all living creatures in the world ſuddenly; for new arming himſelfe in flaming braſſe, in each quarter of the world hee ſounds his dreadfull Trumpet, whoſe affrighting clangor not only makes men, beaſts, fiſhes, birds, and like

like creatures dy, but the Angells alſo give over living; and laſtly, *Adriel* himſelfe, whom God commanded to follow the reſt in the inevitable path, by wrapping his iron wings about him, and ſtrangling himſelfe with ſuch a dreadfull noyſe, as is ſcarce imaginable.

After this enſues a terrible and univerſall Earth-quake, followed by a violent ſhower of purling brimſtone, which muſt devoure all graſſe, trees, and vegitable Creatures; yea the Pallaces of the proudeſt Tyrants: and turne topſi-turvie, the earth, water, and other elements into a confuſed lump. Forty dayes it muſt reſt in a diſordered Chaos; in which time, Almighty God ſhall graſp it in his fiſt, and (beholding it) ſay to this effect. Where are now the haughty Princes, the cruell Tyrants, lacivious wantons, and greedy earth-wormes of the earth? which ſaid; he will for forty dayes and nights ſpace inceſſantly raine downe a gentle ſhower of mercy, and by a gratious breath reduce the world into a moſt glorious eſtate: after that, hee will call up *Seraphyel*, and bid him take his Trumpet in his hand: the Trumpet is of pureſt gold, and above five hundred yeeres travell from one end to another: at the firſt ſound will enſue a revivification of Angells and Men: at the ſecond, the Angells re-aſſume their glorious roabs, and men their naked fleſh againe. *Michael* the Arch-Angell (perceiving the Tribunall rais'd upon a high mount in *Iehoſaphats* vale) he approaches with his mighty ballance, and poyſes every man their good and bad deeds in either cale: ſuch whoſe good deeds out-ballance their evill actions, are put upon the right hand, the other on the left: after that, they are loaden with their ſinnes packt up in a ſatchell and hung about their necks; in this ſort they paſſe (upon a narrow and weak Bridge) over Hell; ſuch as have few ſinnes get over ſafely; thoſe that be heavie laden breake the Bridge and fall into hell: at the otherſide ſtands *Mahomet* in the ſhape of a Ram, and in his deepe and monſtrous fleece lodges all his Sectaries, whom after long travell he brings to ſome gap or other he finds in Paradiſe; and skiping in, disburthens himſelfe, and ſhakes them out; at that inſtant aſſuming new formes, more lovely, more ſtrong, and every way more excellent; with eyes as big as the whole earth, and with eye-browes bigger and more beautifull than the Rain-bow. Let the Alcoran tell you what Hell is, and what is Paradiſe. Hell is in the Umbelic or navell of the world, circled with a huge thick wall of attractive Adamant: tis entred by 7 gates of flaming braſſe; divided into many ſeverall cells or dungeons: ſome are more loathſome and fuller of torment than others be; and lodge ſuch ſoules as have more highly ſinned: ſome caves bee ſo deep that in a thouſand yeeres, a milſtone cannot find the bottom of it; in whoſe deſcent are ſharp ſwords and pikes placed purpoſely to cut and torture the ſoules that move there: ſome places be abiſſe or without any bottome; ſo full of oyle and brimſtone that it is ever flaming, and ſo terrible, that the Devills howle, and ſcritch, and rage there beyond meaſure: other priſons be full of Toads, Serpents, and all noyſome and horrid creatures imaginable: the damned eat nothing there ſave the forbidden fruit; which being in their guts inflames like ſulphur, and makes them roare for anger. Some rivers be full of Crocodiles: others ſo cold as makes them gnaſh & chatter: howbeit, theſe paines of hell muſt not abide for ever; for after each ſoule has

Iudgement.

Hell.

has ſuffered ſo many thouſand of yeares as the ſinnes amount unto they have committed, *Mahomet* will deliver them (and the Devills alſo;) firſt changing their affrighting ſhapes into ſhapes more tollerable, & then bringing them to *Alcanzar*, (a ſtreame flowing out of Paradiſe) they muſt coole their extreame heat, and waſh away their black-ſcorcht mummies, and varie into a moiſt fleſh, whiter than the driven ſnow, and thence-forth ſing *Lala hillullaes* unto *Mahomet*. Paradiſe is a place of as much delight, as *Mahomets* carnall rapture was able to imagine: he is incertaine of the locall place (it ſeemes hee forgot to aske *Gabryell*) but ſuppoſes it ſhall be upon the earth after the day of Doome is paſt, and all deformity removed: (till then the ſoules and bodies of men ſleep in their graves, but ſenſible of joy and torment.) Paradiſe (ſayes the Alcoran) is ſo many miles about as there be moats or atoms in the Sunne: It is incloſed with a wall of ninety times refined gold; ten thouſand miles high, and in thickneſſe about three thouſand: It has alſo ſeven gates to enter in at (ſeven is a myſterie;) of Carbuncle or pureſt Rubie is the firſt gate; the other ſix be of Pearle, of Emrald, of Turquoyſe, of Hiacinth, of Smarag'd, and of Amatiſt; ſomewhat reflecting upon the ſpheares. It is divided into ſeven ſpacious Gardens, and thoſe are ſub-divided into ſeventy times ſeven ſeverall places of delight; each of them fill'd with Inhabitants, Muſick, Wines, and all ſenſuall pleaſures poſſible: all have coole refreſhing rivolets of Chryſtall, and trilling over pibbles of ſweeteſt Amber: curious Summer-houſes it alſo has, ſhaded with trees, ever fruitfull and verdant: in center of that pleaſant fancie, is a tree (a high and ſpreading tree) higher than all the mountaines of the world, were they heapt one upon another; and ſo broad that all Paradiſe is ſhaded by it; the trunck or bole of this rare plant is of Diamond; the leaves be of Ophyrian gold; the boughes of jet: each leafe is wrought into an antick ſhape, very delightfull; and moſt admirable in this; on one ſide is growing in letters of light, the name of God; on the other ſide the name of *Mahomet*. Foure ſtreames guſh out of it, in ſeverall quarters; they be of pureſt water, of milk, of coho, of honey; and empty themſelves into *Alchanſar*, whence this mixture of *Nepenthé* flowes into other parts of Paradiſe: there are alſo Aromatick flowers, ſuch as raviſh both eye and ſmell; birds alſo or aëry Quiriſters; the meaneſt of which as far excell our Nightingalls, as they the Ravens: the ayre is a compound of ſenſe-raviſhing odours: the Mahometans (Chriſtians, Jewes, nor Gentiles, have not ſuch glory) are ever young and luſtfull, a hundred times bigger and more frolick than ere was *Mahomet*: The women are ſevered from the men; not that they are kept from them (for *Gabriell* is never away to let them in) but that by ſuch reſtraint they may become more tranſcendently delightfull: the women have ſuch viſages as *Aiſce* had (*Mahomets* beſt beloved;) their haires be threds of gold, their eyes of Diamonds as big as the Moone: their lips of cherries, their teeth of pearle, their toagues of rubyes, their cheekes of corrall, their noſes of Jaſper, their foreheads of ſaphyre: round-fac't, ſweet, amorous, and mercifull: In this Paradiſe there is a Table of Diamond, ſeven hundred thouſand dayes journey long; along which, are chayres of gold and pearle to feaſt upon. The hee creatures are of *Mahomets* favour, ſuch as hee had when *Gabryell* mounted him

Paradiſe.

him into heaven: none but are farre brighter than the Sunne, with ſuch eyes, eye-browes and eares as are not fit for a repetition. To end: *Gabryel* the porter of Paradiſe has ſeventy thouſand keyes which pertaine to his office; every key is ſeven thouſand miles long; by which you may imagine the doores are no pigmie ones: in a word, had not *Mahomet* confeſt hee had writ three parts of foure, falſe lyes in this his Legend; we would have concluded him, Notorious. To ſmile at his conceits is pleaſure, to confute them, a labour needleſſe (though *Melancthon* has done it:) for wee may ſay and that very truly, *Perfidiam eorum recitaſſe, ſuperaſſe eſt.*

Such are the groſſe fanatick Dogmataes of the Alcoran, credited by moſt Aſiatique Inhabitants, deluded by the Devill and his diſciples above 70 in ſeverall *ſpecie* and nomenclation: ſome of which, with heed I have obſerved; and here (as the cover of their book) will ſhut all up in muſtring them; but in an Alphabetique way, leſt I affront their Seniorities.

Abdalli, Alambeli, Alfaqui, Alfurcani, Aneſij, Aſaphij. Bedvini, Beneſiani, Boſarmani, Buani. Caddi, Cadaleſchi, Calyphi, Calſi, Choggi, Cobtini, Cumerati. Dephtardarij, Deruiſſi, Derviſtari, Duanni. Emeri, Emawu-zeddi. Fylalli. Gularchi. Hodgei, Huguiemali. Imami. Kalenderi. Leſhari. Malahedi, Melichi, Mendee, Morabiti, Morrabouri, Mudreeſſi, Muſti, Mulai, Mulevei, Muezini, Muſtadini, Mutevelij, Muzulmanni. Naappi. Ozmanni. Papaſſi. Ramdani. Santoni, Seriphi, Shahi, Sophini, Sunni, Syetti. Taliſmanni, Tecknai, Torlaceni, Terlaqui. Zaidi, &c.

Their rules are many and maſqued under a ſerious (hypocritique) ſanctitie. The Muphti is chiefe in caſe of error or diviſion: which, if hee faile in, the *Mecean* Protomiſt cenſures and ſwayes it. The Caddi, Cadaleſhi, and Muſtaedini, are next in eccleſiaſtick dignitie. The Hodgei, Emeri, and Mulai, are Doctors and expoſiters. The reſt are mendicants, and eat their bread in Idleneſſe. The Fylalli converſe moſt in the Alcoran. The Deruiſſi are wandring Wolves in ſheepes cloathing. The Taliſmanni regard the houres of prayer, by turning the 4 hour'd glaſſe. The Muyezini crie from the tops of Moſques, battologuizing *Llala Hyllula*. The Calenderi, Abdalli, and Derviſlari be notorious Pæderaſts, and dangerous to meet in ſolitarie wayes. The Terlaqui and Cobtini pandarize. The Leſhari and Papaſſi, are fortune-tellers & ſtar-gazers. The Sunni, Naappi, & Tecknai, vow perpetuall ſilence, and aſſaſſinate. The Sietti and Imami, oft pull out their eyes having ſeene *Medina*. Other of theſe, pull out their tongues, that whenſoe're they talk they may be credited. The Huquiemali ſing bawdie ſongs: ſome for pennance goe ever naked, and other ſome in aſhes. The Dooanni are naturall fooles or madman, but thought divinely inſpired. Some as the *Mendee* afflict their bodies by thirſt; laſhing & wounding themſelves; and in charitie without pay, carrie burthens or doe anie labour. Some proteſt againſt fleſh, fiſh, wine & roſe-water. Some live Eremites never converſing with men: and ſome built houſes to ſafegard birds, & beaſts, feed them and have muſique to prevent their melancholy. Other-ſome build Hoſpitalls, Inns, Sudatories, Moſques, and like good houſes. Some are Poëtaſters, or Mimographers. Other-ſome have feeds and charmes to make women fruitfull. Some alſo ſcorch their ſkins in the Sun. But others of more pittie and pietie oyle their naked bodies, and to allure the poore

Flies to paſture, roſt themſelves in the burning Sunne. Theſe and many other miſerable pathes they tread, all leading into Acheron.

To cloſe; This (more craftie than learned) Law-giver, perceiving his Divinitie and Philoſophie not ſure enough to abide oppoſition or triall, ſtrengthens it by this ſtratagem. Hee commands that none upon paine of torture and damnation, be ſo bold to queſtion a ſillable of his Alcoran, *Suſpecta eſt Lex* (ſayes *Tertullian*) *quæ ſe probari non audet*. From whence, few except they be Eccleſiaſtiques, trouble themſelves to read or ſtudie it, hoping by a reverent ignorance and the Colliars Faith to be ſaved. But by your favour Sir! each of us (whom God hath bleſt and honoured with the grace and name of Chriſtian) may anſwer you out of *Martial*.

Decipies alios verbis,
vultuq; benigno;
Sed mihi jam notus,
Diſſimulator eris.

Others with words and pleaſing lookes
thou may'ſt deceive; but me
Thou ſhalt not ſo, I know thee a
ranck Hypocrite to be.

Schiſmes in the Alcoran.

The Perſians have (ſince *Gunet* reform'd the *Alcoran*) contracted it into a leſſer volume. They vilifie *Ozmans* labours, and cenſure him of extreame arrogance. The Perſians alſo abominate the foure great Doctors, who dropt out of Paradiſe from the ſweat of *Mahomets* brow, whom alſo *Gunet* execrates: theſe are indeed the mayne differences 'twixt Turk and Perſian. But let none think that Syetts was the firſt Schiſme amongſt them: for *Ozman* being dead, *Ibnul* adds more Commentaries to infeeble *Ozmans*: and after him, one *Ibnu Abel-haſen* of *Balſora An. H.* 88. a notable ſubtil man; for by his auſtere life and eloquence, he not only nullified the Melchian credit, but *Ibnul* alſo in compariſon of him was counted ſottiſh: At his death they Sainted him: but truſting to tradition (for they could never prevaile with *Haſſen* to eternize himſelfe by writing) his Diſciples differ in many doctrines; ſo farre, that blowes made a party oft times in caſe of difference: nor could they agree in any point, till *Elharu-Ibnu-eſed* of *Babylon* did his beſt in many comments to reconcile them, and to make canonicall *Elheſin's* Paragraphs. It ſeem'd calme a while, but ere long a thunder-clap was heard from *Mecca's* Territories; anathematizing *Elharu-Eſed*, perſecuting him and all his fautors: and finally, by *Meleck-ſha's* command, not onely burnt his papers, but baniſht him from converſe of all Muſſullmen.

King *Cazel* is perſwaded *Elharu* was an honeſt man, & at that time being favorite to his Uncle the great *Melec-ſha* (a Turk and late Victor over *Babylon*) makes uſe of his power, deſiring ſome favour for the late excommunicated men. *Melec* ſtormes a while, but *Nydam Emull* another Courtier of note, ſeconds *Cazel*, and prevailes to have the Aneſian Sect call'd home againe. *Elgaz-zuli* a nimble Mercurie undertakes it, and by miraculous conceits agrees them, and fills up the late made breach; ſo as now, *Mahomet* ſhines gloriouſly without any ſhew of eclipſe; but an alteration quickly followed: for Saint *Azmulli* from the Caſpian ſhoare defies all ſuch as thought well of *Mahomets* three intruding ſucceſſors. This ſeem'd a terrible Apoſtaſie, but whiles all Aſia were looking thitherwards, a crack of

no

no leſſe amazement falls Weſt, where *Almotannabbi* (ayming to be all or nothing) exalts his own worth, pietie and learning above *Mahomets*. This ſeem'd intollerable, and his ambitious ends quickly determined; for they put him to a miſerable death.

After this the Clergy & Layety became inebriate with Bacchus and Venerie: it was thought a fooliſh thing to affect learning or honeſtie. Laſcivious Poems was adjudg'd the only delight, and *Mahomets* Paradiſe ſeem'd then in being. This wickedneſſe of theirs is inveigh'd againſt by *Eſſebraver Diſſeraverd* a Bactrian, whoſe ſevere Satyres ſo ſtung them that they grew melancholy; till *Ibnull Pharyd* ſweetned all by his amorous and exact Poeſie, defended & enlarged by *Elfargany* a witty Epicure who retorts an Apologie, applauded by moſt, but by ſome exploded as a buſie Cabaliſt. A Chaos ſeemed then to cover them, till *Eliſarai* a grave Hiſtorian took upon him to rectifie theſe crooked poſtures. Of 72 Sects reducing all to two, the Leſhari, and Imami. The firſt, Eulogically extolling *Mahomet*; receiv'd in *Thrace*, *Ægipt*, *Paleſtyne*, and *Syria*. The other, *Ally*: received all over the Perſian Monarchy. After all, *Syet Guaet* diſplayes his Enſigne, whoſe diviſions if we ſhould here rehearſe or moderate, would prove tedious to you, and to me no leſſe offenſive.

Non noſtrum inter nos tantas componere lites.

Let us therefore pauſe a while, and make uſe of *Theſeus* his thred, to untwiſt us out of theſe ſenſe-confounding Labyrinths.

The ſeverall Kings and Conqueſts of Perſia compendiouſly remembred.

TO offer you a Hiſtorie of the ſeverall changes and warres of this great Empire, might peradventure in another place prove acceptable; eſpecially, of the acts and conqueſts of theſe late Kings of the *Sophyan* or *Ben-Allyes* pedegree: for to goe higher were but to gleane from *Xenophon*, *Curtius*, *Siculus*, *Metaſthenes*, *Agathyas*, *Euſebius*, *Cedrenus*, *Diaconus*, *Procopius*, *Trebellius*, and others. Whereas the warres of the late Kings are, to ſay truth, ſo meanly & obſcurely handled, that the reporters have too prodigally detracted from the high courage of the men, and the excellencie of their fortunes. Here I am confin'd, leſt by commixing even an Epitomé of their ſeverall victories and contingencies, this Book which I deſire ſhould travell meerly upon Geographie, might grow voluminous. On the other ſide, to omit them altogether may as juſtly tax me of neglect. I will therefore but name them, and reconcile ſome mens miſtakes in miſnaming theſe antique Kings of *Perſia*.

Cyrus is the firſt we can deduce a true ſucceſſion from. For albeit they had Kings formerly, of which *Chedorlaomer* was one, as wee read in *Gen.* and it may be the ſame whom the Perſian Hiſtories call *Cheyomarat*, father of *Siamech*, to whom ſucceeded *Owchange*, *Iamſhet*, *Zoak*, *Fraydhun*, *Manucher*, *Nawder*, *Afraciab* (*Achemenes* ſome think) *Bazab*, *Raycobad*, *Salomon*, *Chozrau*, & *Lorazpes*; yet the ſucceſſion from him is moſt incertaine and doubtleſſe of no grandeur, in that the Aſſyrian Monarchie (begun by *Nymrod* ſonne of *Chuſh*, ſonne of *Cham*, ſonne of *Noah*) ecclipſed it, and un-

der whoſe command it lay for above 1300 yeares, if *Beroſus* be not counterfetted: and from *Belochus* (who depoſed *Sardanapal* the laſt Aſſyrian Emperour of *Nymrods* race) and *Arbaces* (the firſt founder of the Median Monarchie, a confederate with *Belochus*) to *Cyrus* (who advanced the Perſians to a Monarkique greatneſſe, by ſubduing *Aſtiages* his Grand-ſire, tranſferd the Empire to the Perſian, as formerly the Medes had the Aſſyrian) 260 yeares. This change hapned in the yeare, from *Adam* 3400: after the building of *Rome* 287: after the firſt *Olympiad* 50: and before the incarnation of our Saviour 567, &c.

Perſia made a Monarchy by Cyrus.

Of *Cyrus* many memorable matters might be offered: but I dare not enter the Labyrinth leſt I wander ſo farre, that I may chance to loſe my ſelfe and your patience: this only be remembred, that this is that *Cyrus* of whom the Prophet *Eſay* fore-told ſome hundred yeares ere he was born; of him alſo *Nabuchadnezzar* propheſied, beginning thus, *Aſt ubi Medorum jus regni Mulus habebit, &c.* That a Mule ſhould over-runne *Lydia* (fulfild in *Cræſus*) and ſubvert the Caldean Monarchie: the word *Mulus* had relation to his mixture of bloud; his mother being a Mede, his Syre a Perſian. Hee married *Caſſandana*, and by her had *Cambyſes* that reigned after him. *Cyrus* after he had ruled thirty yeares, and in that time had added to his Empire, *Arabia*, *Meſopotamia*, *Syria*, *Capadocia*, *Phrygia*, *Armenia*, &c. hoped alſo to ſubject *Scythia*, but neere the river *Oxus* was ſlaine by *Tomyris* the Queene of thoſe parts of *Zagathaya*: but (upon ranſome) his body was delivered and convayed to *Paſagard* where *Alexander* found his Tomb, but not that wealth he thought it had contained. *Cambyſes* ruled the Perſian Monarchie but nine yeares; of whoſe reigne is little to be ſaid ſave that he ſubdued *Ægipt*: after which he grew ſo luxurious and tyrannous, that all men hated him: his death was imputed to divine Juſtice, for, at *Memphis* hee committed ſacriledge in the Temple of *Apys* or *Anubys*, and broke the neck of that apiſh god ſet there by the idolatrous Ægyptians: but at *Damaſcus* fell accidentally upon his owne weapon, and dyed by it. At his death ſeven Noble men or Magi of *Perſia* ſeverally contended for the Diadem (for *Smerdis* the upſtart King was diſcovered by wanting his eares to be an impoſtor;) of which, *Darius* ſirnamed *Hiſtaſpes* (who by the cunning of his Groome made his horſe neigh next morne before the reſt) mounted the Throne: and the Μαγοφονία or delivery of the Kingdome from the Magi, from that time to *Alexanders* comming, was annually celebrated. *Darius* governed happily 35 yeares: the laſt only was infortunate, by that overthrow he received at *Marathon* by *Miltiades* the noble Athenian. This is he who ſo much favoured the Jewes and *Ieruſalem*: his death was cauſed by loſſe of that battell at *Marathon*, and that by it hee wanted *Anthina's* faire daughter. This *Darius Hiſtaſp* I imagine to be that fame *Guſtaſp* who firſt by *Zertooſts* impoſture (as elſe-where I have remembred) made his people fire worſhippers. To *Darius* ſucceeded his ſon *Xerxes*, by the Perſians call'd *Ardxer*: an infortunate Prince; for howbeit he was in his time the greateſt Emperour in the world, and had a world of men and wealth to obey his humours: yet what by too much confidence in them, and contempt of other Princes, he reaped the greateſt diſhonour that ever befell any Prince of *Perſia*: for, albeit, he entred *Greece* with an army

army of 1800000 men, yet could he not prevent an overthrow given him at the ſtraits of *Thermophilæ* by *Leonidas* the Spartan Generall, who had not foure thouſand men: and by *Themiſtocles* the Admirall neere to *Salamys*, was equally oppoſed, and his whole Army confounded. After 20 yeeres rule he died, and left *Arta-xerxes* his ſon his inheritor. This *Artaxerxes* (i. e. a victorious conquerour) is in Perſian ſtory call'd *Ard-xer-Bahaman*; and by Arabian writers, *Tama-xerxicas*: this is he that married *Atoſſa* or *Heſter* the Jew, in which book he is named *Ahaſuerus*: at the end of forty foure yeeres happy government he died, and *Artaxerxes* ſirnamed *Muenon* in his place was crowned King: (ſome inſert *Darius Nothus* before him.) *Artaxerxes* (ſonne of *Artaxerxes* and *Pariſatys* daughter of *Cyrus*) ruled *Perſia* forty and two yeeres, and at the age of eighty was buried at *Perſepolis*, *Artaxerxes Ochus* his ſonne ſucceeded him: who alſo when he had governed cruelly twenty and ſix yeeres, was haſtned (but by an untimely death) after his Father; *Arſes* (*or Arſamus* his ſonne) inveſting himſelfe with the Perſian roabs of rule and majeſty. Of *Arſes*, little can bee ſaid ſave that he died by the hands of the Eunuch *Bagoas* his Fathers murderer, after his Coronation foure yeere: and in his place (by meanes of *Bagoas*) *Darius Codomanus*, (by Perſians call'd *Darab-kowcheck* i. e. little *Darius*) was ſaluted King: him *Alexander* the victorious *Greek* orethrew; in three great battells, at *Arbela*, *Amanus*, and *Granicus*: the laſt, concluded his life and ſix yeeres reigne, *Anno Mundi* 3640, of the *Olympiad* 112, of *Rome* 420, and before the Nativity 333 yeeres or thereabouts. *Perſia ſubjected by the Greeks.*

Alexander (worthily ſirnamed Great) two yeeres after died at *Babylon*, (foretold by a Calan or Indian Gymnoſophiſt,) in the three and thirty of his age, of his rule twelve yeeres; his heart was transfer'd to *Alexandria*, his corps interd at *Babylon*. *Alexanders* Legacy, bequeathing the ſucceſſion (not to his owne iſſue or kin, but) to the *Worthieſt*, made *Pyrrha's* bones revive againe; diſcord, and pride, and envie, emulating every of his great Captaines, who by this common Motto, *Virtus mihi Numen, & Enſis quem gero*, challenged the Empire, and ceaſed not to lay claime, till death and warres fury cut them off; *Seleuchus Callynicus* ſonne to *Antiochus Theos* by ſurviverſhip (after long ſtormes) ſeeming to ſteare in that unruly Ocean: during whoſe life and fifty yeers after, the Greeks awed *Perſia*, till ſuch time as *Arbaces* an heroyck Parthian broke that yaok of ſlavery aſunder, and for three and twenty yeeres did what was poſſible to revive the more than halfe dead Perſians. To *Arbaces* ſucceeded *Methridates*, who ruled twenty yeeres, after whom, *Pampaſius* twelve, *Pharnaces* eight, *Methridatus Medus* thirteene; to whom followed *Phraortes*, (call'd by the Perſes *Phrug-zed*) *Artabanus*, (call'd *Ard-Bahaman*) *Methridates* 3, and then *Herodes*, ſlaine by *Phraortes* his cruell ſonne. At this time *Craſſus* the rich and famous Roman was ſlaine and twenty thouſand Romans at *Carrhas* by the Parthians; a foule blemiſh to the Romans; till ſoone after *Ventidius* (*Mark Anthonies* Lieftenant) purged it by a new victory, in which *Pacorus* the Kings ſonne was by that valiant Roman ſlaine: and the Empire acknowledged *Auguſtus Cæſar* over them; who depoſed the Paricide, and made another *Phraortes* King in his roome. At this time was *Recovered by Arbaces a Parthyan.*

ecchoed

ecchoed the golden ſong *Pacem te poſcimus omnes:* a time moſt fit to entertaine the Prince of Peace, Chriſt Jeſus our Saviour, who as then became fleſh, and dwelt amongſt the ſonnes of ſinfull men.

To *Phraortes* 2, ſucceeds theſe ſeverall Dynaſts of *Parthia*; *Orodes*, or *Daridæus*, *Vonones*, *Tereditates* (the laſt of the Arſacidæ) ſlaine treacherouſly by *Artabanus*; to whom theſe; *Bardanis*, *Goterzes*, *Vonones* 2, *Vologeſes*, *Artabanus* 2, *Pacorus*, *Chozroes*, *Pharmaſpates*, *Vologeſes* 2, *Vologeſes* 3, and laſtly *Artabanus*, vanquiſht by *Caracalla*, by *Macrinus* ſlaine: Howbeit in him the hopes of *Perſia* ſlept not, but rather joyed at the farwell of that ſtrange race; for upon that advantage (the Empire ſeeming diſtracted twixt two ſeverall affections) one *Artaxerxes* (*Chobad* before, but to ſpeed the better he aſſumes this pleaſing name) ſteps forth, and with a Majeſtick grace modeſtly chides his Country-men for their ſloth and faint-heartedneſſe; and that now or never the occaſion was offered of reviving their name and redacting the Perſian Empire to her former freedome and luſtre: the people admire the man, and by his name doubt not that hee was a true Perſian; ſo as with an unanim aſſent they crowne his temples with the Dyadem, and reſolve under him to dye or to diſpell that cloud of bondage which the Parthian had ſo long wrapt them in. For three dayes the fight continued twixt thoſe two neighbours, the ſtake was freedome and Monarchie: at length the Perſian has the victory, and *Artabanus* the Parthyan King by his death put this late triumphant Empire into bondage. After that he vanquiſht the Roman Emperour *Alexander Severus*; but in the 15 yeare of his reigne is himſelfe by impartiall death vanquiſhed. *An. Dom.* 243 *Sapores* his ſonne begun to reigne. And here *Teixera* may be taxed, who aſſures us that *Artaxerxes* late named (or as they call him, *Ardkhyr-babba-cawn*, i. e. Father and Lord to men of warre,) reigned contemporarie with *Cæſar Auguſtus*. This ſame *Sapores* is by the Perſians call'd *Shaw-Por*: by *Teixera*, *Schabur*; by *Schicard*, *Xabur-Xabulketaph* or *Dhul Aktaf:* a Prince ſufficiently couragious, but baſely cruell. He over-ranne *Syria*, *Cilicia*, *Meſopotamia*, *Capadocia*, *Armenia*, &c. but returned with many curſes for his crueltie, and had next yeare beene retaliated by *Gordianus* the Roman, had not this Empetour dyed by the hands of *Philippus* a rebell, that ſlew him at *Cteſiphon*. But which efflated *Sapores* above the reſt was the rare overthrow he gave two yeares after to *Licinius Valerianus* ſirnamed *Colobus*, Roman Emperor; who after he had inhumanly triumphed over S^t. *Lawrence*, & thouſands of other Chriſtians whom he made Martyrs or witneſſes; in an open field *Sapores* vanquiſht him (betray'd ſome ſay by *Macrinus* his Liefetenant) and to his dying day made that proud Roman his footſtoole to mount upon: verifying the old ſaid Saw,

Redacted by the Perſian.

Superbos ſequitur ulter a tergo Deus.

After he had tyranniſed twenty yeeres hee dyed *Anno Domini* 273, and before the *Hegira* or Muſſulmaniſh accompt 347. To *Sapores* followed *Ormiſda* (*Cherman-ſha*, ſay the Perſians) who at the end of thirteene months dyed, and *Vararanes* for three yeeres (till death prevented) ſucceeded him; to him *Narſes*, (*Teſdgird* ſay the Perſians:) who after ſixteene yeeres rule died alſo, and left to inherit, his ſonne *Vararanes* 2 (cognominated *Segavenſe*,) by Perſians calld *Baharan*; who in the firſt quarter followed

lowed the common fate, *Narſes* a ſtranger ſucceeding him. This *Narſes* made bitter warre with the Armenians and Meſopotamians, at which *Galerius* ſtormed; but his being the Roman Emperor could not dant *Narſes*, nor priviledge him from being beaten; yet in the ſecond conflict is victor: and *Narſes* for griefe and ſhame burnes himſelfe; after he had eight yeers ruled *Perſia*. *Miſdates* his ſonne reighned ſeven yeere after his fathers death: to whom followed *Sapores* an Anti-Chriſtian: for the Romans did not rage more furiouſly againſt the Chriſtians in the leſſer *Aſia*, than did this Tyrant in the great: he was a poſthumus, and the crowne ſet upon his mothers belly, even before his birth acknowledging him their ſoveraigne: hee was the Romans inplacable enemy; by no threats, no bribes, no reaſons to be pacified: he fired *Niſibis*, not valuing that *Bacchus* was there borne and ſuckled: after which, in his owne Dominions he martyrd (as Eccleſiaſtick writers report) from the yeere 337, to 347, above thirty thouſand Chriſtians: for in thoſe dayes, thoſe eaſterne parts were moſt part Chriſtians: the names of many of thoſe noble Martyrs you have in *Sozimen*: he alſo affronted (but with bad ſucceſſe) *Conſtantius* the Roman Emperour, who dyed of griefe ſo ſoone as hee heard what cruelties *Sapor* had perpetrated upon the Citiſens of *Singara*, *Bizabda*, *Aminda*, *Bombyca*, &c. *Mopſierive* a Towne under mount *Taurus* in huming him. No better luck had that malicious Apoſtat *Iulian*, who when he had done his worſt againſt the Chriſtians, endeavored the ſubverſion of *Perſia*; but moſt ſtrangly he is peirced with a Perſian dart in the night and expires with a *tandem viciſti Galilee*, and in his place *Iovinian* with the joyfull cry of all his Camp, *Omnes ſumus Chriſtiani*, was ſaluted Emperour of the Romans. He could do but little good againſt the Perſians, and therefore returnes towards *Conſtantinople*, but in the way is arreſted by grim death, after hee had beene but eight months, Emperor. *Sapores* about that time alſo ſighed out his affrighted ghoſt, at the age and reigne of ſeventy one. *Anno Mundi* 4350 *Anno Domini* 380. and *Artaxerxes* his brother ruled after him; who dyed in the 11 yeare of his reigne. *Sapores* followed him, after five. *Varanes* ſirnamed *Cermizat* him, after 10 yeares: and to him ſucceeded *Yezdgyrd* a conſtant friend unto the Romans; and (as *Socrates Scolaſt.* reports) a Chriſtian: converted by *Maruthas* Biſhop of *Meſopotamia*, ſent into *Perſia* to that end by Pope *Innocent* and *Theodoſius* the Emperor. The Perſian Stories ſay he apoſtatized; who can tell the truth of it: this is certaine, that in the 20 yeare of his reigne *Anno Dom.* 426 hee dyed; and that *Varanes* 4 (or *Baharan*) inherited his royalties. By all Writers this Prince is taxed for his perfidie, luſt, and crueltie, eſpecially againſt the Chriſtians. In their defence *Theodorus junior* ſends *Artaburus* with a gallant Armie. *Vararanes* diffiding in his owne, requeſts ayd from *Alamandurus* a Saracen: whoſe Armies when they met, were ſo many, that they covered the earth for many miles with their innumerable numbers. At *Babylon* both meet: but ere the battell begun, ſuch a pannique feare ſtruck the Pagans that they fled amazedly: by land ſome periſht, but *Euphrates* without any pittie ingulpht 100000 of thoſe miſcreants, and by that loſſe the Perſian King is heart-broken, after he had tyrannized 20 yeares; and another *Vararan* 5 of that name placed in his ſtead: hee tooke truce with

Martianus

Martianus the Emperour, and after 17 yeeres left both life and crowne: *Perozes* ſucceeded him, call'd *Pheruz* by the Perſians; a Prince more raſh than valiant: in the 20 yeere of his reigne, the warres of *Scythia* made an end of him. *Valens* (or *Belax* and *Ialas*) was then choſen King; he ruled 4 yeeres; to him *Cabades*, (call'd alſo *Chobad* and *Canades*) dethron'd by *Lambaſes* in the 11 yeere of his greatneſſe: which *Lambaſes* (or *Blaſes*) was alſo depoſed by the Nobles of *Perſia* in the 4 yeere, for that hee had ſet forth an Edict, that all women ſhould be us'd in common: and *Canades* is re-eſtabliſhed, but at laſt through his too much curteſy to his vile brother is made blind, and the other mounts the Throne againe. At this time great warres commenced 'twixt the Roman and Perſians; the Perſian ſtorming that at their perſwaſion *Zatus* (ſonne to *Gurgenus* King of the Lazarrs, a part of *Colchos* or *Mengrellya*) had received Baptiſme at *Conſtantinople*, *Iuſtyn* the Emperour witneſſing for him at the Font. After that this Perſian Tyrant had full gorg'd himſelfe with the ſlaughter of many thouſands of the Lazarrs and Armenians, Death ſummons him to an unwilling accompt, after 30 yeeres tumultuous reigne: and *Cozrhoe* his ſon (they call him *Chezir*) is ſolemnly crowned the Perſian King. About this time the Roman Monarchy in the Weſt took end. *Chozrhoe* of all the Tyrants of *Perſia* was moſt wicked and deſperate: hee firſt concluded peace for 110 yeeres with *Iuſtinian* the Roman Emperour; but quickly broke it, and to the utmoſt of his power inraged them: 'twould bee endleſſe to ſpeak his reſtleſſe motion, his barbariſme, his hypocriſy. In meere malice he put to death his brother *Balax* and *Aſpebides* his aged Uncle; the people murmur at him, and to be even with them, he commands them to follow him into *Syria*, where hee ingages their valour and at *Palmyria* is beaten ſoundly; but ſo exaſperated that he ranſacks *Barrhoſa*, *Antioch*, *Selucia*, *Apamea*, and other parts; in *Phœnicia* alſo hee gluts his miſchiefe: there hee forced *Euphemia* a Chriſtian Lady, and of her begot *Hormiſda* who ſucceeded him: hee alſo there compelled the chaſt Nymphs of *Daphné* to offer incenſe to him, as to a Deity: and for their kindneſſe raviſht them. He conſumed the great and ſtately Temple dedicated to St. *Michael* the Arch-Angell: and accompted it no ſacriledge to rob other Churches: hee beſieged *Sergiropolis*, but is forced thence diſhonourably: he attempts the ſpoile of *Ieruſalem*, but hearing that *Beliſarius* (in his time the moſt rich and wretchedly poore of men) was approaching, hee renues his league with the Romans: but purpoſes not long to keepe it; for next yeere hee forrages *Armenia*, and *Phoenicia*. *Anno Dom.* 556, *Iuſtyn* the Roman Emperour enters *Mengrellia*, and by death of *Nachorages* the Perſian Generall got a happy victory: *Cozrhoe* next yeere aſſaults *Ediſſa*, but fruitleſſely; for at *Sagarthon*, that yeere the Chriſtians vanquiſht him: *An. Domini* 574, he commands *Artabanus* (or *Adaarmanes*) with a great Army to enter the leſſer *Aſia*: accordingly they ſpoyle *Syria*, and unpeople *Antioch*: in *Iberia* alſo and *Armenia* they entred with no leſſe voracity. At this time *Armenia* received the Chriſtian Faith; and the Romans have cõplaints ſent them of *Cozrhoes* his cruelty. *Iuſtin* ſends *Tiberius* (elected *Cæſar*) to quiet him. His Army was great, and conſiſted of many Nations, *French*, *Italians*, *Peonians*, *Illirians*, *Miſians*, *Maſſagets*, *Iſaurians*, *&c.*

towards

towards *Armenia* he marches to meet with *Coſrhoé: Ceſaria* (the Cappadocian Metropolis) he ſoone maſtered, and after long toyle comes in view of the Enemie. The Perſians were ſtrong and luſtie. The ſignall of battell was no ſooner given, but each man in a wrathfull poſture haſtned to vent their furie. *Coſrhoe* by a ſigh preſages his overthrow, but doubts it more when *Curſé* a Scythian that led the right wing of the battell, entred with rare courage into the body of the Pagan Armie, and maſtred all the Perſian baggages: but the loſſe of that fight did not ſo much grieve him, as that his Fire-god was falne into the hands of his ſcoffing Enemies. Many night ſtratagems he invented to recover it, but all to no purpoſe: ſo that ſeeing it paſt recoverie, it broke his heart at *Cteſiphon*, after hee had reigned 48 yeares: leaving this report behind him, that to the Chriſtians he was cruell; to the Greeks perfidious; to the Perſians luſtfull and tyrannicall. In his place, his ſonne *Hormiſda* (*Ormous* by the Perſians hee is call'd) was crowned Monarch of *Perſia: Anno Dom.* 580, of the world 4550 His eight yeares rule was troubleſome: for in his 3 yeare, *Mauritius* (ſon in law and Liefetenant to *Tiberius* and alſo Emperour afterwards) hammered the face of *Perſia*; he ranged where hee pleaſd and did what liſted him; albeit to prevent it *Tama-Coſrhoé*, *Adaarman*, *Alamandure*, and *Theodorique* did what they could to hinder him. *Anno Dom.* 589 *Philippicus* with ſome Roman Legions entred *Perſia*, eſpecially to comfort the poore Chriſtians who were threatned by the Magicians to be ſlaine all of them that yeare by myracle. *Cardarigas* the Perſian Generall ſuppoſes they were forced thither by a fate uncontroleable: but the event prov'd ſuch as inſtead of the Chriſtians, above 30000 Perſians were ſlaine by the great valour, the 3 great Captains *Philippicus*, *Heraclius*, and *Vitylian* manifeſted amongſt the ſuperſtitious, who depended upon ſome ſupernaturall helps ſo long that Nature no whit defended them. *Barames* a noble Perſian by hap eſcaped, but not a ſecond diſadventure; for *Hormiſda* grew ſo madded at his late overthrow, that hee forces *Barames* to weare womens apparell, and with a Diſtaffe in's hand to diſport the inſulting multitude: but this jeere coſt him deerely, for *Barames* flies into ſuch parts as loved him, and incenſes *Byndois* a potent Perſian againſt the King, by whoſe confederacie they raiſe ſo great an Armie, and paſſe to *Shyraz* ſo privatly, that ere many knew of their approach they enter the Citie and impriſon the King; yea that ſame day crowne his ſonne *Chozroes* King: the barbarous Traytors executed their wrath upon the Queen & her children, whom moſt cruelly they ſawed aſunder: at which *Hormiſda* expreſſes al the ſymptoms of an inraged man: his ſon cannot comfort him, becauſe his beloved wife was irrecoverable. *Coſrhoes* in paſſion commands ſome villaines to temper him, whoſe crueltie prov'd ſuch as drubd the wretched King to death: an act ſo infernally devilliſh, that all Perſia curſed him. Vpon their mutterings he growes tyrannicall, but *Barames* that had mounted him, with the ſame hand thinks to pull him downe: the King acquainted with his intent, commands this and that man to raiſe ſome force to puniſh him, but into ſuch hate was he growne, that none would obey him; whereby, to ſave his life he flies with *Ceſarca* his wife to *Byzanth*, (his Parents dreadfull ghoſts everie where hanting him:) But by the Chriſtian Emperour *Mauritius* and

his Empreſſe is with his Queene and little ones courteouſly welcommed. After he had repos'd a while, the Emperour aſſiſted him with an Armie commanded by *Narſes* and *Commentiolus* to re-inveſt him in his Empire: into *Hyeropolis* and *Martiropolis* they eaſily entred: at *Daraz* the Rebel *Barames* affronted him with an Armie of Scythique-Perſians: but ſuch was the courage of the Chriſtians that *Barames* was vanquiſhed. *Coſrhoes* returnes the Chriſtian his thanks in teares of joy: and knowing nothing would better pleaſe them than his conformitie, he preſented them with a rich Croſſe, of great value in jems and gold; and returnes that other (which *Theodora* wife to *Iuſtinian* had devoted) brought from *Antioch* by *Choſroé* the elder, and dedicates another made at's owne charge, circumſcrib'd with an hypocritick Motto thus beginning, *Hanc Crucem ego Choſroes Rex Regum,&c.miſi,&c.Quoniam ope Sancti Sergii Martiris honorabilis contra Baramum iniquiſſimum adepti ſumus,votum fecimus,&c. Nos auream Crucem lapillis diſtinctam ad ejus Templum miſſuros,&c. una cum Cruce quam Iuſtinian Imp. ad Templum ejus miſit, & quam Coſrhoes Rex Regum,&c. filius (abadi noſtri proavi,&c.huc advehit,&c.ad Ædem Sancti Sergii mittendum curavimus,&c.* as you may find at large memorized by *Baronius.* A Diſh of gold alſo he dedicated with this inſcription, *Ego Coſroes Rex Regum,&c. hæc in Diſco inſcribenda curavimus,non ut ſpectentur ab hominibus,&c.* Nay, he went further in his hypocriſie: hee gave out to indeare the Chriſtians (his owne hated him) that he affected to be a Chriſtian: but how politique ſo ere he was, his Queene *Ceſarea* found him a diſſembler. Shee (good Lady) to eſpouſe Chriſt, fled to *Conſtantinople*, and there received baptiſme moſt joyfully: *Coſrhoes* followed her with 60000 men, and when he ſaw ſhe was not to be recovered without he would become a Chriſtian, he alſo was baptized and all ſuch as followed him; to the amazement of the Aſiatique world: as P. *Diaconus* has it in his 4 *lib.* 16 *ch.* In *Victor* alſo and in *Iohn* Abbot of *Biclar*, as is extant in his Epiſtle in theſe words, *In his ergo temporibus quibus Deus omnipotens proſtrato veternoſæ hereſis veneno, pacem ſuæ reſtituit Eccleſiæ, Imp. Perſarum Chriſti fidem ſuſcipiens,&c.* But to ſpeak of his Apoſtaſie, his crueltie againſt the Chriſtians, and other barbariſmes he afterwards perpetrated, would rather require a volume than to be confin'd to ſo ſmall a narration as I intend to all of them. For ſo ſoone as he heard of the maſſacre of *Mauritius*, his wife and children, by *Phocas* a Captaine in his Armie; and of the arrogance of *Boniface* the Romiſh Biſhop, who at that time aſſumed the title of univerſall Biſhop, he rejects *Lilius* the Roman Ambaſſ. & Apoſtatiſes; yea vowes to ſacrifice himſelfe in *Mauritius* his quarell, or be revenged on that villanous *Phocas*: and thence-forward he revives his Pagan titles; in all his letters and proclamations beginning thus, *Coſrhoes King of Kings, Lord of Lords, Ruler of Princes, Salvation of men*, &c. By ſuch his blaſphemie he hoped to aſſure his owne he was once more a Pagan. *Anno Dom.* 603 with an Armie of 100000 men he entred *Syria*; there, in *Paleſtine* and *Phenicia* doing all the miſchiefe imaginable. All the leſſer *Aſia* parched in his inflamed furie: hee harried the poore Chriſtians as farre as *Chalcedon*: takes *Capeſſa* and *Edyſſa*. *Anno Dom.* 612 hee heares of the untimely deaths of *Narſes* and *Phocas* his enemies, beheaded by *Heraclius* the Emperour. That yeare

alſo

alſo he ſackt *Apamea, Ceſaria, Cappadocia, &c.* but at *Antioch* is overjoyed with a victorie he obtain'd againſt the Chriſtians: This encouraged him to over-runne *Paleſtyne, Ieruſalem* alſo, where hee derided *Zacharias* the Patriarch and transferd the Croſſe thence to *Shyraz* in *Perſia:* hee ſubdued *Ægipt* alſo, *Alexandria*, and *Lybia*; and made the blackt fac't Æthiopians admire his frenzie. The Roman Empire had reaſon to be affrighted, when they felt his wrath in *Anatolia*, chiefly in *Ancyra* the Galatian Metropolis. 'Tis reported that in that out-breaking he ſlew 300000 Chriſtians; agrandiz'd by the Jewes who followed him, and payd readie money for many Chriſtians, whom without mercie they ſlaughtered. *Heraclius* ſent 70 Roman Gentlemen to mediate Peace; *Saes* the Perſian Generall threatens them as ſpies, and barbarouſly beat them back againe. *Heraclius* is ſo impatient at that high indignitie, as with a good number of men he fought with *Saes* and gets the victorie: *Saes* for his payment is by *Coſrhoes* command flayed alive, and *Sarbaras* made Generall. *Heraclius* Winterd in the Pontique Regions, *Sarbaras* with a monſtrous Armie paſſes through *Cilicia*, and one Moone-ſhine night aſſayled the Romans whom he thought to have found unprepared: but by that haſte loſt 50000 of his men, and gave a brave encouragement to the Chriſtians. *Coſrhoe* next yeare ſent *Sarnabaſſa* to trie his fortunes.

Heraclius requires a truce, but *Coſrhoes* vowes revenge, and never to reſt vexing the Chriſtians. And to that end ſends *Sathyn* into *Trepizond*, but at *Azotus*, *Heraclius* affronted him, and had the victorie. At *Gazacot*, *Cozrhoes* dares the Roman Emperour with an Armie of 50000 Perſians: never was battell better fought nor more doubtfully; but at length the Perſians flie away, yea *Coſrhoes* upon a ſwift Arabian Courſer poſts to *Theobatman*, hoping there if any where to finde ſafetie. But ſuch was the generall hate he had plunged himſelfe into, that he diſtruſts that Sanctuarie. *Heraclius* reſolves to ferrit him, but *Coſrhoes* hearing of his approach, thinks it more ſafe to flie away than looke for help from that helpleſſe Deity. *Heraclius* when he had throughly ſearched that idolatrous place and could not find him, is ſorrie; but rejoyces againe that his Deaſtri were there to execute his wrath on. The people, ſome he ſlew, the reſt he baniſhed: the Flamens he ſacrificed to their Idoll, the Pyree he incinerated, and made other common fire be commixt with that they boaſted they had from heaven, and together made it conſume the whole Citie into aſhes: at *Gazacot* alſo hee did the like where was another Pyree infinitly reſorted to by thoſe Idolaters. An abomination taught them by *Zertooſt* in King *Guſtaſps* time, and ſeemes to mee either that which *Moſes* forbad the Iſraelites, that they ſhould not let their ſeed (or children) paſſe through the fire to *Moloch* (which ſome think was a brazen hollow heated Statua) or as the Sepharuites practis'd, of whom 'tis ſaid, that they burnt their children in the fire to *Adrammeleck* and *Anammelec*, the Gods of *Sephervaim*, as is in *Levit.* 18.21. and in the 2 *Kings* 17.17. and 31. and concerning which Idolatry we read in *Lucian, Strabo lib.* 15. *Procopius lib.* 2. *de bello Perſico, Agathias lib.* 2, *&c.*

Amongſt other things which *Heraclius* found there in that Temple dedicated to the Sun, was one Deaſter or image of *Coſrhoes*, which the people

worſhipped: the frame was round, reſembling heaven; his head was wreathed with the Sun; the rayes ſpread themſelves to the umbelique or navell of the image: on one ſide was the Sun againe depicted, on th'other the Moone and Starres, his brother and ſiſters; and under his feet, the Angels with Crownes and Scepters, attending him: but albeit the work was rare and the materiall of refined gold; yet did the good Emperour throw it into the fire to incorporate it with his Diety. *Coſrhoes* by this had gathered a freſh Armie out of *Hyrcania*, and bids *Sha-Rablecca* to forrage *Albania*: but they ſtood ſo excellently upon their defence that *Rablacca* returnes till *Sarbaras* with new forces forc't him back; and much hurt queſtionleſſe had they done had not *Heraclius* ſpeedily entred and rooted them both in one day, yet neither knowing it. *Mahomet* the Prophet was in *Heraclius's* Armie till now: and about this time begins the Hegyra or flight of that falſe Prophet from *Mecca*, whoſe people threatned to kill him for his innovation and doctrine. *Anno Dom.* 622 and of the Emperours reigne 13, *Sarbaras* paſt his Armie over *Euphrates* of purpoſe to trie the fortune of warre with *Heraclius*: who ſo ſoone as hee knew his intent gave him reaſon to repent his arrogance: the good Emperour himſelfe diſcharging his duty ſo excellently & with ſuch excellent courage, that *Sarbaras* upon view of it cryed out thus to *Coſma* his Companion, O *Coſma*! ſeeſt thou with what courage the Emperour fights? certainly hee alone is able to vanquiſh all our multitudes. That Winter the Emperour marched to *Sebaſtia*, and croſſing the river *Halys* made *Paphlagonia* his rendezvous. But *Coſrhoe* ſwels with paſſion, and combines with Lucifer, that by diabolicall Witchcraft he might vex the miſerable Chriſtians, againſt whom hee raged with all ſorts of cruelty: and ere he gave a farewell to this world, once more ventures a battell with the Romans: 150000 men he muſters up, and divides them in three; to *Sayn* one part, to *Serbaras* another, to himſelfe the reſt: imagining by ſome or all of theſe to doe wonders. *Sayn* with his 50000 went againſt the Emperour. *Sarbaras* with his 50000 marcht to *Conſtantinople*: and *Coſrhoe* ſtayes upon the frontiers. *Heraclius* divides his alſo into three; the one to haſten into *Thrace*, the other to beſtow a Camiſado upon *Sayns* Quarter, the laſt hee led himſelfe into the Lazic Territories: to which place the Gazarrs (a ſort of Turk) came to ſerve him: *Theodore* in ſmall time rais'd *Sayns* Armie, his Chryſolocre; aſſiſted by hayle from heaven, ſo direfully thundring on them, that all men there, ſaw that God fought for them. *Sayn* was ſlaine in that battell; but in ſtead of a decent buriall, the Perſian Tyrant array'd his carcaſſe in raggs, perfumed him with dogs turds, and ſlaſht his ſenceleſſe trunck into a thouſand peeces. That yeare the Gazarrs (to gratifie *Heraclius*) under conduct of *Ziebit* broke through the Caſpian ſtraits, and did the Perſians much miſchiefe, and to the Roman Armie expreſt no ſmall affection. *Anno Dom.* 626 *Sarbaras* with infinit troopes entred *Thrace*, pillag'd *Calcedon*, a towne built by *Iaſon* and *Argias*, much traded to, in view of *Byſanth* and upon the *Boſphorus*. After that, they layd ſiege to *Conſtantinople*; and for ten dayes, inceſſantly laboured to enter it: but ſuch was the excellent courage of the Chriſtians, ſuch her naturall defence, that the Perſians could not prevaile; but upon notice that *Heraclius* was approching, they rais'd their ſiege & retreated ſhamfully.

Anno

Anno 628. the Roman Emperour entred *Armenia*, and in a long fought battell obtained a mervailous great victorie. After which, hee demoliſht *Cteſiphon*, and purſued *Coſrhoe*: who when he heard that *Sarbaras* had ſped but ill in *Thrace*, and had re-delivered *Calcedon* to the Chriſtians, inflamed with paſſion he ſends a villain an Aſſaſſinate to murther him: but by ſtrange hap the Emperors ſonne had notice of it and acquaints the Generall; who by this ingratitude of *Coſrhoe* begun to raiſe a dangerous rebellion. *Coſrhoes* when he ſaw things ſucceeded thus infortunatly, in anguiſh of ſoule breath'd out his ſpirit: a Fever firſt, and then a Flux ſo taking him, that after he had reigned 50 yeares, upon his death-bed he nominated, as King his ſonne *Mardeſae* begot of *Syra* his Queene; who ere hee could ſet the Crowne on's head, was ſlaine by *Syroes* his brother, yea before his fathers face: an act ſo horryd that *Coſrhoe* bitterly curſes him; but *Syroes* (the moſt bloudie viper that ever liv'd) heaps greater ſinnes upon his head, by commanding ſome villains to ſhoot him to death: at that inſtant his loathed ſoule call'd to mind his like cruelty to *Hormiſda* his father, and acknowledged that God was juſt in his retaliation.

So ſoone as *Heraclius* heard of *Coſrhoes* death, he imagines all his quarrells ended: that yeare therefore he travell'd to the holy Citie, and preſented *Zacharyas* the then Parriarch with the Croſſe of Chriſt, found by Saint *Helena* (a Brittaniſh Lady) 3 May 326. and raviſht thence by *Coſrhoes* as I lately remembred. His triumphant entring thither was the 17 of September 628: the ſame yeare that *Boniface* publiſhed to the world his Catholique Supremacie; and in which, *Mahomet* divulg'd his Alcoran.

Syroes (by *Teixera* call'd *Chobad-Xirviké*, in the Tarich or Annal of Time, *Scyrviah*) in the ſixth yeare of his reigne was ſlaine by *Sarbaras*. *Sarbaras* is by the Perſians call'd *Shamyr*; by *Shicard*, *Sharibar*: in the third moneth of his reigne he ſlew *Ardchyr ben Xirviah*, right heire to the Crowne: eight moneths after that, is himſelfe ſlaine by *Ioon-ſha* or *Shyn-Shaw*, Lord of part of *Taurus*. The ſucceſſours to this man are incertainly delivered. The Roman Authors from him to the conqueſt of *Mahomet* reckon three Kings of *Perſia*. The Arabs 6. The Perſians 5. The Tarich 4. Teiſhera 7. The Armenians 11. How can I therefore reconcile them? The moſt plauſible is this. That *Ioon-ſha* at the end of three moneths was baniſht by *Tuwan* or *Turan Doct* naturall daughter to *Coſrhoe*. She had as bad a fate; at the end of ſixteene moneths ſhee was poyſoned and dyed, much lamented: to her followed *Iazan-Zeddahs*, by the Tarich call'd *Iauku-har-connah*; by *Elmacyn*, *Geſcan-zedda*; who ruled nine months: to him ſucceeded *Azurmy Doct* (*Coſrhoes* youngeſt daughter) who after ſixteene moneths dyed; and left *Shezir* (or *Kozir*) to ſucceed her: who alſo at the end of ſix weeks was ſlaine by *Phorog-Zeddah* (or *Shyriar* as ſome call him) who after like time, dyed of poyſon; and *Teſdgyrd* followed, who was forthwith made away by *Bornaryn*, and he by *Hormiſdas*; the laſt of thoſe 12 vaniſhing Turrets, *Coſrhoe* ſaw in a perplexed viſion one night after he had beene admiring *Ariſtotle*. The Period of *Perſia's* command was now accompliſhed. Such time as *Hormiſda* after five yeares rule (ten ſome ſay; others ſix;) was ſlaine by *Omar* the 2 Calyph after *Mahomet*: at which time *viz. Anno* 640: and of the world 4610. and from the yeare of the Hegira

Perſia conquered by the Arabians.

Hegira 20. by whoſe fall, *Perſia* after ſo long glory ſets in an Ecliptique cloud, and is fettered and forced under the iron yoak of Saracenic bondage.

Mahomet (whoſe life and acts I have already ſpoken of) was borne in *Arabia petrea*, *Anno Dom.* 574. in the yeare 620 was baniſht *Mecca*: and in the yeare 637. May 3 and at the age of 63 dyed, and was buried in *Medina* (*Munichiates* formerly) now call'd *Tal-nabi*. i. e. the Citie of Gods Prophet. From him to *Abbas* I intend to runne over curſarily: and to reject all circumſtances.

To *Mahomet* ſucceeded *Ebubokar*, *Abdalla Eubochar* ſome name him. In the great Clymactick yeare he alſo dyed; ſuſpected to be poyſoned: he ſat as King of *Perſia* and *Caliph*, but two yeares. *Omar* ſucceeded him. Hee is called *Howmar* and *Homer*, and was ſonne to *Kattab-Farnques*, a wealthy Merchant. *Ally* the Perſian and ſonne in law to *Mahomet*, was by this reſtleſſe *Kalyph* not a little perſecuted in his quarell: hee ſackt *Baſhra* an Arabian Citie, wall'd by *Muſlyn*; and as an over-flowing turrent, ruſht as farre as *Gabata*, monſtrouſly tyrannizing in *Syria* and *Ægipt*; after that hee ruines *Paleſtine* and *Iberia*, and as an unluckie comet blazes in *Aſſyria*, where he full gorg'd his furie. At *Bagdat* hee intends to meditate, but commands *Mavi* to ſack *Damaſcus*, and encourages other his grand Captaines to doe their beſt to propagate the Alcoran in all Nations. *Ruſtan-beg* with 15000 horſe enters *Cuſiſtan*, but at the ſiege of *Eſcair-Mecron* is ſlaine: and in the Armie *Moſes* ſirnam'd *Aſhar* governed. This wild Arab forced the Citie, and made *Ahawaz*, *Sabur*, *Arckan*, *Cowreſtan*, *Iaarown*, and *Laar* become Mahomitans, and to enroll themſelves *Omars* Tributaries. *Habu-Obed-ben-Maſudh* alſo with 13000 horſe ſubjected *Irack*, wall'd *Raſtack*, and of a poore Towne made it a brave Citie, but new-named it *Kufa* or *Kalufa-Ephrat*, ſince then the place of Coronation for the Kings of *Perſia*: 'tis 40 miles from *Babylon*, and conjoynes *Moſqued-Ally* the buriall place of *Mortis-Ally* S^t^. King, and Prophet to the Perſians.

Habu-Obed next yeare ſubdued *Waſit* upon *Dig lat*; a Towne agrandiz'd by *Abdal Meleq' Anno Dom.* 705. *Heg.* 85. *Elſheer* he alſo attempted; but in the triall loſt 5000 men, *Obed* was ſlaine and the Saracens rooted. *Omar* reanimates his men, and perſwades them that the Elſherians overcame them by Art Magique: which alſo hee knew how to practiſe. They hope the beſt and returne to *El ſheyr*, under the conduct of *Siet-Ben-Abi-Vakez*, who had ſuch luck through *Omars* skill, that *Elſheyr* was forced to feele his tortures. At *Elcadiſia* (a frontier Towne) he ſlew 25000 Perſians, and at *Galula*, *Spa-hawn*, and *Yezd*, at ſeverall times made *Yezdgird* fly; who had no comfort left him, when he beheld how fortunatly *Omar* himſelfe ſubjected *Cuſiſtan*; *Parc*, *Carman*, and *Iraack*; and in *Maqueroon*, *Iaaroon*, *Ædgan*, *Deacow*, *Lar*, *Shyraz*, and *Mojoon*, had made all men there ſweare themſelves true Muſſulmen. *Teſdgird* dyes, and *Hormiſda* labours to repell the Saracens; but in vaine: an uncontroulable Decree haſtned this long ſlavery and change of *Perſia*. 15000 men with himſelfe hee ſacrific'd as a farwell endevour to his Country. *Omar* alſo ſix moneths after this battell was ſlaine trecherouſly by a varlet; and in the *Alcaba* in *Mecca* neere to *Ebubocar* buried. *Ozman* (in deſpight of *Ally*) ſucceeded him. *Omar* ſat *Kalyph* twelve yeares; this man ten, and foure months in the Pontificacie. By *Hucba* his

field

field Marſhall he ſubdued divers parts of *Afrique*, viz. *Numydia*, *Mauritania*, *Lybia*, and as far as *Carthage*. *Mavi*, Sultan of *Damaſco*, alſo over-ran *Syria*, *Ægypt*, and in a 1000 Gallyfoiſts transfer'd ſuch a ſwarme of Saracens into *Cyprus*, that upon their entry they ſeemed enough to cover it: there they ſackt *Conſtantia* (or *Ceraunia*, a City built by *Cyrus*) and thence fell upon the *Rhodes*, where they perpetrated all poſſible villany: & amongſt other ſpoyles they dimoliſht that Coloſſus which was built by *Chares* of *Lyndus*, ſcholler to *Lyſippus* in 12 yeeres. It was 80 cubits high, the thomb as big as a large man, the leggs ſtood on either ſide the river, ſo wide and ſpatious, that thereunder might ſayle a large veſſell: in the one hand it held a javelin, which it raiſed to the Eaſt: on its breaſt was a mirror, wherein thoſe that dwelt far within the Ile might deſcry Ships ſayling at a great diſtance. This wonder of the world, and which coſt 300 Talents, *Mavi* ſold to *Emiſſa* a Jew for 200 pounds ſterlin: who with the braſſe of it loded away 930 Camells. In that Ile he alſo defaced 100 other Coloſſes, and of coſtly Monuments 73000. During this, *Heraclius* dyed, *Anno Domini* 640, after 30 yeeres rule, and in's place *Herael: Conſtantinus* ſucceeded, who in the 7 month of his Empire was poyſoned by *Martina* his ſtep-Dame, and *Heracliona* her ſonne advanced: but were forthwith both of them exiled by the people, their noſes and tongues cut out; and *Conſtans* ſaluted Emperour in his place.

Oſman by this time had finiſht his Paraphraſe upon the Alcoran, and digeſted it into 7 ſmall books, ſubdivided into 114 chapters. It hapned that by ſome chance or other he loſt a Ring of gold which *Mahomet* left him, and which was to diſcend to every ſucceeding Calyph; no paines, no magick could recover it: he conceales the loſſe, and made one of ſilver, embowelling a Motto or Symbol, to this purpoſe; *O Pertinaces, O Pœnitentes*: from which patterne, all Mahomitans to this day weare their Rings of ſilver.

Oſman's mind fancies new conqueſts, and under a pretext of charity; to teach thoſe purblind Nations the leſſon how to attaine Paradiſe. *India* in thoſe dayes was rich and well peopled: to any would undertake the imployment he gives a thouſand benedictions. *Abdall-ben-Emyr* accepts the hazard, & with 30000 horſe haſts thitherward, but by new commands from *Oſman* who had conſidered how long a buſineſſe 'twould bee to ſubdue *India*, he directs his courſe towards *Tartary*. *Aria* hee eaſily ſubjugated, *Coraſan*, *Maurenahar*. *Gaſnehen*; and took the Cities of *Nizabur*, *Thalecan*, and *Tocharistan*; yea all *Dilemon* to *Balk*, and as farre as *Iehun* and *Ardoc* would give leave; rivers beyond *Oxus*. But *Oſman* how victorious ſo ere he was abroad, dyed miſerably at home of poyſon; which he ſuckt voluntarily, rather than be ſlain by the inraged multitude: in the 88 yeere of his age, of his Calyphſhip 5 yeeres & 8 months, *Anno Domini* 655. *Heg.* 35. and in his place long-lurking *Ally* is ſaluted King and Calyph: whoſe reign was full of miſery; for *Mavi* ſtormes at *Oſmans* fall, and with 100000 men enters *Arabia* to depoſe *Ally*, but in th'incounter loſt 10000 men; howbeit at the ſecond tryall *Ally* loſt the day, his life, his Empire. Of the Ægyptians were ſlaine 15000: of Saracens 20000: and by which victory *Mavi* or *Mnavias* was re-ſaluted King. *Mortis-Ally* dyed aged 63, and was buried

buried neere to *Cuſe* upon *Euphrates*, at *Moſqued* or *Meſſad-Ally*, *Karb-Ally* ſome have miſ-called it. *Mortis-Ally* alſo left a Ring, with which the Perſian Kings wed their Kingdome: it's Motto is (ſay the *Molai*) *Corde Sincero Deum veneror*: by the Perſians he is ſometimes call'd *Emir-el-memumin*, *i.e.* Prince of the faithfull. By *Fatyma* (*Mahomets* ſole child) he had *Ocen* (or *Hocem*) who after few months rule dyed poyſoned, *An. Dom.* 666. *Heg.* 46. and was buried at *Moſquit-Ally*; his Symbol (as ſayes the *Iuchaſin*) was *Solus Deus Potens*. *Mavi* ſoone after *Hocens* death ſlew 11 of his children, the 12 eſcaped *Muſa Cheriſim* or *Mahomet Mahodin* by name, from whom the Kings of *Perſia* at this day ſay they are diſcended. *Mavi* Lord of the *Ben-humian* family, when he ſtated himſelfe in the Empire; ſent *Suſindus* his kinſman with huge forces againſt the Grecians: accordingly *Suzindus* beſeiges *Siracuſe*, & after that *Byzanth*: but by *Conſtantine* the Roman Emperor is laſtly ſlain and 30000 other raſcal Sarazens. That ſame yeere the Plague raged ſo terribly in the Mahomitan Empire that the like was never formerly: amongſt the reſt *Mavi* expired, aged 77, in his reign of Ægypt &c. 24, his Symbol this (as is reported) *Ignoſce Precor*.

To *Mavi* followed in the Empire of *Perſia* and as Kalyph, *Yhezid* or *Iezed*: memorable in his veine of Poetry: he it was that put the Alcoran into that bald rythme, as it is now extant; his venery and riot exaſperated *Mutar-Mavia-ben-Abdella*, ſo as at the age of 40 hee dyed, having ruled 3 yeeres. *Mutar* is quickly dethroned by *Abdall-ben-Iezid* a Ben-humian: ſome are of opinion that *Ocen* and his 11 ſons were ſlain by this Calyph. *Marvan* (after he had ſat 9 months) diſpoſſeſſes him, and hee by *Abdalla* againe; But both by *Aben* or *Abdalmelec* were both, both of life and Kingdome bereaved. *Didacus* dethroned *Melec*; *Oyledore*, *Didacus*; and *Solyman* by help of *Iuſtinian* the Emperour ſlew *Oyledore*: *Melec* returnes from banſhment and expulſes *Sulyman*, and moſt exactly tortured *Mutarrs* murtherers: the Chriſtians were the worſe for this re-eſtabliſhment; for he forraged *Syria*, *Armenia*, *Thrace*; and in the 15 of his Empire dyed, ordeyning *Vbyt* (call'd alſo *Vlitus* and *Evelyd-Miralminus*) in his ſtead; this Calyph dyed of griefe, that his Armies he had ſent into *Spain* were rebelled. *Zulzimyn* ſucceeded him; and him, *Omar-ben-Abdemazed*, depos'd by *Yezid* ſonne to *Melec* the late Calyph: *Ebrahim* ſucceeded him, a Prince foole-hardy and infortunate. After his death the Empire was divided 'twixt *Gezid* and *Vvalel*; who with all the forces they could make invaded *Europe*: thinking it a happy death in ſtriving to increaſe their new Religion. Into *Spaine* went *Vvalids* Army led by *Abdiramo*: *Gezids* part, led by *Sha-Rablan* entred *France*; the firſt had better fortune than the ſecond: they took *Granada* and ſo rooted themſelves that till *Ferdinand* of late expulſt them, they there inhabited. Thoſe that entred *France*; (albeit they were incouraged by *Eudo* Duke of *Aquitayne*, who hated *Charles Martell* mortally) were reſiſted by *Martell* and 30000 French Gallants (*Eudo* the Weſt-Goth upon better conſideration ſyding with the Chriſtians) ſo as after long fight, neere *Turin* in *Peidmont* the Saracens were beaten; and of their numberleſſe company 300000 ſlaine, July 22. 726. as *Beda* and others at that time living, teſtifie: the two Calyphs dyed of rage when they heard of their misfortunes: *Marvan* was placed in their

ſtead

ſtead: in whoſe time *Hyblin* his Generall purpoſed to invade *Tartary* with 100000 men; but in the way was aſſail'd by *Sophy-Salyn*, Saint *Azmully's* ſonne, of diſcent from *Ally*, and *Lamnoit* the Arakoſian, and in that conflict was *Hiblyn* ſlaine. *Marvan* vowes revenge, and with 300000 Saracens he affronts *Salyn* neere *Spahawn*, but is vanquiſhed and 100000 of his men ſlain; *Marvan* from *Babylon* fled to *Mecca*, and thence into *Ægipt*, but thither alſo *Salyn* purſues him; and by his death gave an end to his inveterate enemies the Ben-Humians, begun by *Mavi*, by *Marvan* finiſhed.

The family of *Mortis-Ally* or *Ben-Abbas* in this man begun agen to rule the Scepter of *Perſia*: *An. Dom.* 750. *Heg.* 130. *Abuballa* a while oppoſed Saint *Azmulli*, but in vain, *Aſmulli* at *Cufe* was made King and *Chalyph* of *Perſia*. This man reviv'd *Mutar's* tenents to the honour of *Ally* and diſgrace of the three ſucceſſours of *Mahomet*: againe revived by *Siet Gunet* of *Ardaveil*, as hereafter may be ſpoken of.

Saint *Azmulli* being dead, his ſonne *Salyn* is ſaluted King. In three yeares he alſo dyed, & *Abu-becr* (call'd *Bugiaſer* & *Almanſor*) followed him in his royalties. *An.* 758. *Heg.* 138 he repaired *Bagdat*. *Mahadi-Abibala* ſucceeded him, by ſome call'd *Negmedden-Phidul-Ally*; to whom, *Moſes* or *Eladimirza*, father of that *Amarumlus* the French men prate ſo much of. In his time *viz.* 798 *Charlemaigne* flouriſhed, and this our Iſle altered its name from *Brittaine* to *England*. 'Twixt this *Amarumlus* (or *Aaron* King of *Perſia*) and the Chriſtian Emperour *Charles* was great friendſhip: Ambaſſadours and Preſents were ſent from either of them: of which, read *Æginardus* his Secretarie. This *Aaron* is thought to have dyed a Chriſtian. In his time many frantick Schollers in the ſight of thouſands of men, threatned to flie, but in the tryall from one rock to another dyed miſerably. *Aaron* after 23 yeares dyed, and *Mahomet* his ſonne reigned after him five yeares: *Abdalla* after him; who when hee had raged againſt the Chriſtians, and troubled the Ilands in the mediterran Seas, dyed: and was ſucceeded by *Mulla-Cawn*, who alſo vext the Chriſtians, diſturb'd *Italy*, and dared *Rome*: but he alſo ſuddenly vaniſhed and was ſucceeded by theſe Kalyphs, *Vvaceck*, *Almoto*, *Montacer*, *Abbas*, *Muſtead-zem*, (in whoſe time happned the greateſt Earthquake ever felt in *Aſia*) *Almotez*, *Mactadi-Bila*, *Anno* 875. *Heg.* 355, *Almet-Hamed*, *Mutazed*, *Mactaſi-Byla*, *Mactader*, *Elhaker*, *Ratſha*, *Razi-bila*, *Muctacfi*, *Moriah*, *Tayaha*, *Kaderkamet*, and *Makomet-El-takert* i. e. Gods ſervant; in whom ended the Chalyphs of the Arabique or Perſian Pedegree. For then *An.* 1030 *Heg.* 410 came in the Turquemen led by *Tangrolipix*, firſt call'd into *Perſia* by *Mahomet* the then Sultan to aſſiſt him againſt the Babilonians: but (after he had freed him from that danger) deſires leave to goe into *Armenia* to viſit his kindred lately ſeated there, and is denied: an unkindneſſe of ſuch force that *Mahomet* ere he could appeaſe the enraged Turk, was forced to diveſt both life and Kingdome. In him the family of Saint *Aſmully* eclipſed, till *Sha-Iſmael* diſpeld the interpoſing cloud, and reſuſcitated the glory of his Anceſtrie. The Boyiæan Kings who begun *Anno Heg.* 319, and ended *Anno Heg.* 480. In the *Iuchaſin* they are chronicled and at *Shyras* I have alreadie ſpoken concerning them.

The ſucceſſor of *Tangrolipix* was *Ottoman* ſon of *Ertrogul* the Oguzian,

The Turks and Tartars conquer Perſia.

who in the yeare 1300 *Heg.*680. layd the foundation of the Turkiſh Empire in *Europe* and *Aſia:* the Salghucian (of the ſame extraction) commanded *Perſia:* agrandiz'd by *Togrul-beg*, ſonne of *Michael*, ſonne of *Salghucius*, ſonne of *Didacus* a Turq'man. *Togrulbeg* (ſome ſay) was ſlaine by treaſon: his ſucceſſour was *Pharug-zed*, *Maſuds* ſonne; ſlaine by *Olo-ben-Æſolan* Prince of *Gaſnehen:* to him followed *Ebram-ben-Maſud*, whoſe ſonne *Maſud* married the daughter of *Melec-ſha*, King of *Turq'ſtan*. *Maſud* from *Coroſan* entred *Perſia* with a great Armie, and neere to *Tabryz* ſlew *Almoſtarſhed-bila-Caliph*, and in another fight *Raſhed-byla* his ſonne at *Hiſpahawn*. To *Maſud* in *Gaſnehen* ſucceeded *Sha-Æſolan*, ſlaine by *Baharon-ſha* his brother, *An. Heg.* 499; to whom followed his ſonne *Coſrhao*; who after he had forraged *India* dyed *A.H.*540: and in him took end, the Sabutaque family.

In thoſe times as *Kaliphs* of *Babylon* and part of *Perſia*, were *Ghaladuddaul*, whoſe ſeventh ſucceſſour *Muſtaed-zem* was ſlaine by *Cingis Chan An. Heg.* 580; *Almoſtanſor bila Manſor* in his place governed *Caldea* and *Perſia*. Of thoſe Tartars I have formerly ſpoken. Deſcend wee therefore to the yeare of our Lord 1415 *Heg.* 795. ſuch time as *Chara-Mahumed* the Turk re-entred *Perſia*. Hee ruled three yeares and left *Kara-Iſſuph* to ſucceed him; who alſo after three yeares dyed at *Casbyn*, and left ſix ſonnes, *viz. Pir-buda-cawn*, *Scander-mirza*, *Ioon-ſha*, *Sha-Mahomet*, *Abuzedda*, and *Mirſa-Abſall*; all which dyed untimely by envie, and one anothers emulation. Of thoſe ſeven, *Ioon-ſha* was laſt; and he alſo ſlaine with *Acen-Ally* his ſonne by *Acem-beg:* at that time the family of the Guſpan *Caraculu* or black-ſheep ended, and the Guſpan *Acorlu* or white-ſheep took beginning. The firſt were Turks; the laſt, Armenians.

The Armenians ſubduc it.

Acem beg (otherwiſe call'd *Vſan-Caſſan*) conquerd *Perſia An. Dom.*1470. *Heg.*850. he ſubjected *Hyrac*, *Irakeyn*, *Aderbayon*, *Kaboncara*, *Moſendram*, *Carman*, and *Curiſtan:* and after eight yeares command dyed at *Kazbyn* in *Shervan*, & was ſolemnly buried. He left behind him ſeven ſons; *Ogorlu*, *Sultan-Kalyl*, *Iacob-mirza*, *Ioſias*, *Yſſuf*, *Maczud*, and *Zenal-beg*. *Ogorlu* was poyſoned: *Kalyl* was ſlaine by *Maczud-beg: Ioſias* and *Synall* were ſlaine in the Turquiſh warres. *Iacob* was murthered by a Whore at *Tauriz:* and *Yſſuf* dyed of an Impoſtume. The ſeven ſonnes of *Vſan Caſſan* being all dead, the Empire deſcended upon *Baiſangor*, *Iacobs* ſonne: hee was depoſed by *Ruſtan-beg* ſonne to *Muczud-beg*. Next yeare *Baiſangor* return'd with many of his Armenian friends, but in the way dyed. *Ruſtan* that yeare was dethroned by *Hagmet beg* ſonne of *Ogorlu*; and he by *Kacem-beg* and *Hayb-Sultan*, two powerfull rebells; who alſo by *Alvan-beg* were ſlaine, and in *Spahawn* all of them buried. *Alvan-beg*, *Baiſangor's* brother after he had ruled *Perſia* five yeares. *An. Heg.* 878, was vanquiſhed by *Iſmael* his Aunts ſonne: and two yeares after, *Morad* was ſlaine at *Spahawn*. In him ended the race of white ſheep, who under *Acem-beg* had conquered *Perſia*. In *Iſmael* revived Saint *Azmully* and *Mortis-Ally's* glory; whoſe ſucceſſors at this day rule *Perſia*. I will very briefly touch ſome paſſages of their Reigne, that I may haſten to our other Travells.

Iſmael ſirnamed *Sophy* was inveſted Monarch of *Perſia An. Dom.* 1500. *Heg.*880. He drew his pedegree from *Mortis-Ally* King of *Perſia*, *Anno Dom.* 750. *Heg.* 130. In a deſcent of 35 Princes, ſome of them are thus named.

Abi-

Abi-Taleb had *Mortis-Ally*, Father of *Ocem*, father of *Mahomet Mahadyn*, from whom *Mutar*, Saint *Aſmully*, and *Salyn* deſcended: to them, theſe; *Shec-Sophy Eddin-Iſaack* ſirnamed (from his learning and piety) *Cuth'el-enlya*, to whom in order are theſe, *Shec-Moſes*, or *Mizra-Sedryddin*, *Shec-Ally-Shec-Ebrahym*, *Siet-Gunet*, *Shec* (or *Siet*) *Aydar*, and *Shaw-Iſmael*: Whoſe Title to the Crowne was this. *Shec-Sofy* ſuch time as *Tamberlane* returned from his Turquiſh Conqueſts, this *Shec* was of that holineſſe and fame that that great Monarch vouchſaf't not only to viſit him at *Ardaveel*, but alſo to expreſſe his beſt affections. Hee made no other uſe of the Tartars favour ſave to beg the lives of many thouſands of miſerable Perſians, whom by *Hoharo-Mirſa's* folly, *Tamberlane* had markt out for death. That act added infinitly to the *Santo's* credit. *Tamberlane* dyed *Anno* 1407. *Heg.* 787, and is buried at *Anzar* in *Cathaya*. The Perſian Saint lived but three yeares after him: of whom I may ſay, as *Horace* did of another.

Creſcit occulto velut Arbor ævo
Fama Sophyi.

Syet Gunet his ſonne, by the excellent report his Syre had honoured him with, not only inheriting his fathers repute, but ſo popularly beloved, that he ſuddenly hatches the ambitious thoughts how to diſpoſſeſſe *Ioon-Sha* of the Empire. Hee attempts it divers wayes, but finds none ſo ſure as by making a Schiſme in their Religion: he therefore dictates a new *Currawn*, wherein he villified & accurſt the three ſucceſſours to *Mahomet*, and magnified *Mortis Ally:* adding this, That he was lineally frō him deſcended. *Ioon-Sha* eſpies his drift and ſeeks to kill him: But he (doubting no leſſe) avoyds it; and flies into *Armenia*, where *Vſan Caſſan* entertained him with all reſpect poſſible; and to make it more apparant beſtowes his daughter *Martha* (*Kadaijon Katun* the Perſians call her, begot upon *Deſpyna* daughter to *Calo-Ioannes* Emperour of *Trepiſond*) upon *Aydar* his ſon: by whom he had two ſonnes, *Ally-Sha* ſirnamed *Sulyman*, and *Sha-Iſmael*. *Ally* was ſlaine in the Cradle by Prince *Iacup* their Uncle, *Vſan Caſſans* ſonne. But *Iſmael* found mercie from *Ruſtan Amanſor* ſent to murther him: and who lived to revenge his fathers and brothers death upon him. *Aydar* in the Annalls of *Perſia* is ſaid to have ſubjected *Trebizond*, & to have ſat as Emperour eight moneths; conquerd afterwards by *Mahomet* the firſt Turquiſh Emperour. Upon *Vſan Caſſan's* conqueſt of *Perſia*, he alſo recovered his Barony of *Ardaveel:* but (by the treacherie of *Iacup*) at his beſieging *Tabriz*, was ſlaine by *Pharuc-Iſſur* the then Viceroy of *Sultany* and *Tabriztan*.

I have told you how *Iſmael* in revenge of his Fathers murther, and to make good his claime from *Ally*, in two battells (wherein hee vanquiſht *Alvan* and *Morod* Kings of *Perſia*) made himſelfe Monarch of that Empire. For upon his flight into *Arzenion* he was ſo welcommed, that in memorie of his Grandſires kindneſſe to them (when hee begd their lives of *Tamberlane*) they all roſe in his defence: namely thoſe great Tribes, the *Auxarchiars*, *Romlu*, *Sufiah*, *Eſtayalu*, *Kayridac*, *Verſabli*, *Shamlu*, *Zulcaderlu*, *&c.* by whoſe help hee ſlew *Pharuc Iſſup*, conquerd *Shervan*, at *Tabryz* beat *Alvan*, and in himſelfe eſtabliſht the Empire. In memory of which, and the other hee gave *Morod* that yeere neere *Shyraz*, hee inſtituted an order of *Cooſel-baſha's*; in them both memorizing his diſcent from *Mahadyn* 12 ſonne

The Perſians recover their liberty.

of *Ocen* ſonne of *Ally*, and the *Mamalucks* who then flouriſhed.

Bajazet the Turk ſquints at *Iſmaels* greatneſſe, having formerly in his appetite devoured *Perſia*. But ſuch was *Iſmael's* high courage & vertue, that he not only reſiſted the utmoſt furie of *Bajazeth*, but alſo made the Tartars and Indians tremble at his fortune. The Perſians honoured him, the Armenians loved him, but the Jewes deified and aſſured him hee was the Meſſias they ſo long wayted for: But *Iſmaels* ſeverity towards them upon that blaſphemie, made them quickly recant, and rather think him a ſecond *Veſpaſian*. Ere I goe further, let mee ſpeake a word of his ſirname *Sophy*.

Iſmael at his Coronation proclaim'd himſelfe King of *Perſia* by name of *Pot-Shaw-Iſmael-Sophy*. Whence that word *Sophy* was borrowed, is much controverted. Whether it be from the Armenian idiom, ſignifying wooll, of which the Shaſhes are made that enobled his new order. Whether the name was from *Sophy* his Grandſire, or from the Greek word *Sophos* impoſed upon *Aydar* at his conqueſt of *Trepizond* by the Greeks there, I know not. Since then many have called the Kings of *Perſia*, *Sophy's*: but I ſee no proper reaſon for it; ſince *Iſmaels* ſonne, grand and great grand-ſons Kings of *Perſia* never continued that name, till this that now reignes, whoſe name indeed is *Soffee*, but caſuall.

Iſmael the ſecond of his reigne, ſubjected *Shervan* and *Gheylan*; *Parc*, *Hyerac*, and *Cuſiſtan*; *Kerman*, *Macron*, and as farre as *Iaſques*. *Coom* was commonly his Winter rendezvous. The fourth yeare by *Elyas-beg* he purpoſed to infeſt the Tartars: but *Elias* through neglect was vanquiſht in the way by *Ocenbeg-Geboly* Lord of *Chalat-Phernsky*, who at *Iſmaels* approach fortifies his Caſtle, but is forced out by flux and famine; hee and fifty of his beſt men ſlaine, and the reſt pardoned. Which done, he haſts back to *Tezd*, hearing that *Mahomet* had beſieged it: he quickly rais'd the ſiege and burned *Mahomet*. And after hee had compounded ſome differences 'twixt himſelfe and *Morod-ſha*, brother to *Alvan*; *Anno Dom.* 1507. *Heg.* 887, hee journeyed to *Shyraz* where he was ſolemnly crowned: but next day put to death 30000 men, ſuch as were either guilty of his Fathers death, or had taken part with *Morod* againſt him. That yeare he haſtned into *Moſendram* and repuls'd the Tartarrs, albeit he had not above 20000 horſe, and *Vluchan* and his were above 300000. And to retaliate them he billited his men that Winter in *Taron*; but ſo ſoone as the weather permitted hee entred *Tuzz*, intending to ſpoile *Samarchand*. But hearing of *Sultan Ocen's* death, and that *Shac-beg-chawn* an *Ouz-beg*, had uſurped the Crowne of *Coraſan*; in the behalfe of the injur'd Princes *Ocens* ſonnes, he entered *Coraſan*; and in a long fought battell 'twixt him and the Rhumeſtans, ſlew *Sha-beg-cawn*, 30000 Tattars, and made *Acen-Ally* be crowned King; upon condition that at his death it ſhould hold of the Perſian Dyadem. That Summer he paſſed *Oxus*, and ſlew *Chamſylba* the *Maurenahar* King, ſackt the ſtrong Caſtle *Ael-kama*, depopulated *Dargan*, *Farghwan*, *Azſaker*, and many other ſtrong holds in *T'ſogd*, *Kennaugh*, *Gaznehen*, *Maurenaher*, *Rhumeſtan*, *Turq'ſtan*, farre beyond *Balk* the *Ouz-beghian* Metropolis: and returning, he ſackt *Tuzz*, *Sakalkand*, *Sikameſt*, &c. ſufficiently retaliating what his own Nation had formerly ſuffered from the Black-ſheep of that vagrant Coun-

try:

trey: and when he had fully glutted himſefe amongſt the Tartarrs, came joyfully back to *Coom*, where he was received with all ſymptoms of joy poſſible to be expreſſed.

Next ſommer he went into *D'arbeg* againſt the Turks, who ſo ſoone as they had heard of *Iſmaels* doings in Tartary entred *Bagdat* and expreſt their utmoſt villanie there; calling them Raffadins or Schiſmaticks, and cutting off the noſes and thumbs of many hundred Perſians. In their revenge *Iſmael* affronts them with 50000 horſe, and in deſpight of what *Carigy* and *Ally-Baſhaw* could do, upon the bancks of *Tygris* he gave the Turks an overthow; and that yeere ſeconds it by another he gave the Beglerbeg of *Anatolia:* whereat *Bajazeth* ſtormes, but *Iſmael* to exaſperate him took a Swine into his Court, and names it *Bajazeth*, madding the Grand-Senior and his Ambaſſador; but joying the Perſians; to ſee the excellent courage of their Emperour. At this time alſo, *Tekelles*, a favorite to *Iſmaels* father *Aydar*, to propagate the Reformation leads 20000 men into *Trepiſond*; whither the Armenians flockt in ſuch abundance, that that *Syet* entred *Turquy* with 200000 men, as farre as *Iconium* in *Lycaonia*; where hee vanquiſht *Mahomet* and *Orcan* the 2 youthfull Nephews of *Bajazeth: Carogozes* the Baſſa of *Aſia* alſo he triumpht over; ſackt *Cutay*, and in the plaines of *Ancira* put to flight *Ally-Baſſa* and his innumerable company; yea had *Iſmael* taken the advantage to have backt him, he had prov'd another *Tamberlain:* but wanting his countenance and other neceſſaries, *Ionuſes Baſſa* neere to *Anti-Taurus* conquered him: and which was no leſſe miſerable; that famous Captain doing ſome violence to a Carravan he met with by the way, is at this entring *Casbyn* apprehended, and by *Iſmaels* command burned. *Anno Domini* 1511. *Heg.* 891. *Iſmael* recovered *Bagdat*, *Barrhyeck-beg* the Sultan betraying it and opening a poſterne where-through the Perſians entred, *Mahomet Baſſa* being forced to flie to ſave his life. That yeere hee entertained *Lemius* (the Portugall Agent) at *Caſhan*; who was led into the Army by *Mirza Abucaca* the field Marſhall: the which *Lemius* reported to *Albuquerq*, that *Iſmael* had 350000 Pavillions pitcht there, and in the field 130000 men. That yeere *Bajazeth* was poyſonned by a Jew, and in his Place *Selym* his younger ſon, made Emperor of *Turquy*. That yeere, *Morad* ſonne to Sultan *Ac'mat*, *Bajazeths* eldeſt ſonne, fled to *Iſmael* for ſafety; and *Aladyn* his brother, to *Campſon Gaurus* Sultan of *Ægypt*: where both were welcomed. *Selym* prepares to fetch them thence: but *Iſmael* irritates his vexation; and incourages *Morad* with 10000 horſe (promiſing to ſecond him by *Vſtref-oglan* with 20000 more) to forrage *Turquy*: accordingly *Morad* paſt through *Armenia* the leſſe, and in *Cappadocia* ſhewed himſelfe an adverſarie. *Chendemus* with great forces oppoſes him: who upon notice of his Uncles approach, fell back to *Vſtref*, and both of them to *Anti-Taurus*, where *Aladules* quietly ſuffered him to paſſe the Mountaines into *Armenia*; whither they knew ere-long the Grand-Senior would hunt after them. *Selym* commands his whole forces to follow him into *Perſia: Chendemus* for diſwading him is ſlaine; but by *Ebrahim Baſſa's* advice after long march into *Armenia*, he got; where in the Calderan plains was fought 'twixt the Turk and Perſian a moſt memorable battell: *Iſmael* with 30000 Perſians for 16 houres maintaining the fight with *Selymus* and

300000

300000 Turks; and where (if the Turquiſh Artillery had not diſordered and affrighted the Perſian horſe) the Perſian had glorioufly triumphed: but as it was, for one Perſian ten Turks were ſlaine; and neither of them obtained conqueſt: the horror of it ſuch, that the Turkiſh Annalls call that dayes fight, The day of Doom. *Anno Domini* 1515. *Heg.* 895. *Selym* returnd with new forces into *Armenia*, but bythe way ſtrangled *Aladeules* the Mountanous King: *Iſmael* leaves *Synal-beg* to purſue his conqueſt of *Moſendram*, and with 30000 horſe, attended *Selym* at *Tabriz*: but *Selym* diverts his firſt thoughts, and at an unexpected houre enters *Ægypt*, and by the ſlaughter of the Sultan *Campſon* (betrayed by *Cajerbeg* Sultan of *Aleppo*) conquered it, and gave end to that order of *Mamalucks* which from Sultan *Saladyne* who lived *An. Heg.* 680. had continued to *An. Heg.* 896, with much fame and excellencie: *Tomambeyus* ſought to have reſtored it, but *Selym* made his life the price of it.

Anno Domini 1514. *Heg.* 894. *Sha-Tamas* was borne, who ſucceeded *Iſmael* in the Empire; in 5 yeeres after, he had alſo *Hel-cawn*, *Som-Mirza*, and *Bacram-cawn*: ſome call them, *Elias*, *Sormiza*, and *Barhon-cawn*. *An. Dom.* 1520. *Selym* the Turkiſh Emperour dyed, and was ſucceeded by *Solyman*. *Anno Domini* 1525. *Heg.* 965. *Iſmael* alſo dyed; in the 40 of his age, and of his reigne, 20 yeeres.

Iſmael's foure ſoones did what they could to ruine the Empire, by one anothers ruine: *Hel-cawn* eſpecially: who to effect it, ſyded with the Turkiſh Emperour. *Vlembeg* alſo (who had married their ſiſter) laboured it. But albeit *Solyman* did his beſt by his owne forces and by their treaſons, yet ſuch was his ill luck, that (excepting *Babylon* and *Tabryz*) they got nothing but ſad experience: for *Tamas* upon notice of the Turkiſh entry, leaves *Kezlen Baſſa* and *Coraſan* (which he then had beſeiged) and haſts to *Casbyn*: the Turks ſo ſoone as they had rifled *Tabryz*, retreat; but are ſo aſſailed in the rear by *Delementhes*, ſtill as they marched, that they could not prevent the loſſe of 40 Cannon, 3 Sanſacks, 800 Janiſaries, and of Aſaps or common men above 20000: a victorie ſo plauſible, that to this day upon the 3 and 10 of Ardabehiſh or October, tis with many ſignalls of joy ſolemnized: 4 yeeres after, as *Morod* had done to *Iſmael*, ſo *Bajazet Solymans* ſonne fled to *Tamas*; to ſave his life, willing to part with his hopes of a Monarchy: his rebellions and injuries to his father and brother had beene many and notable; ſo as *Haſſan Baſſa* comes to *Casbyn*, and upon aſſuring *Tamas* that *Bajazeth* came purpoſely to kill him, that infortunate Prince was by that old villaine ſtrangled, and his 4 ſonnes alſo, *Homer*, *Morad*, *Selymus*, and *Mahomet*. *Solyman* next yeere enters *Perſia* with 150000 men. *Tamas* affrighted with their great ordnance, hyres 5000 Portugalls from *Ormus* and *Indya*, who brought 20 Cannon along with them, and by whoſe helps the Turks were vanquiſhed. That yeere *Tamas* entred the *Ouz-begs* country and returned victorious: and next into *Cabul*; whence he thought to have gone to *Lahore*; but upon newes that *Muſtapha* (*Solymans* eldeſt ſonne and brother to *Bajazeth*, lately at *Casbyn* ſtrangled) was fled from his Father to him from ſuccour, he returnes and welcomes him, willing any way to agrandize diſcord amonſt the *Ottomans*. *Solyman* in perſon with 80000 men followes him; in every place hee came that loved

ved the Perſian, perpetrating all ſort of ſavage cruelty. At *Erez*, *Tamas* fought with *Solyman*, but with worſe ſucceſſe than formerly neere *Bagdat*: for 1000 Perſians were ſlaine, and 20000 Turks; but by their numbers the Perſians were forced to leave the field; which when *Muſtapha* ſaw, hee fled to his Father and beſeeches (for *Roxalana* his Mothers ſake) pardon: but it would not be; his Father forthwith made him to be ſtrangled.

Anno Domini 1576. *Heg.* 956. King *Tamas* dyed at *Cazbyn*, aged 68; having reigned 50 yeeres; and left his eldeſt ſonne *Mahomet* to ſucceed him: hee had in all, 12 ſonnes and 3 daughters; *Maomet*, *Iſmael*, *Aydar*, *Sulyman*, *Emangoly*, *Morad*, *Muſtapha*, *Ally*, *Hamed*, *Ebrahim*, *Hamzé*, and *Izma cawn*. *Iſmael* during his ſtay at *Cohac* complots with *Peria-Conconna* and *Sahamal-can*; by whoſe help hee ſtrangled *Aydar*, and beheaded 8 other of his brethren: hopefull alſo to meet with *Mahomet*: who being fled to *Georgia* finds ſuch friends that ere long he returned with 12000 horſe, Curds and Georgians; by whoſe ſervice, and the valour of *Leventhybeg*, he arrives at *Spahawn*; where he had newes of *Iſmaels death*, ſlain in his bed by *Periaconconna* and 4 Sultans, who entred habited like women, *An. Dom.* 1577. The ſame yeere that *Iſmael* was thus ſlain, *Peria-Conconna* was alſo made away by *Salmas-Mirza*, at the command of *Mahomet*.

Mahomet (call'd *Codobanda* by the Turks) had many ſonnes: *Iſmael*, *Muſtapha*, *Mir-can*, *Guynet*, *Sophy*, *&c.* *Iſmael* was famiſht to death at *Caykahe* Caſtle neere *Tabriz*, by meanes of *Maſſombeg* the favorite: the reſt of his ſonnes dyed untimely. He had alſo 3 ſonnes begot of *Ioon-Conna* Princeſſe of *Heri* and *Coraſſan*: *Emyr-Hamzé mirza*, Sultan *Aydar*, and *Abbas*. *Emyr-hamze-mirza*, was the moſt famous, active, and beloved Prince that ever to this day lived in *Perſia*. When he commanded, they thought nothing impoſſible: the Turks, the Indyan, the Arab, and Tartar feared him; with 40000 horſe hee vanquiſht 200000 Turks neere *Van*, and cleared *Armenia* of thoſe Locuſts. After that, with 30000 Perſians and Ouzbeghians hee over-threw them at *Erez*, and obteyned a moſt glorious victory. Two yeeres after, *Anno Domini* 1580. *Heg.* 960 at *Bagdat* he beat the Turks; at that time of Perſians being ſlaine 10000, but of Turks 70000. Next yeere, he oppoſed the Tartar neere to *Sumachy* and ſlew 20000 of their men: and that ſame month of the Turks led by *Muſtapha Baſſa* 100000: but with loſſe of above 40000 of his owne men. *An. Dom.* 1584. *Heg.* 964. neere *Van* againe, he ſlew above 20000 Turks: and with his own hands ſlew the Sultan of *Caramit*, the Generall; the Baſha of *Trebizond*, and 5 Sanzacks. At *Sancazan* the inſuing ſpring, he alſo beat *Oſman* the Baſha (who dyed to think of it) and ſlew above 23000 other Turks. At *Tephlis* he vanquiſht *Sycala* the famous Baſha, and ſlew 30000 of his Turks; the Prince loſing 9000 Perſians: but by that victory regained *Tabriz*, *Babylon*, and all other ſuch places as King *Tamas* had *Anno Domini* 1537. *Heg.* 917, loſt to *Solyman*. Next yeere he took *Derbent* from the Turk, and neere to *Tephlys* with 20000 horſe, ſcattered and ſlew 80000 Turks: ſo diſmall to *Amurath*, that rather than ſee his face *Muſtapha* by voluntary poyſon at the age of 78 gave up the ghoſt, and *Acmat* the renouned Ennuch reſolv'd to beg rather than to ſee *Perſia* againe. But

Synon

Synon Baſſa was ſo puft up with his late conqueſts (at *Cyprus*, *Malta*, and *Ægypt*) that he threatens his payment; and to that end with 100000 men he entred *Georgia*, ſackt *Tephlys*, and in *Shervan* did many miſchiefes: but plague and famine purſuing him, the Prince of *Perſia* ere the Tartar could joyne with *Synon* bad him battell at *Carſe* in the Turq'men confines and beat him, but two dayes after loſt 5000 men more, and was forced back to *Trepizond*: But at length, what enemies abroad could not effect, at home his brother *Abbas* perpetrated by poyſon: inſomuch as in the vigor of his age, and hopes of further conqueſt, this gallant Prince goes down not aged 30; and of ſuch force with purblind *Mahomet*, that in few dayes after hee expired: *An. Dom.* 1585. *Heg.* 965. after 8 yeeres reigne, and at *Ardaveel* by his father was ſome part buried.

Abbas had much adoe to quiet the diſtemper of the Perſians; ſuch hate they bore him for his cruelty. At *Casbyn* hee found moſt welcome: they had conſidered the other two were irrevocable, & that it concerned them to have ſome expert man to defend them from the Turk, who almoſt every day from *Tabriz* affronted them. *Spahawn* indeed paid deerely for her rebellion. The firſt yeere of his reigne *Amurath* the Turkiſh Emperour ſent his Ambaſſador to *Abbas*, to command him (if he deſired peace) to ſend him his ſonne *Iſmael* as a hoſtage: the Ambaſſador had better have ſtayed at home, for albeit hee eſcaped with his life, yet hee was miſerably baſtinadoed. Enraged by that meſſage hee beſieged *Tabriz*, and eaſily forced the Turks thence, as alſo out of *Van* and all *Armenia*: two yeeres after he beat them out of *Balſorac* and *Bagdat*; yea made *Dyarbec* and *Iaziry* too hot for them. By *Curchiki-can* he ſubdued *Ghey-lan*; by *Tamas-coolibeg*, *Mozendram*; by *Ferrat-chan*, *Candahar*; and by *Lolla-beg* and *Emangloy-cawn*, *Larr*, *Cuſiſtan*, *Carman*, *Macron*, and part of *Iazirey* or *Arabia*: yea to this laſt over-throw at *Babylon*, he gave ſucceſſively to *Mahomet* 3, *Acmat*, *Oſman*, *Muſtapha*, and *Amurath*, all of them Grand Seigniors, above 20 other ſeverall over-throwes; moſt of which the Turks conceale, and thence it is that we have them not recorded in our Turkiſh Hiſtories.

About this time, *Abbas* became inraged againſt the Georgians: and upon this occaſion.

Scander, lake King of *Georgia* (a Countrey confyning *palus Meotis*, 'twixt the Euxin and Caſpian ſeas) by a Sarcaſhian Lady had 3 hopefull ſonnes; *Scander-cawn*, *Thre-beg*, and *Conſtandell*: all borne Chriſtians; but for preferment the two laſt named became Boſarmen or circumciſed. *Thre-beg* ſerv'd the Turk; *Conſtandell*, the Perſian. *Conſtandell* was naturally deformed, but of ſuch an active ſpirit, that his bodily imperfections were not noted: yet his hatefull ambition rendred him more than monſtrous. It hapned that *Abbas* vowed ſome revenge upon the Turk; and to that end gave order to *Ally-cawn* to trouble them. *Conſtandell* perceives the occaſion right to attempt his helliſh reſolutions, and therefore after long ſuit got to be joyned in Commiſſion with the Perſian Generall. Through *Georgia* they go: where *Conſtandell* under a pretext of Duty viſits his ſad Parents, who (upon his proteſt that his Apoſtaſy was counterfeit) joyfully welcomed him: but forgetting that, and all other tyes of Nature

Nature, next night at a ſolemn banquet caus'd them to be murdered: and till the Georgians ſaluted him by the name of King, perpetrated all ſorts of villanies poſſible. But how ſecure ſoere hee ſtood in his owne fancie, the dreadfull Juſtice of an impartiall God retaliated him: the reſt of his life proving to this helliſh Aſſaſſinate infinitly miſerable; for firſt, neere *Sumachan*, *Cycala's* ſonne the Turkiſh Generall, wounded him in the arme, and by that forfeited the victory to the Perſian. That ſame night he was alſo aſſaulted in his tent by his inraged Country-men; who in his place, (for at the firſt alarme he eſcaped) cut a Catamite in peeces, his accurſed bed-fellow: and albeit hee ſo farre exaſperated the Perſian to revenge, that he brought the whole Army into *Georgia*, reſolving there to act unparellel'd tragedies; yet was hee over-reacht in his ſtratagems: for upon parlee with the Queen (his late brothers wife) he was ſhot to death, at a private ſignall given by that Amazon to ſome Muſqueteers, ambuſhed of purpoſe 'twixt both the Armies. A juſt puniſhment for ſuch a viper.

For can there be a puniſhment more fit
Than he ſhould die, that firſt invented it.

——Nec enim lex juſtior ulla eſt
Quam necis artifices, arte perire ſua.

But *Abbas* (glad of all advantages to ſpoyle and conquer) takes the affront as done in his deſpight, in that *Conſtandell* was his ſubject and a Mahometan; and therefore ſtudies their deſtruction: but ſuch good reaſons *Ally-cawn* gave him to the contrary, that hee alters his firſt intents, and ſeekes by conferring his beſt love upon young *Temeriſk* their Infant King to oblige their affection: and accordingly returned him into *Georgia* royally attended, yea made him bee crowned King in *Georgia*, with all ceremony requirable. But long theſe Halcyon dayes endured not; for the Grand Seniors Ambaſſador at *Spahawn* laboured by all wayes how to ſeperate this their Union; & by deceit effected it: Firſt wiſpering in *Temeriſks* eares that *Abbas* hated him; and then made *Abbas* beleeve that *Temeriſk* was an undoubted creature of the Grand Seniors: ſo that (upon *Temeriſks* deniall to come to *Abbas*) he enters *Georgia* with 30000 horſe, where *Lolla-beg*, at his Maſters command, made fire and ſword equally tyrannicall. *Temeriſk* was forced to the Turk, from whom he got ſuch forces, that hee re-entred *Georgia*, and ſlew the Perſique Garriſons, yea forraged beyond *Tephlys* into *Medya*: which ſo inraged *Abbas* that from *Moſendram* he iſſued with a greater Army than formerly, and in *Georgia* made a more terrible execution: firing their Churches, houſes, and Mulberry-trees; deſtroying their ſilk-wormes, and maſſacring young and old, without mercy. But ſo ſoone as *Abbas* was gone, *Temeriſk* re-poſſeſſed his deſolate Countrey; and by a ſtratagem of *Morad-cawns*, in ſome ſort requited the Perſian: for *Morad* like another *Zopyrus*, deformes his face, flies to *Cazbyn*, and is welcomed: pretends that *Temeriſk* had ſo mutilated him; and that hee reſolved to betray him to the Perſian. *Abbas* beleeves him, and ſends 12 famous Dukes and an Army along with him: but being upon the Georgian Confines, and knowing that the Perſians were feareleſſe of danger, he iſſues at midnight from his owne quarter upon them with 500 voluntary Georgians (whom hee had appointed ſhould accidentally proffer

their ſervices) with ſuch hideous clamours, that 11 of thoſe Dukes and 700 men were ſlaine; the reſt ſo terribly affrighted, that they rather choſe to dye any other death than hazard any more adventures amongſt thoſe Chriſtians. Since which, *Abbas* (by meditation of his Coſel-baſhaws, who are moſt of them Georgians) has firmed a ſure friendſhip with the Georgians.

If I ſhould but memoriſe his ſeverall victories againſt the Tartar, Georgian, Mogull, and Arabian; It would be enough to make a Book voluminous. But I promiſed to weave no circumſtances: for if that could have beene accepted of, I had here alſo ſpoke his journey and warres of *Armenia*; and his tragick acts againſt his own children: which in regard I have elſewhere glanced at, I have here pretermitted purpoſely; this only be remembred: That *Sha-Abbas* dyed *Anno Domini* 1628. *Heg.* 1008. aged 70, having ruled the Perſian Empire 43 yeeres; and was buried, part at *Cazbyn*, part at *Ardaveel*, in the Chappell where are intombed his famous and warlike Progenitors: And albeit in the infancy of his reigne he had beene Tyrannicall, yet ſuch was the Majeſty of his aſpect, his courage, policy, wiſdome, & good fortune in all his wars, that never any Prince before him was better beloved, and every way by all Symptoms of Duty and reſpect, more honoured. His Care to adminiſter Juſtice; his Zeale to Strangers, whom he ever much regarded, and gave all ſafety and priviledges to; it beeing his uſuall phraſe, that Strangers added eſpecially to the luſtre of his Court, more than any Domeſtiq' magnificence; his Labour to increaſe Commerce with other Nations; his Incouragement to Souldiers; his Indulgence to Merchants of his owne Nation; and in a word, his great Knowledge in Hiſtory and Philoſophy, not only made him to bee adored by his owne, but admired at by Travellers; eſpecially when with him they compared other Emperours and Princes of *Aſia*, who ſuck with delight their native ignorance: and thence it was that *Abbas* went to his grave, with ſuch generall lamentation as made it known that he was their Father, Protector, and Emperour.

In his place was *Sha-Soffy* (*Abbas* his Grand-ſonne) ſaluted King; whoſe fathers death and his brothers I have elſewhere remembred.

Of *Sha-Soffy* I will ſay little, ſave that ſince his being King (albeit very young) hee has vanquiſht the Turks 4 times: albeit twice the Grand-Seignior was in perſon to fight with him. Many of his Nobles hee has beheaded: but in theſe things argues his juſt diſcent from *Ally*: and is as likely as any that reigned before him, to advance the Monarchy of *Perſia*; and every way to make it rich, and famous.

To conclude *Perſia* and this ſecond Book, give me leave to do it in this *Epidicticon*.

The Epidicticon.

WHy do the wyndings of inconſtant ſtate
Moleſt us Weaklings? ſince the ſelfeſame Fate
Turnes Kings and Kingdomes with an equall doome:
Whiles Slaves, too oft, poſſeſſe their Maſters roome.

So

So pricking Thiſtles choak our faireſt corne,
And hopefull Oakes the hugging Ivies ſcorne:
Men are but Men, and be they ſtrong or wiſe,
All their Deſignes ſubject to hazard lies.
Millions of helps cannot ſupport that Crown,
Which Sin erects; Fate juſtly pulls it down.
Witneſſe faire PERSIA, large and rich of ground,
(The fitter Nurſe of warre:) In it was found
(Even in thoſe golden times which Poëts vant)
Victorius *Cyrus*; who yet did ſupplant
His Father. Oh, that men would learne to ſee
What life were beſt, not what doth pleaſe the eye!
But out, alas! when they have drunk of blood,
That bitter potion's ſweet: yea even a flood
Of lives food cannot their hot thirſt allay,
Till *Tomyris* that blood with blood repay.
So hapt to *Cyrus*, whom th'inſulting Queen
Upbraid with blood-ſhed; Vengeance is too keen:
For in a bowle of goar, dead drowned lies
His crowned Temples and inſatiate eyes:
That King aſpir'd, and for his itching veine,
200000 Subjects there lay ſlaine:
Thus faires it ſtill with thee, proud *Perſia*,
Whoſe various Native beauties freely may
A ſtrangers love intice. Thy breath is ſweet,
Thy Face well made, a Nurſery of delight;
Thy breaſts not dry of milk, thy armes are ſtrong,
Thy belly fruitfull; legs both clean and long;
Thy veines are large; blood pure; quick ſpirits haſt:
But for thy back, Oh ſtay! there lies the waſt.
To this faire Symmetrie of outward parts,
The giver great (to ingage by great deſarts)
Infuſed hath, into thy childrens wit,
Wiſdome and courage beſt to mannage it.
Nor waſt thou Barb'rous, or Indiſciplin'd;
For had thy Eare unto its good inclind,
Thy Country Prophetiſſe fore-told thee how
Hell and its wrath by Chriſt to diſavow.
Since which, thy Sages, Kings or more than Kings
(If I miſtake thee not!) their Offerings
Unto my Infant God humbly preſent.
O Faith exceeding almoſt Faiths extent!
But now this Light of lights on Earth did ſhine,
See how thy Vertues retrograde decline:
Holy *Thaddeus*, (whom Saint *Thomas* ſent
To cure thy King) thy Flamens did preſent
With helliſh torments: and with like foule hands
Symon the Cananyt's good newes withſtands.

In after times thy *Cozrhoe* (*Perſia*) made
A pond of Chriſtian blood: Nor here thou ſtaid
But (in diſlike of *Chriſt*,) th' Arabian Theife
Thou chooſe to be thy unlearned Judge and Cheiſe.
Hence, hence, proceed thoſe groſſe Impieties,
Which ſwallow'd, greedily delight thine Eyes!
Blood-ſhed and luſt, the fouleſt out of kind,
Which, my chaſt Muſe is fear'd to name: the rind
Thou only keeps of zealous awe: the heart,
Is foule defil'd: for ſo thou learnd'ſt the Art
Of luſt and pride from thy curſt *Mahomet*,
Whoſe thoughts unbounded all on Thrones was ſet.
Nor did his Succeſſors as Prophets live,
But one another murdered; All did grieve
At Neighbours Diadems. The God of Peace
For thoſe thy ſinnes, thy power will ſure decreaſe.
And thou that oft haſt felt a forrain power;
Once more maiſt feele a Scithyc race ſo ſower;
That all the World ſhall know, how greateſt Kings
Are thrall to change, as well as weaker things.

FINIS LIBRI SECUNDI.

THE THIRD BOOKE.

LEt's now abroad againe: and ſee what Obſervations wee can make in the Ilands circumjacing Orientall *Indya:* than which, the world has none richer, pleaſantor, or every way more excellent. To encompaſſe it, we muſt to Sea againe; for, without ſuch helps there is but little travelling.

Apr. 13. We took ſhip at *Swalley:* when, being three or foure leagues off at Sea, the wind came faire and made the liquid billowes ſwell ſo advantagiouſly, that next day wee loſt ſight of many pretty marittim Townes, at this day owned by the Portugall: namely *Gundavee, Daman,* S^t. *Iohn de Vacas, Chowl, Dabul, &c.* moſt of them ſubjected by *Don Albuquerq'* about the yeare after th'incarnation of our Saviour 1512; *Dabul* (*Dunga* of old) excepted, which yeelded to the mercie of *Symon Audradius* Governour of *Choul*; from whom 'twas rapt by the Decanees; but by that made a Baſis of greater calamity. For, *Almeyda* ſome few yeares after by ſtratagem recovered and burnt it to the ground: but by command of the *Goan Vice-roy* 'twas repaired, repopulated, and ſtood victorious; till Captaine *Hall* (if I miſtake not the mans name) about nine yeeres agoe forced it; and made th'inſulting Portugall know, how their bravadoes, to the Engliſh were no way formidable.

The South point of DABUL has Artick Elevation 17 deg. 35 minuts; variation Weſt, 15 degrees 34 minuts. It once obeyed the Monarch of *Decan*; but at this day the Luſitanian. 'Tis ſeated at the foot of a high, but pleaſant mountaine; whence, diſtills a ſweet rivolet, beyond meaſure uſefull in thoſe torryd Clymats: the Road gives reaſonable good Anchor ge. The Towne it ſelfe is beautifull to ſuch as view it at diſtance: the houſes are low & thick, and tarras't at the top; ſerving both to lenifie the ſcorching flames of wanton *Phaeton*, and to reſiſt the quick and ſubtill rage of *Hyem's* icyles: an old Caſtle and a few Temples or Monaſteries are all *Dabul.*

ſhe

ſhe boaſts of, the Buzzar or Forum is but ordinarie, the ſtreets narrow are: nor is her mart now notable; *Surat* and *Cambya* to the North; *Goa* and *Calicuth* to the South ſo much eclipſing her; that ſhe condoles with other her diſconſolate neighbours, and acknowledges a ſecret deſtinie & change in Townes as well as other temporaries.

Choul (in *Ptolomyes* dayes call'd *Comane*, if *Caſtaldus* gueſſe right) is ſubject to like varietie: it is removed from the Æqui-noctiall 18 degrees 30 minuts North: and was raviſht from the Emperiall Dyadem of *Decan* (or *Decanory*) by *Almeyda* that ambitious Portugall in the yeare of our redemption 1507, and in which (to perpetuate his Conqueſt) hee erected a gallant Fort or Bulwark, & planted it with Cannon: a Caſtle alſo no leſſe fortified; ſo terrible to the Indyans, as they have forborne to make them rore, doubting the very clamour may undoe them. The Inhabitants are a few melancholy but luſtfull Portugalls, and ſome peaceſull crafty Bannyans: it affoords naught elſe to be ſpoken on in this place. The Expedition bearing up to ſpeak with us, both ſhips fell foule (to ſpeak in *Neptunes* language) or thwart one anothers houlſes; by which miſchance her bole-ſprit gave our mizzen ſhrouds a churliſh kiſſe; but by a happy gale parted without farther inconvenience. After five dayes ſayle wee were Nadyr to the Sunne, at that inſtant in our Vertícé or Zenyth; his declination then being juſt fifteene degrees; and we cloſe by the Ile incyrcling *Goa*, a gallant Citie, the Metropole and ſeat of the Spaniſh Viceroy and Archbiſhop, the Citie I have formerly deſcribed: haſte wee therefore to other places. The wind was favourable a while; but ere long becalmed, whereby the ayre inflam'd, and Sea gave a fierie reflection; to ſweat and live like Salamanders was no novel thing with us to ſuffer bravely all mutations; *Cœlum non animum*, was a verified Motto, and ſerv'd in generall to comfort us. The three and twentieth of Aprill we got to *Mangalore* a Citie obeying the *Mallabar*, in whoſe road wee found thirty or forty Frigads of *Mallabar* men of warre, who durſt not inſult upon their numbers, but chooſe rather to avoyd, and accordingly all together hoiſt ſaile towards *Goa*; one onely miſcarrying, ſuffering a while the *Ionas* her Barge to domineere, but after variable ſtriſe by rowing and augmenting canvaſſe got away, with ſome ſhott in her ſide, and many wounded. That ſame night we came to an anchor in *Mount Ely* or *Delyns* bay, a Towne and Port acknowledging vaſſalage to the Mallabar: wee rode in nine fadoms, not above three neerer the ſhore. Gladly wee would have landed, but durſt not be too prodigall of our beliefe; they ſeemed willing, wee knew them treacherous; but ſeeing wee had diſcoverd their villany, they ventur'd aboard our ſhips, they knew us mercifull: they fill'd their Canoes with Coco's, Mangoes, Jacks, greene Pepper, Caravance or Indyan Peaſe, Buffalls, Fleſh, Henne, Eggs, and other things, ſold us not at very eaſie prices; but (what principally vext us) alſo made us pay for every tun of water a Ryall or foure ſhillings foure pence: and though they had plenty of it, yet grudg'd exceedingly to ſhew us any curteſie in that common element, infringing by that their barbariſme, the law of Nature and Nations; one of their owne religion (but more morall) ſhall accuſe them.

Ovid, that ſweet Roman Poet I meane, who to that end brings in his God-

Goddeſſe vindicating Natures right, and blaming the Ruſticks for their immanity.

Why are theſe waters ſtopt? whoſe uſe is free; Quid prohibetis Aquas? uſus communis aquarum eſt;
The Sunne and Ayre diſperſt to all we ſee Nec Solem proprium Natura, nec Aëra fecit
Why not thoſe Brooks? I crave communitie. Nec tenues Vndas; in publica munera veni.

And that we have ſuch variety of choyce fruits, ſuffer a little entertainment; the banquet is ſeaſonable in theſe paralells: but firſt perfume the place with *Calambuco* wood (a *lignum vitæ*,) and to imitate the Ægyptians, place we a deaths-head, as an object of mortality.

The Bannyans in theſe parts are as ſuperſtitious as any other where, and arrogate as much vainglorious ceremony in their Funeralls: tranſcending in coſt and curioſity as the Carcaſſe differ'd ere-while from others in Eſtate and Quality: the richer ſort have redolent gums, or aromatick odours of *Arabia* incendiated or put to flames, wherein the dead body is laid, involv'd in linnen pure white, ſweet, and delicate; or in Taffataes of tranſparent fineneſſe: of all ſorts of wood they affect that called *Aquila*, and the older kind nam'd *Calamba*; or *Calambuca*; trees, rare, ſweet, and pretious; of admirable height and evenneſſe, found commonly in the lofty Mountaine of *Chamoys* in *Cochyn-chyna*; and which, theſe people ſell at exceſſive rates; both in regard the Bannians delight to have it in their Obſequies, as that the Japonians ſo much valew it. They imagine no pillow wholſomer, no thing more efficacious for health, than that to ſleep upon. They extreamly hate ſuch as have doun or what their heads may ſink into; both, for that it heats the blood, and pertubs the fancy: you now may view your fruits afore you. I will ſelect the rareſt, and firſt preſent a ſhort deſcription: here are faire and juycy Lemons, Pappaes; Coco's, Bananas, or Plaintains, ſweet and delicious: the Orenges may tempt a taſt, they are *Orenges.* ſucculent and dainty, of ſo curious a reliſh as affects the eater beyond meaſure, and offer the rynd no leſſe pleaſant than the juyce, both which ſeeme to have dulcity & acrimony mixt together. The Bannana's is no leſſe dainty: the tree mounts not high, but ſpreads in a moſt gracefull poſture: the fruit is long, not unlike a Soſſage in ſhape, in taſt moſt excellent: they ripen *Plantans* though you crop them immaturely; and from a dark-greene, mellow into a flaming yellow: the rynd peeles off very eaſily; the fruit put into your mouth, diſſolves and yeelds a moſt incomparable reliſh; the Windſor or Pome-crittien are to it farre inferiour.

The Jack or Giack growes upon a hyer tree, uneaſie to bee aſcended: the Jack for ſhew and quantity reſembles a Pompeon; without, 'tis a gold *Iacks.* yellow, commixt with veins; within, is ſoft and tender; full of golden coloured cloves, each full of kernells, not unlike a great French Bean, ſomewhat more globous: all of them compriſe abone or ſtone not manducable, except being boyld the Buffols eat it: the fruit is ſomewhat unpleaſant at firſt guſt, the heat and rareneſſe cauſes it: 'tis glutinous and clammy in the mouth, but of double benefit in the ſtomack, being reſtorative, and good for the back; but of ſingular uſe againſt that French diſeaſe, they brought from the hot warres at *Naples*; whither the luſtfull Spaniard brought it, with his Idol-gold from raviſht *Indya*.

The

Ananas. The Ananas is not inferiour to the Jack in bulk, in roundneſſe; yet is the plant or parent it ſpung from no way equall: it ariſes from no ſeed nor ſowing, but from a root like to an Artichoak: at maturity they ſhew themſelves, and affect not above two foot height, the better and with leſſe labour to inrich the gatherer: without, 'tis armed with a moyſtleſſe rynd, hard and skalee; within, is wholſome and pleaſant: and though a little ſeeme to ſatiate the appetite, yet experience teaches us the ſtomack co-
Duroyen. vets it, and admits an eaſie digeſtion. The Duroyen ſomewhat reſembles the Jack: the ſhape is round, the out-ſide bravery no way parellells the intrinſique vertue: at firſt opening it gives a ſmell not unlike a rotten Onyon, to many ſeeming odious and offenſive: the meat is whitiſh, divided into a dozen cells or partitions, fild with ſtones as big as Chez-nuts, white and cordiall: in *Malacca*, and *Iava* they abound, & are worth the inquiring after: a fruit, nutritive and dainty; yea, without an hyperbole may well
Arecca. bee called, an Epitomè of all the beſt and rareſt fruits throughout the Oryent. Arec and Betele alſo is here much uſed. The Arecca tree aſpires in height like to a Cædar, but rather ſimulates the Palmèto. It is a fuzzy concave ſubſtance, decorated at the very top with plumes, wherein the fruit hangs in cluſters: 'tis ſhaped like a Wall-nut and of like bigneſſe; white within, not eaſily penetrated; has no taſte, ſmell, nor ſapor: they never eat it alone, but wrap it in a leafe of Betel, and chaw it in many ſeverall morſells: ſome (as I have noted amongſt the Mohelyans) adde to it a kind of Lyme of Oyſter-ſhells; all which together, cures the chollick, removes melancholy, kills wormes, helps *Venus*, purges the maw, and prevents hunger.

Mount *Elly* is in 12 deg. latitude; in 55 deg. 30 min. longitude; variation 13 deg. as eminent in precipitious hills as any other part of *Indya*, and limits the two rich and populous Kingdomes, *Decan* and *Mallabar*. To me it gave this reſemblance, as wee rode before it: where ere wee weighed anchor,

an unhappy accident hapned; and thus: On the five and twentieth day, at the point of the Bay we ſaw a Junck of about ſeventy Tunnes: fraught with merchandize, bound for *Ackeen*, a mart Towne in the Ile *Sumatra*: neere her skulkt a *Mallabar* Pirat, with a full intent to board her when ſhe was off at Sea, and out of our view, hopefull of a booty: the poore Junck perceiving the danger, choſe rather to put her ſelfe into our mercy, than hazard the rapine of that Frigat; but her fortun was little bettered; for, the

Jonas

boarding her with her Barge tow'd her to our *Admirall*, and (after ſhort conſultation) agreed ſhe was a prize, good & warrantable; riches too oft cauſe cauſeleſſe deſtruction; for doubtleſſe had it bin poore, it had eſcaped; but the great ſtore of Cotton, Opium, Onyons, and ſomewhat under the Cotton (of moſt value) made them be adjudged Slaves; eighty able fellowes receiving the brand of hatefull villanage. The *Ionaſſes* men, not content with ſo much wealth and conqueſt, unworthily and without cauſe fell upon thoſe diſarmed Negroes and beat them cruelly; a wretched valour to actuate in rage where they knew was no reſiſtance; but rather than ſuffer ſo much inſolence, threeſcore of thoſe wretches threw themſelves headlong into the Sea, deſiring rather to expoſe their carcaſſes to ſuch a hazard though therby their lives were terminated, than by ſuch cruelty, or a lingring ſlaverie to be in a perpetuall torture: and albeit it ſeemed ſport to many inſolent Saylers, in me I aſſure you, it bred compaſſion, to ſee ſo many miſerable Infidells throw themſelves downe-right into hell; at that inſtant in ſtead of reſt beginning an endleſſe unquietneſſe: the Canoos from the ſhore ſav'd ſome of them; thoſe our Boats ſaved were not joyfull; ſeeming more willing to be drowned than be ſold to the Bantaneſes, who proffer 50 Ryalls for one man, but ſhew them no mercie to their dying day. That night we had terrible weather, many furious guſts commixt with thunder, raine and lightning aſſaulting us; wee admired it, but ſuch as live ſo neere the Sun ſay, That weather there is uſuall. Thence we ſayled due South, and that evening paſt by *Cananor*, in view of us: by *Montingue*, by *Onor* and *Batticala* next day; and then by *Mangalor* (*Mandagara* of old,) *Calicut*, *Cochyn*, *Crancanore* (in 10 degr. 12 minutes) *Coulam*, *Brin Iohn*, to Cape *Comery*, the utmoſt promontory of *Mallabar*, in ſeven degrees and a halfe, North; var. 14 degr: by *Ptolomy* called *Cory*; by *Strabo*, *Conomancina*; by *Pliny*, *Calaſca*; *Comar* by *Arrhyan*; by other ancient Coſmographers *Calligicum* and *Calingon*: at this day by the Inhabitants, *Tuttan-Cory*; where, ere we paſſe further, wee will eſſay the cuſtome, habit, and ſuperſtition of the Mallabars, with ſuch as mix among them; but differ in deſcent, garb, and religion: this ſerving as our caveat there, and in other places.

'Tis praiſe to obſerve a meane; by moving much,
Religious Faith oft gets a doubtfull tuch.

Obſervare modum laus eſt; nimiumq; movendo,
in dubium trahitur religioſa Fides.

Of Mallabar.

I Account ſo farre *Mallabar*, as is included 'twixt Cape *Comry* and twelve degrees North, neere about *Batticala*; foure hundred miles in length, in breadth no where above a hundred; yet ſo populous, that the Samoryn or King of *Callicut* is at any time able to affront the *Narſingan*, *Decan*, or *Gulcundan* Kings (his borderers) with 200000 men: his Country is green and full of all delights, cattell, corne, fruit, cotton, ſilkwormes, and other merchandizes: ſtore of ſtrong Townes, ſafe Harbours (not inferiour to thoſe at *Goa*, *Choul*, *Dabul*, *Swally*, or at *Danda-rageа-poree*) as *Coulam*, *Cochyn*, *Calycut*, *Mangalore*, *&c.* and to ſay truth the Ocean it ſelfe 40 leagues

into the Sea, all along the Indyan ſhore is anchorable. But before wee goe any further, I hold it the beſt way to direct your eyes in finding out ſuch exotique places of Eaſt *Indya* and the adjacent Iles as I intend to ſpeake of, in two Mapps; either of which are limitted by *Ganges*: that thereby our Travell may be the leſſe difficult to your inquirie. And firſt of *India intra Gangem*.

Mallabar is ſubdevided into many Toparchyes, all obeying the Samoreen, a naked Negro, but as proud as Lucifer; as ſwarthy and tyrannicall: the

the Nayroes are his Lords; a ſort of Mamaluck; they live by the ſweat of other mens browes, luſt wholy maſters them; they goe no whither but are as well armed as if friends & enemies had no difference. *Maffæus*, improperly imagines them a kind of Braminy, to no ſort of people more unlike; the Bramyns being men of peace; the Nayro, ever quarelling: their armes are clad with Armolets of ſilver, or Ivorie; they walk no whither without ſword and target; and have ſuch a ſuperſtitious conceit of their owne merit and temper above other men, that whereſoere they meet a vulgar fellow, they clamour *Nayro*, vibrate and claſh their ſword and ſhield together, and ſo paſſe without oppoſall; but that no poore man dare looke them in the face or come within fifty paces of them, *Thevet*, *Vertoman*, and *M. P. Venetus* have ſo reported I know; but either the cuſtomes have altered, or I muſt call the one a deceitfull Monk, and the other two too credulous Travellers.

The extent of *Mallabar* I have given you. The people generally are big limb'd, ſtrong, cole black, and weare their haire (more like wooll than haire) long, and curled; about their heads they wreath a ſmall but curious ſort of lynnen wrought with gold and ſilk: their waiſt is circled with a peece of Callico, which makes them modeſt: from the thigh downward, and from their middle upwards, are ſurely naked. The vulgar ſort weare about their waiſt a parti-coloured Plad (like Barbars Aprons,) and pinck their skin in many places. The women (ſuch as credit *Mahomet*) vaile themſelves like other Indyans: ſuch as affect gentiliſme covet nakedneſſe: their greateſt ornament and pride is in their eares and noſes; they ſuppoſe them moſt brave, moſt courtly, who can teare or dilacerate their eares wideſt (which they effect by many ponderous bables they hang there,) and ring their ſnouts with ſilver, braſſe, or Ivorie: their armes and leggs alſo are chained richly. The Ethnique marriages want not ſuperſtition: where God is not knowne, the devill invelopes and traines them up in myſtique darkneſſe: one ſame ceremonie is obſerved by King and Peſant. Who ever marries, he enjoyes not the firſt nights embraces with his Bride; a venerable cuſtome transferres all maydenheads unto the Braminy, who (to ſhew their obedience to the law) accept the motion and firſt ſeaſon her; it betides happineſſe ever after: they ſuppoſe the ground richer, the crop excellenter, which receives ſuch holy ſeed, and promiſes ſuch future Harveſts of contentedneſſe: no marvell then, to ſee a Prieſt enter where hee pleaſes, diſcourſe when and where he will, the good man joying at their privacie; ſince they are in apparition terrhene Idolls: But, which is more than marvellous, the King not knowing whether his children be of his begetting; to make ſure work, conferres the Empire on his ſiſters iſſue; aſſured it ſeemes that ſhee is of his blood, and they of his by conſequence: a very ſimple Sophiſtry, grounded upon cuſtome more than reaſon.

The men, what they want in Sciences, ſupply by a ſurpaſſing courage and pollicie; the Portugals at their firſt intrenching on their ſhore, thought them ſilly, becauſe unlearned; eaſie to be overcome, becauſe covered with an indefenſive nakedneſſe: but both conceits deceived them: they found (by ſad experience) Nature had inſtructed them in their owne defence, and that no Cannon nor iron is ſo violently dangerous as revenge

precipitated, exaſperated by contempt and where furie rageth: howbeit, by long warres, they are growne expert and orderly: yea know how to play with Cannons, have as great ſtore of Harquebuzes, and are as well acquainted with the force of powder, as we or any other Nation: in all fights, they alſo uſe bow and arrow, darts and targets, granads and variety of fire-works; of which they have ſuch ſtore, that they proffered us as much and of what ſorts we would, ſo we returned them money. Their Country abounds with mineralls and ſtones of luſtre: no part is without abundance of fruits and proviſion: generally (eſpecially by the Sea) tis woody and mountanous. We will a-ſhore at *Callicut* the Metropolis.

CALLICVT (ten leagues from that place wee tooke our prize) is thought to be that Towne *Ptolomy* calls *Canthapis*, a Citie in 23 deg. an error broacht by *Niger* and *Bertius*. It was above a thouſand yeares ago call'd *Callicaris*: was then knowne, but now is famous; and had beene of more trade and excellence, had ſhe proſperd againſt the continuall bravadoes of the Portugall: who when they fail'd to conquer her, (did with her as *Seleuchus* did with *Babylon*) transferr'd their trade to other Townes, and diverted her Merchants to other places; whereby in ſmall time it became halfe deſolate. It declines from the Æquator towards the North-Pole, eleven degrees: and from its ſtanding in the burning Zone muſt needs be hot, if not ſulphureous: the earth is but meanly fruitfull in graſſe, *Apollo* eats it up; but, her gardens by induſtry and help of ſome brooks are green, ſpatious, and redundant in variety of choiſe fruits. The Citie it ſelfe is large, but of no beauty: the houſes are low, and thick, and dark: the harbour is a pretty way diſtant from the Town, and but indifferent to anchor in: it ſhewes two great Forts, built *Anno* 1515 by the Portuguiſe; unfortified and in a ſort raized by the Mallabar; the *Samoreen* or Emperour in this place uſually abiding: a Prince of great power and awe: black as the devill, and as treacherous: is alſo of his religion, and makes him heire to all his offrings. Many deformed Pagatho's are here worſhipped: they ſay they adore not the Idolls, but the Deumos they repreſent, and who ſometimes enter and Oraculize: the Chappel where the grand *Caco-Deumo* ſits is uncovered, and about three yards high; the wooden entrance is ingraven with infernall ſhapes: within, their beloved *Priapus* is imperiouſly inthroniz'd upon a brazen Mount: they advance his head with a reſplendent Dyadem, from whence iſſue foure great Rams hornes, denotating ſome eſpeciall myſterie: his eyes ſquint, his mouth opens like a Port-cullice, and from thence branch foure monſtrous tusks; his noſe is flat; his beard like the Sunnes rayes, of an affrighting aſpect; his hands are like the clawes of a Vulture; his thighes and legs, ſtrong and hayrie; his feet and taile reſemble a Monkeys: which put together, renders the devill wickedly deformed, and the idolaters beyond all meaſure groſſe Demonomiſts: Other Temples have other Pagods; ugly, all: yet all differ in invention: ſome of them are painted or ſmeered black; others red: ſome bright; others devouring ſoules; hell fictitiouſly tormenting white ones: Theſe Gods of theirs are of the old ſtamp: they ſeeme to threaten and to take notice of mens offrings: but what They cannot doe, their Baalyms effectuate. Each morne, the Prieſt (a Jogue) perfumes and waſhes them: it ſeemes the Devill

vill ever pollutes and leaves a baſe ſmell behind him: he departs not without a benediction; humbly he proſtrates his corps and has it granted him. Every new Moone they ſolemnly ſacrifice a live Cock as a Symbol of luſt and courage; in themſelves predominating: the Prieſt is pontifically attyred in pure fine Lawne, arm'd with a ſharp long ſilver knife, his armes and leggs garniſht after the Moriſco mode with bells, round ſilver plates and other jangling trifles: after he has bravely ſacrific'd the yeelding Cock, he fills his hands with Ryce, goes retrograde, not daring to looke on any other object ſave his Idoll; till being come neere an Acherontique lake, he then turnes, there embowells his offring, advancing his hands ſome ſet times above his head, and ſo returnes crown'd with applauſe and bleſſed in other mens opinions. The Samoryn eats not till it be firſt offred, and ſo acknowledges his food ſent him from the *Deumo*, i. e. by the devills permiſſion: what he leaves, is not for the poore; the Crowes expect it: good reaſon too, They think them the Devils ſerviteurs. The people to this day retaine ſome commendable cuſtomes amongſt 'em: they commonly exchange their Wives one for anothers, nor ſeeme the women angry at it; Poligamy is ſufferable: but in this they differ from other libidinous Lawgivers; as the men have many wives, ſo one woman may here have many husbands: the iſſue is bequeathed as ſhe nominates.

COVVLAM is a Towne and Province (call'd *Sopatpa* in *Arrhyan*) in 9 degrees North, and included in the *Travanzorian* Kingdome. Once it obeyed the *Narſingan* Monarch; once the *Mallabar*; at this day, neither. 200 yeares agoe, the Towne was rich, and great, and populous; traded to by many Indyans, augmented by the Samoryn, and able to number a hundred thouſand inhabitants: of ſuch value was the ſcituation for trade, ſecurity for anchorage, and fidelity of the Coolamites. But now, whither her glaſſe is runne, the period of her excellence out-runne; or that *Callicut* firſt, and then *Goa* have attracted her cuſtome and reſort, I cannot ſay; this I may: at this day ſhee is vailed with a ſable habit, deſolate and diſconſolate; ſhee contemplates the mutability of Times, and other's diſaſters; and then comparing them with her owne, ſees they conclude in a like Center.

And albeit I have in many places memoriz'd the Bannyans; here alſo I may name them, where they ſwarme in multitudes, and ſuck in the ſweetneſſe of gaine, by an immeaſurrble thirſt and induſtry; but (*Sic vos non vobis*) it is raviſht from them by Drones, the lawleſſe Moores and Gentiles, who Lord it over them. Alas! the Bannyan is no ſwaggerer, no royſter: he hates domineering and fighting, yea will ſuffer himſelfe to be fleec't by any man, rather than ſhed blood by any unhappy contention: they love no tumult, no innovation; but wiſh that all men were of their mind; that is to ſay, courteous in behaviour, temperate in paſſion, moderate in apparell, abſtemious in dyet; humble, merciſull, and ſo innocent, as not to undoe the ſillieſt vermin: doubting that if they ſhould deſtroy any living thing, thereby they might diſpoſſeſſe their parents or deare friends of a peaceſull Manſion; but by eating ſuch, may peradventure devoure the ſoules of ſuch as once were deareſt to them. *Ovids* conceit is partly for them.

Let's

———inque ferinas
Possumus ire domos, Pecudumq; in corpora condi,
Corpora quæ possint animas habuisse Parentûm
Aut Fratrûm, aut aliquo junctorûm fædere nobis
Aut hominûm certe!

Lets home, and in bruit Beasts our bodies hide,
Where happily our Parents may abide,
Our Brothers, or some by Allyance tide.
One man or other sure!

And in as many places are Christians, or relicts of that holy profession: for no doubt the Apostles propagated the glad tidings of salvation to all Nations; propheſied by the Prophet *David*, Psalme 19. *Their sound is gone into all lands, and their words into the ends of the world: Mantuan* also celebrates it in theſe verſes.

Sicut aquis, quondam Noë sua misit in orbem
Pignora sedatis, ut Gens humana per omnes
Debita cælitum Patri daret orgya terras:
Sic sua cum vellet Deus alta in regna reverti,
Discipulos quosdam transmisit ad ultima mundi
Littora; docturos Gentes quo Numina ritu
Sint oranda, quibus Cœlum placabile sacris:

As when the Flood ore-spred, old carefull Noe
His sons dispersd throughout the world, to showe
The Law of God, and sacred rites to pay:
So when our Saviour would no longer stay
On earth, a mission of his Schollers he
To th'utmost bounds of th'earth with Charter free
Doth make to instruct the world both how to pray,
And to appease Gods wrath with sacred Lay.

In both *Asiaes* the Goſpell was throughly preached: but now the ſubtlety of Satan, and that carnall law of *Mahomet* have infected theſe ſoule-ſick Nations: for all which, Chriſt has his flock there, which though at this time ſcattered, yet in due time ſhall be gathered, and made one bleſſed company. In *Perſia* are many thouſand Chriſtians; in *India* a no leſſe multitude; compared indeed to other Idolaters, but a hand full: yet that does not diſcourage them: 'tis better go to heaven alone, than to hell with an innumerable multitude: *Arnobius* of old times could ſay *Nationibus cunctis nos ſumus Christiani.* In many maritim Townes of *India*, that name is honoured. In *Meliapore*, *Narſinga*, *Coolan*, *Cucurran*, *Curigan*, *Bipur*, *Tanor*, *Battacala*, *Onor*, *Cranganor*, *Goa*, and other places are Chriſtians: yea, in many Indian Iles ſome are numbered: among Mahomitans they have freedome of conſcience from that *Azoara* in the Alcoran, That none are to be diſwaded from the religion they ſuckt from their cradle: amongſt Panyms, from that rule of Nature; Uſe others, as thou would'ſt others ſhould uſe thee. The Chriſtians in theſe parts differ in ſome things from us and the Papacie; yet retaine many principles of the Orthodox and Catholick doctrine: Lets enter their Temples. Their Churches are low and but poorely furniſhed; their vaſſalage will reach no further: whether from their ſubjection, or that (ſo the Temples of their bodies bee repleniſht with vertue) the excellency of buildings conferre not holineſſe, I know not: neat they are, and ſweetly kept; matted, without ſeats, and inſteed of Images have ſome ſelect and uſefull texts of holy Writ obviouſly writ or painted. They aſſemble and haſte to Church each Lords day with great alacrity: at their entring they ſhut their eyes and contemplate the holineſſe of the place, the exerciſe they come about, and their owne unworthineſſe: as they kneele, they look towards the Altar or Table, neere which the Biſhop or Preiſt is ſeated, whom they ſalute with a low and humble reverence; who returnes his bleſſing by the up-lifting of his hands

and

and eyes: at a set houre they begin prayers, above two houres seldome continuing: first they have a short generall confession, which they follow the Priest in, and assent in an unanim Amen: then followes an Exposition of some part or text of holy Scripture: during which, their attention, dejected lookes, and silence is admirable: they sing an hymne, and at parting out of Church, re-salute the Minister; who ceases not (till all be gone out) to elate his hands and blesse them. When they are come home they read a chapter in either Testament, both which they suppose they have incorrupt after the Originalls, and translated for them by Saint *Thomas* the Apostle and patron of the Orient: they have it also in the Chaldy; but none save the Clergie understand it: every first Sonday in the Month, the Priest reads a Sermon out of an old Homily, writ (as they say) by the Apostle or some of his Disciples: they Baptise commonly at the 40 day, if the Parents do no sooner desire it; they first signe the Infant on the forehead with the Crosse, and then wash it all over with water: the Sacrament of the Lords holy Supper they administer in both kinds; the Communicants receive it (reverently) kneeling: they observe two dayes strict preparation, during which they eat no flesh, revell not, accompanie with no women: in the Church they confesse their sinnes and demerits with great reluctancy: They marry as wee do: the Clergie marry but once; the Layety but twice; widdowes if they marry before the yeere be expired (after which their husbands dyed) are ill reported of, and hazard their joynture: none (save for adultery) have lycence to part till death sever them. In sickneſſe the Priest is sent for to comfort them, and to give the Eucharist, if it bee heartily desired: that done, they take farwell of their wife, and children, and all others; and so rid themselves of carnall distractions; which too oft hinder the desired meditation of the misery of worldlings; and by a holy contemplation of the ineffable joyes of heaven, strive to mitigate the pangs of their disease, yea the grim aspect of approaching Death; and the survivers rather joy than mourne as they solemnize his funeral: they first wash, then wrap the Corps in clean linnen; & a few selected friends concomitate it to the grave, wherein they place it looking (not East, but) West towards *Ierusalem*: five dayes after that they visit his Family. They feast and fast as we: their Lent or abstinence from flesh and the like, begins each spring, and is strictly observed fortie dayes, without banquet or bravery: their yeare is Soli-genian: our three cheefe Festivalls they celebrate, in July they commemorate the martyrdome of Saint *Thomas*: they have many Patriarchs or Protomists, the cheife resides at a house built upon a high mountaine, nine miles from *Cranganor*. Since the Portugalls traded *India* they have shaven their heads: the Layicks pay *Decimæ* or Tythes willingly: they affect justice, truth, peace, humility, obedience, &c. and acknowledge Saint *Thomas* (some the Eunuch of *Arabia*, converted by *Philip*) their Tutelary Saint, and Patron. They beleeve no Purgatory.

May 7, we had 8 degrees: and ere Sunne-set darted our eyes upon that high mountaine commonly called *Brin Iohn* i. e. the Mount of *Iohn*; and revives the British Antiquity. Next day we had 7 degrees 30 minutes; variation 14 degrees: than which, that famous Promontory of East-India extends

extends no further towards the Æquator. Next day wee ſailed by the *Maldyvæ*, Iles memoriz'd by *Pyrard de Laval* who lived there, and reports that the King there ſtyles himſelfe Emperour of thirteene Provinces and 12000 Ilands; moſt and leaſt any King in the world is owner of. Neere theſe are other Iles, *Candu*, *Nicubar*, and *Sumbrero* by name; in the view of *Zeyloon*, and *Sumatra*: to which place and many other I muſt guide your patience.

of Zeyloon.

Zeyloon (or *Ceylon*,) one of thoſe five Iles *Ptolomy* calls *Baruſſæ*, was not innominate to the Antients. By *Ptolomy*, cald *Panigarenſis*; & ſince him (in Arab. Authors) *Siſuara*, *Tenariſis*, and *Nanigeris*. At this day *Zeyloon* by us; *Chingall*, by the inhabitants: an Ile, ſpatious, rich, and famous: ſevered from the Aſiatick continent by a ſmall ſea, not forty Leagues over. It is limitted from 8 to 11 deg. of latit. North; the length is about 70 leagues; breadth 40, and circuit 250 or thereabouts: an Ile famous in ſome old conjectures, as that Paradiſe was here; & that K. *Salomon* had hence his obrize gold or gold of *Ophyr*; but I beleeve neither, in regard moſt writers fix the ruines of the one in *Meſopotamia*; and the other rather in *Pegu*, *Iava*, & thoſe wealthy places. The moſt memorable is this, That *Meleck* (or *Melchior*) *Pyramal*, King of this Iland is thought one of thoſe wiſe-men (premoniſht by that propheſy of *Balaam* the Edomite in *Num.* 24. 17.) that brought (as to a King, a Prieſt, a Prophet,) Gold, Frank-inſence, and Myrrh, unto our bleſſed Saviour; foretold alſo by the Perſian Sybill, and by a new made Starre guided by the finger of God, miraculouſly directed: and who at his returne made knowne the myſtery of Gods Incarnation, for mans redemption; & by his laborious teaching made many Proſelites; ſome to this day by tradition memoriſing him, and reteining ſomewhat of Chriſtian knowledge, though the greateſt part bee Apoſtats; and drunk with abominable demonomy and ſuperſtition. But whether *Melchyor* returned (upon Saint *Thomas* his arrivall) and with the other two came into *Europe*, and whether thoſe three buried in *Cullen* be fictitious or no; it is not pertinent to a Travellers curioſity to inſiſt upon. But this is obvious in Hiſtory, That *Candaces* Noble Eunuch, baptiſed by *Philip*, left her ſervice to preach Chriſt; whom very fruitfully he made knowne to many parts of *Araby* and ſundry Iles; as *Socotora*, this, and *Tabrobane*, or *Sumatra*; as *Dorotheus* Biſhop of *Tyre*, in the dayes of the great and godly *Conſtantine* witneſſeth.

The honour of the firſt Chriſtian European diſcoverie, we owe to *Laurentius* ſonne of the brave *Almeyda* the Portugall Generall, about the yeare 1500: not altering the name from what the Natives named it. Which though *Hayton* (300 yeares agoe) and *Barrius* (by many ſophiſticated Notions borrowed from the braines of *Corſalus* and *Varryer*) will have to be *Tabroban*; we will grant it ſo, when by Epedemick aſſent, hee can prove *Peru* to be *Ophyr*.

To ſpeake of the Time preſent. The Ile is over-runne with ſtinking weeds of curſed Heytheniſme.

Hit

Here, grew thoſe heaps of Errors, which we ſee
Of all uncleanneſſe and Idolatrie.

Hic, errorum cumulus, hic omnis ſpurcitia
Hic, infœlix populus gaudet Idolatria.

Scarce any Village or Mount without its inanimate Pagod; which being divers in ſhape, are therefore diverſified, in that they reliſh the divers pallats of divers men. Witneſſe that infamous *Apis Hanimant*, or *Apes-tooth-god*, ſo highly, ſo generally reſorted to by millions of Indians, till *Conſtantine* the late *Goan* Viceroy landed 500 men, ſpoil'd *Columbo*, and tooke away that ſimple Idoll, and in his zeale burnt it, refuſing 300000 Duckets which the Zeylonians profferd to redeeme that their helpleſſe Pagod. Unwiſely refuſed; in that a craftie Bannyan produced ſuch another, proteſting it the ſame, was beleev'd by the Jogues the Prieſts, thereby exceedingly enriching himſelfe, and joying not a little theſe credulous Zelonyans.

They have many other Cacodæmons horrible and ugly. The more deformed the more exact *Ideas* of Devills, & the more venerable. A notable one is that (not farre from *Mattacala*) conſpicuous in its ſtanding, an Idoll of great bulk and Antiquity; Of which, the Singales and Jogues Cronography. That, many yeares agoe, one *Iohna* their King nouriſht a ridiculous and impious conceit of this *Diabolo*, as a fooliſh and ſenſeleſſe Idoll. But loe, the Jogues by the Devills craft ſo wrought that upon a ſolemne day, as *Iohna* entred, he beheld the Pagod to breath out fire and furie, his eyes colour'd with rage, and the Semiter in his hand wrathfully bent againſt him; the amazed King cryes out for help, accuſes his infidelity, confeſſes it a perfect Devill, and having well ſatisfied for his errour, is reconcil'd, and ever after a zealous Idolater.

The place where this grand *Pagotha* ſtands, is invelloped with a cloud of Armes, and as ſedulouſly guarded. Good reaſon too.

The Time ſhall come; when ſea, when land, when all
The heavens vaſt moving regions, burning ſhall
Conſume, and to their ancient Chaos fall.

Eſſe quoq; in Fatis reminiſcitur affore tempus
Quo mare, quo Tellus, correptaq; regia cœli
Ardeat. Et Mundi moles operoſa laboret.

Verily beleeving, that ſo ſoone as this tott'ring Idoll falls, the finall ruine and overture of the whole world by fire or other wayes ſhall immediately come after.

Upon *Columbo's* high peake (a place deerely bought by the covetous Portugall) is alſo ſhew'd and ſeene (and credited) the veſtigiating or footſteps of old *Adam*, here (beleeve them if you can) borne and buried. Here alſo for a little money and much paines you may ſee a Lake of ſalt water (and becauſe ſalt, upon ſo high a hill) ſaid to be no other water, but the very teares which *Eve* ſhed a hundred yeares together for the murther of righteous *Abell*. A Cabala, how ſtrange ſoever it ſeeme to mee and you, yet Frier *Oderic* of *Friuli* (*Anno* 1300, a contemporary and fellow Traveller and Figmentor with our Sir *Iohn*) not onely beleeves it, but perſwades us to a like credulity.

A word now of the ſoyle. It abounds with ſundry ſorts of aromatique

ſpices;but in moſt plenty with Cinnamon:and thence,by *Ptolomy* and *Strabo* is call'd *Cinnamomifera regio*. Cinnamon, is a pretious bark. The Tree is ſtraight and low, the branches no way ruinous but growing in a comly poſture. It reſembles the Olive tree in height, with which it co-operates towards perfection. The leaves are not unlike the Bay and Orenge. The bloſſoms,are xactly white,fragrant,& beautifull. The fruit is globous,hard, and (by reaſon of *Apollos* conſtant kiſſes) darkly coloured. It is apparell'd with a thick rynd or barke, which, in Summer (when it may beſt diſcover its virgin nakedneſſe) tis diſroabed of,and by the churliſh Peſant cut in many ſmall peeces, arefied by th'imbracing Sonne, and ſo gathered. I might here alſo preſent you many other rarities this noble Ile abounds with. Orenges,Dates,Coquos,Ananas, Plantans, and Maſtick,which *Tom Coriat* will not beleeve growes any where ſave in *Syo*. Elephants, Buffolos, Cowes, Sheepe, Hogs,&c. Smaragd, Rubies, Ambergrice, and the like: But I rather deſire to pleaſe thee by naming them. And with this, that all put together ſeem'd ſo magicall and dazeling in the eyes of the avaritious Luſitanian, that *Almeyda* in deſpight of her united Heptarchy landed here *Anno Dom.* 1506, fortified and forced for *Emanuel* his King a prety Tribute, an Annall tax of 250000 pound weight of their beſt Cinnamon, which *Souſa* begun to lode away the third yeare after. But the King (more rich than crafty) to ſhew how little hee regarded the loſſe of ſo much uſeleſſe barks of Trees, and (I know no other reaſon) to ſet a better edge upon the monſtrous appetite of the leane faced Portugall, invites them to ſee him walk upon a Tarraſs, arrayed in an imbrodered coat thick powderd with gold, Smaragds, Pearle and Diamond all together darting out rayes of a moſt wonderfull delight and luſter: to which (albeit *Phœbus* did his beſt to encreaſe the ſplendour,) yet (as if that wanted glory) 500 Flambeauxes were put in flames to make this miſerable Prince ſeeme able to ſtrike men dead with his dazeling glory. But it rather was as Balme to the heart, and as a *Corpo Santo* to the devouring admirers. For forthwith, *Silveira* built a brave and well-defended Caſtle there,(under promiſe to ayd them againſt the *Mallabar*) but it was rather to be his Jewell keeper; for in ſmall time they ſo purſued the feeble King, that they became Raviſhers of what he had; and by a forced nakedneſſe, learnt him a future better way of politique braverie.

Cynamon.

From *Zeloon* let us hoiſe ſaile for ſome eminent Ports and marittim parts of *Indya*, Lorded by many black but daring Pagans: the Mogull (of whom in the firſt part wee have treated) who has ſwallow'd up, and incircled within his owne Diadem many great and noble Kingdomes: the reſt, being the *Decan*, *Samoreen*, (or *Mallabar*) *Narſingan*, *Pegu*, *Syam*, and others; of whom we will briefly glance at. As of the chiefeſt Iles, vicinating this we laſt landed at. As *Sumatra*, the *Iavæ*, *Borneo*, *Celebes*, *Moluccoes*, *Bandæ*, *Amboyna*, *Phillippinæ*, &c. And firſt, of the coaſt of *Chormandel*.

Of Chormandel.

THe coaſt of *Chormandel* (*Catigardamna* in *Ptolomy*) ſtretches from Cape *Comryn* under 7 degr. minutes odd North, as farre as the great and

and famous gulph of *Bengala*, receiving both the heads of holy *Ganges*, the Ocean bellowing upon theſe well knowne Townes of Trade, *Negapatan*, *Meliapore* (both famous for intombing S. *Bartholmew* and S. *Thomas*,) *Polycat*, *Armagun*, *Narſinga*, *Meſlipatan*, *Bipilipatan*, and other places; where of old the Aſſacani (whence the Aſſaſſinates) are placed by *Strabo*, and *Narſinga* I take to be *Magoza*.

Negapatan (i.e. a Towne upon the river *Negay*) has 12 deg. latitude North, odd minutes; hot and unwholſome, both in regard the wind and raines are for the better part of the yeare, high and unſeaſonable. The Towne has good water, and Fruits well reliſht, cooling and nutritive; notwithſtanding, the people are much vexed with Fevers, Fluxes, and other Diſeaſes. The people be blackiſh, blockiſh, and unapt for ſtudie or exerciſe: Heat (which here predominates) debelitates their appetite, and invites them to too much eaſe (the Mother of luxurie;) a ſmall, thin, but very fine Shuddery or vaile of Lawne is drawne afore their ſecret parts; their head alſo has a ſmall wreath, the reſt is expoſed to view and weather. They want no gold, ſtones of value, nor ſuch things as the Merchant covets; but they prize them as we doe Trifles. Any religion is tolerable: ſo that ſome praiſe *Mahomet*, ſome a Dog, others a Crocodile, and ſome love ſenſeleſſe Pagods. The Banyan wives here have more freedome to burn themſelves to aſhes at the Funerall of their husbands, than where the Moores have command; ſo that in this Coaſt the cuſtome is uſuall. Their Marriages require the firſt place. They are various, the moſt Novell being, that a Prieſt, a Cow, and the two Lovers go together to the water ſide, where the Bramyn mutters a prayer of ſmal matter to ſome purpoſe; which finiſht, in order and Symmetry they linck hands, and have the Cowes tayle commixt as a holy teſtimony; on all together the Bramin powres his hallowed Oyle, and forces the beaſt into the river, whereinto ſhee goes willingly, yea ſo farre till they be to the middle in water; nor returnes ſhe, nor doe they diſunite, till *Neptune* fright her! but being on ſhore, they untie, holding that conjunction ſacred and powerfull ever after.

Their Epithalamy is ſung, let's heare their Funeralls! when Death has cut in two their Union; ſhee conceits her ſelfe a loathed carkaſſe to live after him: ſhee roabs her tender body with a tranſparent Lawne; her armes, leggs, and thighes, are fettered with wanton chaines of love; her eares, noſe, and fingers, adorn'd with Pearles and precious ſtones; one hand holds choiſe of flowers; th'other a Ball; Embleams of immortall Paradiſe. She goes attended with a mighty company; ſome for love, moſt for Novelty. The Prieſt all the way deſcribes the rare joyes ſhe is going to; ſhe grants a modeſt ſmile, trips on, and upon ſight of the flame, ſeemes tranſported beyond meaſure; ſhe ſees the carcaſſe of her Husband layd upon a pyle of pretious wood, and when the fire begins to embrace him, like a mad Lover ſhee bids Farwell to her Parents, children, and friends, and willingly incorporates her ſelfe with fire; which quickly makes them one, and nothing; nothing extant ſave fame, flame, and aſhes. Of which the Poët, thus of old.

Et certamen habent lethi, quæ viva ſequatur
conjugium; pudor eſt non licuiſſe mori.
Ardent victrices, & præbent pectora flammæ;
imponuntque ſuis ora peruſta viris.

They ſtrive to die, and who beſt ſpeed can make;
They bluſh, grim Death ſo ſlowly to o'retake.
The Conquerors burn, their breſts yeeld to the fire,
And to their husbands their burnt lips aſpire.

Some refuſe to burne, but are forced to ſhave and live as Monſters: a puniſhment juſtly given, they were growne ſo audiciouſly wanton, that upon any diſtaſte the lives of their abuſed husbands could but ſatisfie their luſtfull boldneſſe acted by venome, till by Parliament this courſe was taken to avoyd the danger.

Groſſe Idolatry.

Such is the miſerable vaſſalage the old red Dragon cheyns this wretched people in; who are ſo farre from commiſerating their owne woe, that they invent many tragick tricks of devotion to deſtroy themſelves, and to agrandize their idolatry. They have a maſſy copper guilded Pagod, mounted upon a triumphant Chariot moved by eight mighty wheeles over-laid with pure gold; the Aſcent is ſpatious and eaſie by many ſteps, on which are placed (upon a ſolemne day) the Prieſts and many ſober girles (who to inrich the Divell (poore knave) proſtitute their bodies to the libidinous flame of wicked men: *Oh ignis infernalis luxuria!* fond zeale of ſuch beſotted Parents, to deſtinate their pretty children from a miſerable infancy to the old age of helliſh devotion: the proceſſion followes, (not unlike the Thenſa us'd by the ſuperſtitious Romans or that by idolatry of the Danes reported by *Ditmarus* and *Dado* their writers,) happy is that man, rich and poore, great and baſe; can faſten a hand to draw the Charriot: yea they account them happieſt, who out of a frantick zeale, temerariouſly throw their naked bodies in the way; that by the ponderouſneſſe of the Devill and his Charriot, their wretched bodies may be cruſht in peeces, by that thought Martyrs, not knowing that their mortall ſilly ſoules flie into the fry of an endleſſe flame: yea more (*infandum*) ſuch is the ſtupid folly of theſe men that they perſwade their fanatique daughters to become baſe ſtrumpets to pleaſe their fancy and inrich their Pagods, inſomuch, as it is a great wonder to ſee ſo many girles at ſuch immaturity, ſo impudently delighted with filthy men.

Quid juvat durum proverare Fatum?
Omnis hæc vaga turba libet ad manes
Facitque inertuvela Cocyto.

What helps it thus to haſte your deſtiny?
In ſuch poſt-haſte ſince all this wretched fry
Shall with full ſayle to hell through Cocyt fly.

From *Negapatan* goe we for *Meliapore.*

Meliapore, is a Town on the Coaſt of *Coromandel*, elevating the Artick Pole 13 degr. 20 min. both old and famous; firſt call'd *Calamina*, then, *Melange*, *Meliapore* after that, and now S. *Thomas*, by reaſon that in this place he ſuffred martyrdome.

The Towne is at this day ſmall and poore; under Mooriſh command; and yeelds little for Trade, ſave Cotton ware and ſuch Commodities; howbeit, is exalted in her memory. This was the laſt place where the Apoſtle preached, after hee had converted *Perſia*, *Hyrcania*, *Bactria*, *Sogdiana*,

diana, and many parts of *Indya*, yea and many Proſelites were here, who embraced his ſoule-ſaving doctrine, and thoſe not of the baſeſt ſort; for *Sygamus* himſelfe (Emperour of this Coaſt) was baptized, and (by his example) other of the Nobles. Howbeit, the Devill ſo wrought (by Gods permiſſion) that ſome apoſtatized and inraged the multitude, ſo that in a common furie they both ſuffered, the one was ſhot to death, the other brayned, and both crowned with glorious martyrdome, thirty yeares after our Saviours paſſion. And, however *Abdias Babylonicus* (who writ that after their deaths they appeared and preached againe their former doctrine,) may ſeeme doubtfull, this is certaine that in Memory of their cruell ingratitude, the divine juſtice hath marked their poſterities, (as ſome Jewes ſay the Tribe of *Benjamin* are to this day, who of all others were moſt fierce againſt our Saviour of the Tribe of *David* and *Iudah*) ſo theſe have one leg as big againe in the calfe as is the other. Notwithſtanding the peoples rage, the two noble Martyrs had each his ſepulcher, and to this day was a receptory of many native and other holy Chriſtians; till about fiftie yeares ſince, their skulls and bones were brought away and (as holy relicks) at this day kept in the Virgins church in *Ioa*) by command of *Iohn* 3 of *Portugal*, who ſent *Emanuel Frias* (guided by *Alphonſus Souſa*) to that purpoſe.

Many ſtrange reports I could give yee out of Spaniſh reporters, But I am not enjoyned to beleeve them. What is very obſervable and with warrant, I may. That in the yeare of our Lord God 883 (as *Malmſbury*, *Glor. Wigorn.* and others juſtifie) *Syghelmus* a devout Biſhop of *Shirborne* in *Dorſetſhyre* encoraged by *Alfreda* holy Engliſh King travelled to this place in pilgrimage with Alms and Offrings; yea and return'd home in nine yeares with great joy, rarities and experience, bought by incredible patience, coſt and danger, after which the place was very famous. I read alſo, that in the yeare of our Lord 1277. *Myrangee* an Atheiſt conquerd *Narſinga* and beyond this City, a man full of rapine and other impietie; yea ſo baſely opinionated of this relique and Tradition that having one yeare abundance of ryce and other graine, and roome enough to hoord it in, in a contemning way and bravery no place would pleaſe him to put it ſave the holy Chappell, where prayers were inceſſantly made by many religious Chriſtians. They intreat him to refraine, by all ſubmiſſive meanes, but it ſpurs him on to a greater height of profaneneſſe, yea is infinitely glad it vexes them, by this ſuppoſing himſelfe to be thought a God (a Devill rather) and to be worſhipped. But ſee Gods power and favour in it; that night, in an affrighting dreame or viſion he ſees the old Apoſtle approaching him in wrathfull and diſcontented way threatning to puniſh him for his ungodlineſſe, and with an Iron whip proffers to laſh the relenting King, who ſuddenly is awaked and as ſoone beſeeching the Chriſtians to pray for him, helping himſelfe to purge the houſe of God and ſatisfying for his ſacriledge. A Miracle not a little joying the ſad minded Chriſtians.

Polycat in 14 deg. *Armagun Caletura*, *Tarnaſſery* and *Petipoly* are in our way hence to *Narſinga* and *Meſlipotan*; but by reaſon they are but lately become factoryes of Engliſh Merchants, and differ in cuſtomes colour,

and

and other things, little from *Narſinga*: wee will paſſe thence to other deſcriptions.

Of Narſinga.

NARSINGA, is a Noble part of *India* where ſome would have *Chormandell* to terminate, but I like it not. *Narſinga* is famous all over *Aſia*: confined by *Mallabar*, *Gulcunda*, *Bengala* (*Baracura* of old,) and the Ocean. The King ſo rich, that he deſpiſes his Neighbours: ſo powerfull in Men, Armes, and Ammunition; that hee values neither Mogul, Decan, Samoryn, nor Peguan. His Kingdomes are defended by loyall ſlaves, and many naturall advantages; full of all things requiſite, for uſe, and pleaſure: as faire Townes, ſtrong Forts, pleaſant fields, and choiſeſt Minerals; abounding in rivers, hills, dales, corne, cattell, fruits, &c. ſo that with good cauſe he is reputed as abſolute a Monark as any other in *India*. The Bannyans ſwarm like Locuſts here; the Bramyns are no where more reputed of: the Temples indeed in their ſtructures boaſt of no great bravery, but are proud within; reteyning many rich and maſſy Idolls, ſhaped and commanded by the Devil for his ſervice and their devotion.

BISNAGAR (*Modura* of old, *Arcati* ſaies *Caſtaldus*) is the ſecond Citie in *Narſinga* for grandeur and braverie; being circled with a wall of foure miles compaſſe, and as well fortefied: well built, and no leſſe wealthy. Some Churches it has, remarkable for ſhape & ornament; but in their gentiliſme baſe and immodeſt, yea unworthy the relation. The Port or Haven is good to anchor in: the Citie well frequented by European ſhips and Iunks from *Malacca*, *Pegu*, *Cambogia*, *Cochyn-Chyna*, *Chyna*, *Iapan*, *Phyllippinæ*, the *Molucc æ*, *Borneo*, *Iava*, *Sumatra*, *Zeiloon*, and many parts of *India*, *Arabia*, *Perſia*, and like places.

When any Traveller comes to his Court, he ſhall have fitting entertainment: and is many times invited by the King, the better to ſhew his fine cloaths, which to ſhew our ſelves thankfull we will report to other nations; being thick ſet with ſtones and gems of infinite valew and wonderfull luſtre; which when he is roabed with (for the reſemblance they have with the Son, which they worſhip) he is adored: his Court is full of Majeſty, his guard being a thouſand penſioners: he affects poligamy, and therefore writes himſelfe husband of a thouſand women; many of them having him all his life in ſuch eſteeme, that at his Death they make his flaming Grave their conſuming Sepulcher.

MESVLIPATAN, commonly pronounc't by contraction *Meſlipatan*, is ſubject to the Gulcundan King, and removed from the Equinoctiall 16 degr. and a halfe, North; ſeated in the skirt of the *Bengalan* Ocean. The whole province admits a mixture of ſeverall Idolatries; in moſt parts the *Saracins* and *Bannyans* being the greateſt number. *Mahomet* was blaſted among them by a Colony of Perſians conducted hither in the 28 yeare of the *Ægyra* and of our account 648 by *Abdall Ben Hemyr* a man of no ſmal reckoning with *Ozman* the then *Calyph* of *Babylon* & *Mecca*, ſince when their off-ſpring have here inhabited. The town it ſelfe cannot be famoſed either for bulk, beauty, or pleaſure. 50 yeares agoe by a raging mortality

and

and Famin being well nigh depopulated. The ſtreets are few, and narrow; the houſes low and unfurniſhed; the fields and gardens parcht by flaming *Phaeton*, which here rages from March to Iuly; from thence to November the wind and raine as inceſſantly diſturbing them: ſo as of twelve months, they have but foure from November to March ſalubrious and moderate: howbeit, by reaſon of the Engliſh reſidence here, of late trafficking for callicoes, rice, and the like, it begins to flouriſh, and is not to be doubted, unleſſe the unquiet and deceitfull humour of the people diſtaſte the Engliſh and force their removall to adjacent places as *Armagun* and *Polycat*, where they may ſit downe with more eaſe, leſſe charge and choyſer merchandizes.

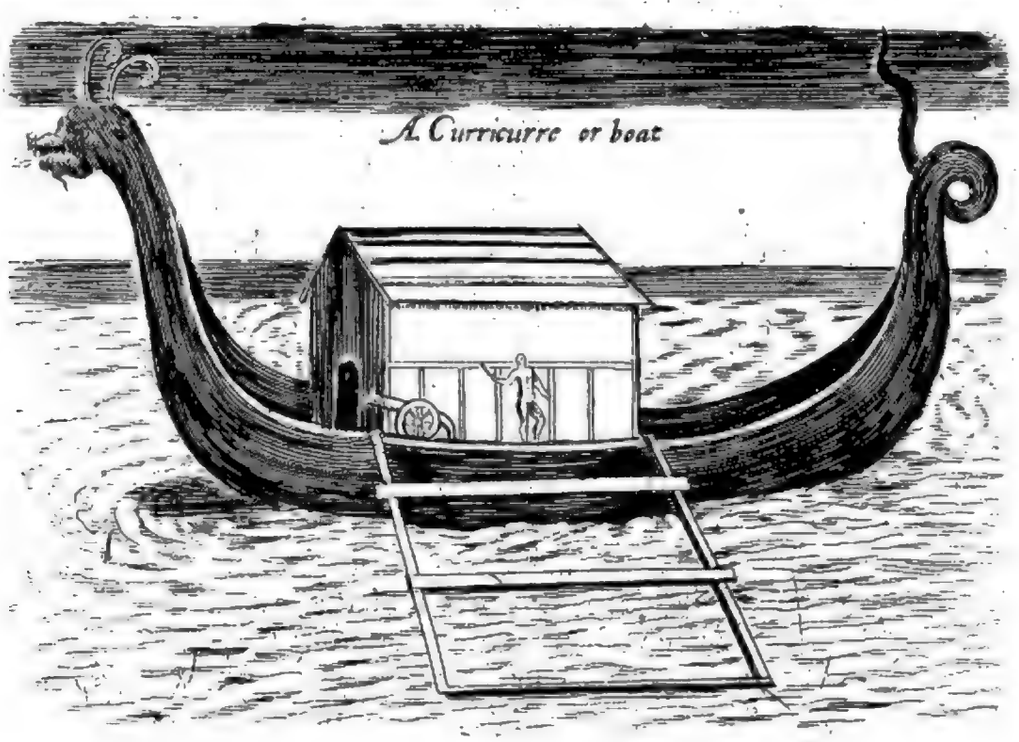
Hence remove your chaſt eyes and eares to an unchaſt Towne, though *Caſta* by name; a Towne infamous in curſed demonomy and wantonneſſe. The Moſques have Idols in them, ſhewing art in ſculpture very commendable, but hatefull in the ſtinck of their devotion. The common ſhapes of Pagods here reſemble beaſtly *Priapus* and *Pan* (as is deſcribed by *Servius* in *Ægloc* 2 *Virgil*) having great eyes, flat noſe, wide mouth, foure great hornes, a long beard ſhaped like beames or radiance of the Sun, clawes for hands, and crooked legd, all over deformed.

Nil ſine Numine is old. Here we ſee *Nil niſi Numen*. The Devill pleaſing them in varietie and not caring how nor in what ſhape it be, ſo he be ſerved. Some imagins a cow above all creaturs worth his adoration. Others regard the Sunne, Moon, Starres, as heavenly ſoules and helpers: and other ſome the refreſhing ſtreames, ſhading trees, and the like; whereby I may fitly paralell them with what *Tacitus* ſpeaks of the *Celtes* our neighbours. *Multa ſimulacra, multum peregrinæ ſuperſtitionis veſtigium ibi videre liceat.* They have many ſolemne Feſtivalls. In ſome of them they faſten ſick or needy-men (made ſtupid by too much zeale) to a hook or engine, which being hoiſt to elevate him with the Pagod, the blood trickling from his wounded ſhoulders (*exceſſit medicina modum*) is preſerved by the Prieſts; & at his diſcent (as a meritorious ſacrifice) daſht againſt a Tree: and after he has (in moſt ſubmiſſive ſort) intreated the divell to accept his offring, returnes fild with joy and applauſe and hopes to thrive the better ever after. They Offer in the night, firſt making the ſtreets bright as day by a multitude of lights, then ſtuffing their hands and bags with ryce, they glomerate and wind in dances, in every corner (wher a puppit-god ſits) throwing ryce and fruits; but being once out of the magick ring, haſte away; not daring to looke back leſt the Divell ſhould teare them for this their gratitude.

They uſe not common burialls; in that the Carcaſſe is placed in a deep cave, long and narrow; or betwixt two walls built ſo of purpoſe; and wherein the fooliſh widdow immures her ſelf; never after ſpeaking to any, but expecting death by the arrow of Famine, of all other the moſt formidable and inſufferable.

Their Habits are beſt part nakedneſſe, the zone excuſes cloathing. They delight in fiſhing, and to ſport upon the water, in boates or curricurries thus ſhaped.

of



A Curricurre or boat

Of Malacca.

MALACCA (*Terra aurifera* in *Ioſephus*:) elevates the Artick Pole 5 degr. from the Æquator. Was known of old by the name of *Aurea Cherſoneſus*, and if my ayme deceive me not, the ſame, *Ptolomy* in his 7 *lib.* 2. *c.* cals *Facola*, and more likely to be part of Ophyr, (from ſuch abundance of Gold as hence, in *Pegu*, *Syam*, *Borneo* and *Sumatra* is and has ever been raviſhed, and in that, *Ophyr* and *Hobab* with *Havilah* their brother, ſonnes of *Iokſan* here inhabited) rather than *Hiſpaniola* ſuppoſed Ophyr by *Columbus* and *Stephanus*; *Soffala* by *Ortelius*. *Gambra* by *Arrius Montanus*; *Ormus* by *Danaus*; or thoſe moon conceits of *Peru* by bold fac't *Goropius*; or that Spaniſh brag of *Pineda* who threatens thoſe that will not beleeve *Cadiz* was it: for I ſee this place admits the conjecture better both from the Port of *Ezion-geber* in the red Sea, whence by *Arabia's* ſhore and the *Indian* they might without helpe of the Adamant or Pole Starre facilitate their voyage; and that this place has of old been denominate the Land of gold. This old verſe of *Tzetza* points at it.

Inſula eſt Indica quam (Poetæ) Auream vocant.
Alii vero peninſulam dicunt, ſed non Inſulam.
Hebræi autem Ophyr Lingua ſua vocant.
Habet enim Metalla Auri & Lapides omnifarios.
Excellenter magis vero Praſinum lapidem.

The golden Indian Ile (by Poets ſung)
A peninſule ſome name it, and no Ile.
The Hebrews call it Ophyr *in their tongue.*
All ſorts of ſtones and mynes of gold ere while
Are found there with the choiſeſt Praſine *ſtone.*

And *Malacca* is a *Cherſoneſſe* or *Peninſula*, which makes it agree the better with this deſcription of *Ophyr*.

The

The Citie *Malacca* is under 5 (ſome obſerve 4) degrees North, and obeys the Monarchy of *Syam*, ever ſince *Abdalla* the honeſt King therof was *An.* 1508. moſt inconſideratly beheaded by the Portugall; and that upon *Sequeyra's* complaint *Albuquerk* ſackt it, obteining an incredible maſſe of treaſure; 3000 peeces of great Ordnance, and ſo much minted coyne, that the King of Portugalls part (being but a fift) came to 250000 ryalls of 8: a conqueſt ſo forceable, that (notwithſtanding the Caſtle and Gariſon left there by the Luſitanian) the Syam King at his owne leiſure proſtrated it.

The Citie is above 3 miles long, but very narrow; built in a hemicycle, upon the banks of a pleaſant river, as broad as is the Thames, but not ſo potable: a rivolet of ſweeter water glides gently thorow the Town, over which is rais'd a Bridge, ſtrong though meanly beautifull: the wals circling her are reaſonable ſtrong; but invalidable againſt the fiery vomits of the Cannon: the buildings are generally low and baſe, and lined with poore furniture, though they want no gold to buy it with; but being dark and cloſe, tis the leſſe uſefull: the moſt obſervable are her Fanes, Cypreſſes, and Gardens; the ſtreets and fields ſhow many delightfull Arbours and choyce fruits; amongſt which the Duroyen (as valewable with them as Mynes of Gold and Silver, abounding here,) Corne, Suger, and ſome other rarities: the people are naturally hoſpitable; affected with muſick, ſongs, and ſtrangers: howbeit, impatient and fierce, if exaſperated; jealous, if occaſioned, deceitfull if too much credited: their language is epedemic, and ſerves no leſſe in theſe parts, than with us the Latine; in other parts, the Arabic: leave we *Synoa-pura*, and paſſe to *Patania*, an eaſie dyaes journey thence.

Of Patania.

PATANIA, (*Perimula* of old, at this day a well-known Citie in the *Bengalan* or *Argaric* gulph, and *extra Gangem*) elevates the Pole Artick, about 7 degrees; and is ſcituate in midſt of thoſe two famous Ports, *Malacca* and *Syam*. The government is Monarchicall; the Kings derive themſelves from a Gentile King of *Dolly*, who when he had ſubdued *Patania*, left his ſonne *Ginger* his Prorex here; and from whom the late Queene and this Prince are truly branched. The Mogull oft threatens to dethrone him; yet he ſits cloſe and keeps his owne; eſpecially ſafeguarded by interpoſing *Ganges*, and ſome ſmall but uſefull I'lets where he advantagiouſly forteſies. The Towne is ſtrong, and beſt defended by 12 peeces of great braſſe Ordnance; one of them (a Baſiliſco) is twenty ſix foot long, well proportioned in bore and ſquaring. Some Temples of Idolatry *Patania* ſhews, furniſht with wooden gods for politheiſme; but more note-worthy in ſome antick Monumẽts of former Kings.

The people are black, and go with the moſt part of their bodies naked: they take great delight in eating of Betle and Opium, and love Areck (or ſtrong liquor) exceedingly: they uſually eat in plates of gold. They frequently ſpeak three Languages, the *Malay*, *Siam*, and that of *Chyna*: Their writing differs, one which is the *Malay*, from the right hand to the left, as the Hebrews; another, which is the *Syam*, from the left to the right, as

we; a third, which is the *China*, right downe and bending no way: all three very uſuall and affected by the induſtrious.

They are part Moores, and part Gentiles: the one ſo worſhip God; as the other do Pa-Gods or Idolls.

They are hoſpitable to ſuch ſtrangers as from deſire of novely or gain, reſide amongſt them: neither do they enquire of what Countrie they be, what their Buſineſſe, nor Religion. The men of note tranſcend in curteſie; for at any mans arrivall, they bluſh not to proffer their Daughters or Neeces to be their bed-fellowes; yea to concomitate them at bed and board during his ſtay; the price for ſuch a favour not equalling ſo high a complement: but that, were it leſſe, too much in my opinion for ſuch Pandars and baſe proſtitutes. At the end of the prefixed time the woman returnes home well pleas'd; ſo far from ſhame or loſſe, that they rather accompt her honoured; and fit for preferment: But 'tis dangerous to be wanton elſewhere; jealouſie on either ſide inflaming into rage, which ſeldome dyes without one or anothers deſtruction: I cannot but cry out upon them, and adjudge them in the civil ſorrow of one of their Religion, but more temperance; who could ſigh out, at ſight of ſuch abſurdities, *Oh miſerum! cui peccare liceat.* Adultery they puniſh rigidly; Fornication is more tollerable. The young women are careleſly frolick, and feareleſly merry; the married, melancholy and ſtrictly obſerved: idleneſſe and heat provokes them to inchaſtity. The men are alſo effeminate; yea wallow in all kind of turpitude and ſenſuality: their females are often in their ſight; the grape commoves them to wickedneſſe; they delight their guſt and pallat with choyſeſt wines, waters, Rack, Ryce, and fruits, both ſucculent and reſtorative; and which make *Venus* predominate: but by this their intemperance they abreviate their dayes; few exceeding ſixty yeeres: an old age, if you contemplate their luſt (Deaths beſt harbinger,) and the Zone they ſweat in: bad, both; both, intemperate.

Of Siam.

SIAM, (calld *Sohanna* formerly; a Citie and Kingdome ſo denominated; declining North from the Æquinoctiall 14 deg.) is famous for power, wealth, and many ſorts of excellencies: a great part of *Pegu*, *Braama*, and *Cambogia* are tributary to him; *Patania* alſo, *Iamohay*, *Odjea*, and many other Territories watered by *Ganges* acknowledge him: his power is great, uſually warring with 1000 Elephants and, 200000 men. The Zone is hot, the men black, and in ſuch torrid places, little cloathing is required: a Cambolin of pure lawn of a ſad colour, trebled on and about their naked ſhoulders: ſome tye a leather skin about their neck; and (as a badge of devotion) gird their middles with a leathern thong, and hold a Sumbrero or Umbrella in their hands to leneſie the flaming Sun; but weare no Sandals, that the ſcorching ſands may ſo mortifie, that the *Tallapoi* may be thought a wonder. They are tranſcendent Idolaters, carving Gods to worſhip, after the ſhapes of *Pan*, *Priapus*, and other gotiſh fancies, yea and in poſtures not to bee remembred: they have Groves and Altars alſo, whereon they offer fleſh, fruits, flowers; and many times when the *Tallapoi* tells them the Devill is melancholy, they warble out harmonious muſick, and do what

what they can to make him merry: others (ſo ſoone as *Aurora* ſhewes her golden Trammell) runne to their Pagods with a basket of Ryce to be his breakfaſt, hoping thereby to proſper that day the happier.

The Tallapoi preach every Monday in the Market, and aſſemble their auditory by a copper Baſon. But though they ſeeme Fryer-mendicants by profeſſion, yet what by awe (for the very infernall ſpirits obey their incantations) and what by pollicie (for they contemplate humilitie externally much) the people have them in ſingular eſtimation: Nor is it diminiſht, but agratidiz'd exceedingly by their prediction of future events, and mervailous knowledge in things paſt and preſent; by Magique and Morall obſervation, reſolving, diſwading, applauding, directing, and pleaſing all that come unto them (as to Oracles) from ſuch enthuſiaſtic Notions as Satan prompts them with, in a word, being.

Of Gods, Interpreters: of Phœbus *layes,*
The three legd charming Stoole, the Claryan Bayes,
Planets, Birds, Language, and all old aſſayes.

——Interpres Divûm; Qui Numina *Phœbi*
Qui tripodas Clarii lauros, qui ſydera ſentis,
Et Volucrûm Linguas & præpetis omnia pennæ.

They have beene (in foregoing times) wicked Sodomites, a ſinne ſo hatefull to nature it ſelfe, that it abhorres it; and to deterre theſe catamits, a late Queen rectrix commanded that all male children ſhould have a Bell of gold (in it an Adders tongue dried) put through the prepuce, which in ſmall time not only became not contemptible, but in way of ornament and for muſick ſake few now are without three or foure; ſo that when they have a mind to marry, he has his choice of what maid he likes, but beds her not, till the Midwife preſent a ſleepie ophiated potion, during which, the Bell is looſed from the fleſh, and faſtned to the fore-skin, which hinders not but titulates; the unguent is applied, and the cure is perfected. But to ſee a Virgin here, at virgins yeeres, is as a black Swan, in regard, in green yeers they give the too forward maids a virulent drink; whoſe vertue (vyce rather) is by a ſtrange efficacy to diſtend their muliebria ſo capaciouſly that Bels and rope ring too too eaſily: and which is worſt (dull memory compels us wrire it) the women here are not aſhamed (the better to allure men from ſodomitry) to go naked to the middle, where with a fine trãſparent cobweb-lawn they are ſo covered, that by a baſe device tis made to open as they go; ſo that any impure ayre gives all to mens immodeſt viewes, denudating thoſe parts, which every modeſt eye moſt ſcornes; each honeſt thought moſt hates to ſee and think upon. The Boyes paint themſelves with a celeſtiall colour from top to toe, and as an augmentation of beauty, cut, gaſh, and pinck their naked skins; which in mine (contrarying their) opinion, rather breeds horror than affectation in any Traveller; the men affect perfumes, and practize complement.

The ſoyle is but indifferent for graſſe, or natures Tapiſtry, but in rich ſtones, as Dyamonds, Chryſolites, Onix ſtones Magnets, Bezarrs *ligaum Aloes*, Benjamin, Cotton; and Mynes of Gold, Silver, Iron, Copper, and the like, moſt uberous; and made more by Silverplentifull brought from *Iapan*, and victualls and commodities from other parts, and bought here cheaper than in any other places: but moſt memorable in the Cabriz or blood-ſtone he grenerated; the mervailous vertue being ſuch (as *Oſorius* tells us) That

ſuch time, the Portuguizes warred againſt the bold Sumatrans, they deſcried a Junck or Ship at Sea; they made to it, and were reſiſted boording it, by *Nahodabeg* the Captaine their inveterate adverſary: but after long and cruell fight they entred among the naked Indyans, ſlew ſuch as reſiſted them, and amongſt them *Nahodabeg*; who (to their amazement) bled not, albeit they had hackt him in forty places; they thought it magicall, till (having taken from his Arme a bracelet of gold, wherein was ſet the Cabriz ſtone) they found the reaſon, for that was no ſooner removed, but that his blood iſſued abundantly from each wound hee had about him: doubtleſſe it is a moſt pretious ſtone, and had it power to expell death alſo, it were more than admirable.

Of Pegu.

PEGU, is alſo a renowned Kingdome of the Orientall *Indya (Leſtarum regio*, in old writers) confined by *Syam*, *Ganges*, and the Ocean; a Monarchy of farre greater extent and power fifty yeeres ago, till the Syamite pluckt forceably from her Dyadem many brave and wealthy Seigniories: howbeit ſhe is yet commandreſſe of many Ilands, *Monym*, *Barongo*, *Negomallo*, *Duradura*, *Cocos*, *&c.*

Pegu (by *Caſtaldus* ſuppoſed that old City *Triglipton* in *Ptolomy*) has Artique elevation 16 degrees 40 minutes: a Citie walld with good ſtone, beautified with many Turrets and parrapets: and to iſſue out and enter in, ſhewes foure faire Gates, and twelve poſternes, prettily built, and made more ſafe, by that deep Moat or Trench (fild with Crocodiles) that circumvolves her: the ſtreets are not many, but large and broad they are and ſeldome crooking: afore every doore (the houſes are all low) growes a pleaſant tree, whoſe fruit and wholſome ſhade makes them double uſefull. It is divided into two, the new Towne and the old; the old is moſt great and beſt inhabited.

The Varellaes (or Temples) and Sudatories are obſervable; each Varella farcinated with ugly (but guilded) Idolls: that at *Dogonnee* is not a little memorable; for ſtructure and ornament out-braving any other in the Orient: the wilderneſſe about it and antick ſuperſtition might chalenge a copious deſcription; which I forbeare, having other things to denotate.

This Kingdom is full of al earthly delights, & bleſſings of Nature; Gold, Silver, Lead, & Iron; alſo Smaragds, Topaz, Rubies, Saphyres, Garnats, Emralds, Eſpinells, and Cats-eyes; as alſo Ryce, Caravances, long Pepper, Sugar, Benoyn, Musk, Gum-lack, Cotton, Callicoes, and what elſe a reaſonable man can luſt after: But all theſe if they were centuplied, are not able to make them truly happy, wanting the true pearle, that which the godly Merchant bought, though to obtaine it he ſold all his fraile wealth and poſſeſſions: for, albeit the holy Apoſtle Saint *Thomas* brought them bleſſed tidings of ſalvation; yet they quickly loſt the true light, delighting to this day in obſcure and loathed ſinnes, the Kyacks fild with baſe Idolatry: inſomuch that father *Bomferrus* (an old Franciſcan) after foure tedious yeeres labour to reduce them to ſome knowledge of the Church

of

of *Rome*, came home, deſiring rather (as did S. *Anthony*) to preach among piggs, than ſuch a ſwiniſh generation. The truth is, they beleeve they know not what; and *Quænam eſt iſta ſimplicitas? neſcire quod credas* ſayes *Hierom* againſt the Luciferians: yet ſomewhat (if all be true he tells us) wee gather from his obſervation: that they beleeve the world (conſiſting of Heaven, Sea, and Earth,) had foure Creations; and for impiety was foure times deſtroyed: by Fire, by Wind, by Water, and by Earthquakes: each Age or World governed by a ſeverall tutelarie Numen or God, miſerable only in this, that he was tranſitory, and not omnipotent, nor immortall: they reckon that the laſt deſtruction of the world & death of their laſt God was thirty thouſand yeeres ago; and that in *Plato's* great yeere all ſhall once more ſuffer a chaos. They imagine a great Lord omniſcient, omnipotent, and immortall, lives and rules in Heaven; but they do not worſhip him, in that Satan tels them, he deſires it not: they beleeve a revivification of the body after death, and co-union with the ſoule; and (*Bomferrus* beleeves it) confeſſe a three-fold receptacle of ſoules departed, Naſhac, Niſhac, and Schua; Heaven, Hell, and Purgatory: by which that holy Frier convinces us of more ignorance than theſe Pagans: but wee beleeve it never the ſooner, ſince the Devill is their inſtructer, yea who dictates their profeſſion.

Their habit is thin and fine; it differs little from that they have in *Induſtant*, and *Syam*: but in this they varie; they weare no beards; they dye their teeth black, in that Dogs teeth are white; whom they hate to imitate: they alſo cut and pluck their fleſh to become braver than other Nations

I have told you the beſt of *Pegu*; the worſt is alſo memorable: In leſſe than a hundred yeeres ago, the Peguan Monark was farre more powerfull and formidable than at this preſent: his Dyadem then ſparkled with a gallent luſtre; twelve wealthy Kingdomes at that time acknowledged *Pegu* their Soveraigne: Some of thoſe Provinces are well knowne to us, as *Syam*, *Auva*, *Ravelan*, *Barmaw*, *Iangomer*, *Tangraw*, *Cablan*, *Lawran*, *Meliotalk*, *&c.* out of which, hee yeerely extracted as tribute-money two Millions of crownes; and had a Million of men to ſerve him at all occaſions; but this hardly could content him, for by a two lofty conceit of his Monarchick greatneſſe; he grew efflated, and to contemne others as too baſe to fix his eyes upon; Tyranny ſucceeded his pride, and decadence or deſtruction of his Empire: Tyranny, for the Auvan King when he found no priviledge by being Uncle to the Emperour of *Pegu*, nor that he was his loyall ſubject; he ſwells with rage, and breaks aſunder his ſilver yoak of hated ſervitude: howeit, ere hee could ripen his deſignes, the Peguan has notice, and ſo ſuddenly arreſts him, that in amazement he acknowleges his fault, and begs his mercy: but the Peguan King forthwith beheads him, and (to terrifie others by his example) makes no difference 'twixt nocent and innocent; his wife, his children, and forty other whom he moſt reſpected concomitating the miſerable Auvan King in that ſad Tragedy. It was terrible Juſtice no doubt, but rather exaſperated others to new rebellions; the moſt incenſt and greateſt in power was the Siam King, who ſeeing his owne incertaine ſtanding, (any occaſion breeding jealouſie, and

the

the leaſt jealouſie bringing death from his conquerour) hee ſuddenly breaks out, and with all the forces he could make by money or promiſes (ere the Peguan was return'd from *Ava*) in ſhort time enters *Pegu*, and apparantly made knowne his high rebellion: the Peguan threatens terrible things, and to effect them oppoſes the Siamite with an Armie of nine hundred thouſand fighting men; but that world of men could not contrarie the decree of a more powerfull King; for ſuch was the confuſed haſte he made, precipitated by furie, ſuch the hate, his crueltie had defam'd him with, and ſuch the affright his uncles *Malus Genius* (as *Cæſars* did *Brutus*) every where oppoſed him with, that in three houres fight his monſtrous multitude turne taile and willingly yeeld themſelves a prey to the inraged axe of war, choſing rather to dy, than any way to increaſe the Paguan's pride; ſo as the Siamite triumphs, & the Peguan haſtens back to raiſe more men to trie a ſecond fortune: The Siamite (not willing to ingage himſelfe too far) returnes; the Peguan is almoſt there as ſoone as he, all the way burning and deſtroying all he met with: the *Siam* King armes himſelfe with the Foxes skin; he refuſed to fight, not that he feared, but that he knew an eaſier way whereby to aſſure his conqueſt; the *Pegu* darts many fiery defiances, calls him rebell, coward, and what not; not dreaming of his ſtratagems: for ere hee could leave his trenches the ſwift and mighty river *Suhan* (*Mean* ſome call it) ſweld deſperately, broke ore her bancks, and fluſht ſo violent into the *Peguan* army, that for want of boates and other helpes, above ſeven hundred thouſand periſhed, the reſt were as bad as dead; feare and famine ſo overwhelmed them; this river every yeere (like *Nilus*) overflowes, and ſupplies their want of raine; ſo mellowing the earth as it compares with *Ægypt* for plenty, and with any other part of *Indya* for rarities: the next yeere the King of *Pegu* ſeconded his fight, but was compenſated with no better fortune, we may ſay with worſe; in that his ſonne in this triall by too much valour loſt his life, and of 500000 not a third got ſafe back to *Martavan*. And which was worſe than that, by theſe perpetuall brawles of warre, his coffers were emptied; his Cities impoveriſht by want of trade; and his Kingdome in a ſort depopulated by loſſe of ſo many men: theſe prov'd not motives of pittie to the other late ſubjected Territories, but provocatives rather to unfetter themſelves (as *Siam* had done) from unnaturall thraldome; ſo that the King of *Bramaw*, the viceroy of *Tangu*, and of *Rachan* (a Province twixt *Pegu* and *Bengala*) confederate; and whiles the King of *Pegu* was hatching more prodigies at *Martavan*, they ſteale into *Pegu* with a reſolute Army, deſtroying ſuch as the late famine had ſpared; but though they found few people, and leſſe food, yet got they riches incredible; out of *Pegu* the Citie as much treaſure as loaded 2000 Camells: and as a period of that deſigne not only made the wretched King crownleſſe, but crowned their conqueſt with his life, his wife, and three ſonnes ſorrowfully accompaying him: *Arrakan* and the other two diſagreeing about the ſpoyle, were beaten home by the Bramaan King; hee enjy'd it but a while, the Siamite entring ſo furiouſly, that hee alſo packt home and left *Syam* the victorie; who ſince then, upon a marriage twixt one of the royall family of *Pegu* and his daughter, has quit his claime; and gives way to have both Citie and

Kingdome

Kingdome brought to ſuch trade and beauty as it had formerly. But to facilitate our travells, and to point you out the way the eaſier, accept an adjoyning Map, to that in fol. 300: This deſcribing *India extra Gangem*.

From *Pegu* to *Bengala* are 90 leagues: the ſecond Towne of note is *Martavan* under 15 degrees; and which I gueſſe was that *Trigliptan*, noted by *Ptolomy*, rather than *Pegu* as thinks *Caſtaldus*. I might tell you of the vanitie of this wealthie Monarch; either when he ſhowes himſelfe in his royall paradrome or in his loading himſelfe with glittering gems; his head, eares, armes, hands, legs, and feet, reſembling a beſpangled firmament; ſuch as may amaze a good ſenſe, yea dazle a good eye, and force ſome men to judge him infinitely rich; but I behold him otherwiſe, and think him poore and miſerable: Or of his deifying his Elephants, becauſe milke white, and of greater bulke than uſuall; I ſuppoſe him worth our deſcription, not that he is unknowne in England, but for other things in him; than his ſhape, more obſervable.

Elephant. The Elephant is for growth and underſtanding chiefeſt, of unreaſonable Animalls, ſo as he has bin a ſubject of many learned writers, *Ariſtotle*, *Plutark*, *Pliny*, *Strabo*, *Annian &c.* They go two, ſometimes three yeares with young, and have extreame torment in their labour; their teat is twixt their fore legs, which the young one eaſily finds and ſucks with egerneſſe. When they attaine three yeares, they feed upon Dates, Meale, Milke, Whey, Fruits, Suger-canes, and Honey: they grow till fifteen, in that time mounting to foure and twenty foot, yet lie downe, dance and prove very active. In hot weather or when luſt inflames them, the males grow mad, and paſt jeſting with, their teſticles being in their forehead. Umbragious ſhades, caves, and rivers pleaſe them. Swine, Serpents, and Mice diſpleaſe them; cockcrowing does not ſo afflict him, as with his *Proboſcis* to encounter the Rhynoceros affects him. The Perſians call him the Symboll of Fidelity; Ægyptians, the hierogliphic of juſtice; Indians of piety; Siamyts of memory; Arabs of magnanimity; Sumatrans, the Embleam of providence; *Pliny* in 8. *lib. Nat. Hiſt.* gathers them; *Intellectus illi ſermonis patrii, imperiorumque, obedientia, officiorumque didicere memoria, amoris & gloriæ voluptas, imo vera religio quoque Syderûm, Solisque ac Lunæ veneràtio &c.*

Musk Cat. The Musk Cat here alſo convenes and may merit a ca'tagraph: ſhee exceeds the Caſtor for bigneſſe; her head is little, eyes cleare, a long muzzle, her teeth ſharp, and offenſive: her hayre is particoloured, harſh, and briſtly; yellow above, and whiter downewards: her profound pocket is neer the genitory, excerpt ſometimes with a ſpoone or ſtick; but when out of ſervitude, of her owne accord parts with it, and by its fragor is oft found by the careleſſe paſſenger.

Having refreſht enough upon the mayne, hoiſe we ſaile for the moſt noble Iles of the Orient, and vicinating the Cities lately ſpoken of.

Of Sumatra.

SVMATRA, is that famous Ile, by *Ariſtotle lib. de mundo*, and others of old, cald *Taprobane*; *Symunda* in 7. *lib. Ptol.* and now by the inhabiters, *Salyce* or *Salutra*; and (provided *Iapan* be not an Ile) may truly be reputed the third great Ile in all the Univerſe: ſix hundred (ſome ſay nine hundred) miles long, and in breadth two hundred and forty; traded

to

to by *Solomon*, but unknown to *Alexander*, though *Megaſthenes* thinks *Oneſecritus* his ſervant ſaild thus far. One *Iambulus* an errant Greek is ſaid to have bin here, 200 yeares afore Chriſts nativitie (if *D. Sic.* ſay true,) and may be the firſt diſcoverer: of a Chriſtian, *Alvaro Telezzo* is the firſt, who *An* 1506 to find out gold, ſaild whether *Æolus* guided: ſince when moſt people of the world have knowledg of it: 'Tis Nadyr to the Equinoctiall: and now a place, where many petty Kings advance their Scepters. The moſt gloribus Dyadem incircles the ecliptick brow of that Tyrant of *Acheen*. All of them rich in gold and fruits and ſtones, but miſerable in their Mawmetry and ſuperſtition; moſt of them ſo ingulpht in the abiſſe of paganiſme, that they dare adore Cat, Rat, Dog, Divell, or what can be moulded after the repreſentation of an elementary Creature: both Sex go moſt part naked; both are couragious, and apt in *Bellonaes* dances. The ſoile is good where rivers fructifie, barren where gold is veined.

Many Townes of valew are mediterranean; of which, *Manancabo* (full of gold) is not leaſt memorable. But of beſt note here are Ports and Villages marittimat; ſuch as bee *Acheen* (by them cald *Aſhey*) *Peder*, *Pacem*, *Daya*, *Tico*, *Priaman*, *Tykoà* (eaſt of *Iambee*,) *Baruzee*, *Cattatinga*, *Aru*, *Daru*, and (though laſt, firſt in gold and value) *Paſſaman*. The rivers flow with fiſh, and might prove more delightfull for the Net and Angle, did not thoſe hatefull Crocodyles (here more than in *Nilus*) fruſtrate both. This noyſome creature is one of the greateſt wonders we meet with; in that from ſo ſmall a beginning as an Egg (not much bigger than that of a Turkey) they increaſe to 8 or 10 yards in length. Their bodies are not longer than their tayles, which is of like uſe with them, the *Proboſcis* is to the Elephant: their mouths are very wide, at one gulph able to ſwallow horſe or man; their teeth are ingraile; they have no tongue: nor can they move their upper jaw-bone: their bellies are penetrable: backs hardy to be peirced; the brumall quarter they faſt from food: but the reſt of the yeare devoure all ſort of prey, with much voracity and gredineſſe. No leſſe notable is the Females burthen: ſixty dayes paſſe ere ſhe lay her egs, and which be commonly ſixtie numbred: ſixtie dayes ſhee conceales them: and when ſhe ſits, ſixtie dayes conſume in hatching: and to agree in one, ſixtie yeares is uſually the Age of this deteſted beaſt, fiſh, or Serpent: by Sea-men improperly cald *Alligator*, corrupted from *Allegardos*, a mixture of Spaniſh and Alman language: the name Crocodile is taken *à croceo colore*, or *per* Antiphraſin *quòd crocum timeat*. It is the moſt obnoxious of all ſea monſters, and rightly becomes the Diſſemblers epithite, *In quibus eſt aſtutia Hyænæ, pietas Crocodili*; the Ægyptians of impudency: awed by none ſave the Ichneumon, who ſteales into his belly and gnawes his guts whiles he opens his chaps to let the little Trochil pick his teeth, which give it feeding. *Crocodiles.*

Hence, ſaile we by many ſmall Iles, as *Marrah* and *Lampon* in the ſtraits of *Sunda*, ſo named by *Ptolo.* and from a point and Town in the next great Iland. Of *Polygundy* alſo we might ſpeak, but love not to land there, *peritiſſe juvabit*, ſuch bad luck by malevolent *Venus* or ill dyet had our late plantation, wherby the Monopoly died with them; out of their graves only ſpringing a new deterring name, of Kill abundance. But caſt we Anchor

upon an ozier ground, and fix our wandring eyes upon a more delighted object, *Iava*, an Ile both great, wealthy, and famous; *Inſula Iabadiæ, Niger* gheſſes it.

Of Java major.

Iava the greater, is an Ile nigh the *Bengalan* Sea, declining ſeven (ſome obſerve nine) degr. 40 minutes towards the Antartick Pole from the Equinoctiall; and in the 120 degrees of longitude. From Eaſt to Weſt it ſtretches one hundred and fifty leagues, or of engliſh miles foure hundred and fifty; from North to South nintie leagues, or two hundred and ſeventie miles: the midland is for the moſt part mountainous and ill peopled; the marittim low, and populous: the firſt is windy, but conducing to health; the latter mariſh, and inſalubrious.

It is full of ſmall villages, and inhabitants: the ſea coaſt (by reaſon of trade for pepper) has Townes well built, moſt wealthy, and beſt defended: upon the North ſide, and to the N. E. eſpecially, are *Bantam, Palamban, Iackatra* (new named *Batavia* by the Duch; but formerly *Sunda-Calapa* by the Inhabitants,) *Iaparra, Tuban, Iortan, Greecy, Chyringin, Serebaya* &c.

Bantam is under Antartick declination or latitude, 6 degr. 20 minutes, and of weſterly variation 3 degrees: the biggeſt Citie in the Iland; ownd by the Natives, built well nigh two miles long, diſtinguiſht into a Buzzar; the *Pengrans* Pallace, a few ſtreets, and at the furtheſt end the Cheneſes live together in low built dwellings. Of it ſelfe it affords nothing ſave ryce, pepper, and cotten woll: though indeed, pepper for the greateſt part is brought hither by the crafty but infinitely induſtrious Chyney men, who each *January* anchor here, and unload their Iuncks or Prawes from *Iamby, Borneo, Malacca*, and diversother places; making *Bantam* their Magazen or Beehive, out of which they furniſh the Engliſh & other merchants. Theſe Chyneſes are men of peace, voluptuous, venereous, coſtly in their ſports, great gameſters, and in trading over ſubtle for young Chriſtian merchants: oft-times they are ſo wedded to dicing, that after they have loſt their whole eſtate, wife and Children are ſtak't and parted with; yet in little time by gleaning here and there, he will be able to redeeme them; if not, at the day, they are ſold in the market.

The Iavan Kings are five, (Viceroys I might better call them;) foure of them are ſubordinate to the *Mattaran's* command, who is able to bring unto the field 200000 deſperate ſlaves, black, but valiant: they have ſmall order or pollicy in warre; yet dare attempt any thing, they are ſo forward. The climate burnes ſo fiercely, that little apparell pleaſes them; moſt, goe moſt part naked: they uſe lances, darts, arrowes, and ſhields; but their ſole braverie is in their crizes; a weapon, commonly two foot long, broad, waved, ſharp edgd, and ſmall pointed; but (againſt the lawes of Nature, and honour) baſely poiſoned: the hilt or handle is uſually of wood or horne, (ſome have them of gold, ſilver, and Ivory) cut into the crooked ſhape or figure of a deformed Pagod: yet were they a thouſand times more ugly, theſe ſavages would dare to adore them; eſpecially, in that they aske the Idoll on their creaſt pardon, after they have perpetrated homycide or ſuch like villany; a trick us'd by *Lewes* the

the eleventh to the Crucifixe in's hat, to his eternall infamy. But theſe Iavans are drunck in their demonomy; they the more earneſtly imbrace it, by how much their poyſoned natures abhorre honeſty. They trade in murthers, adulterie, theſts, rapine, deceit, and all kinds of knaveries: Magique alſo, and Aſtrologie delights them: a ſtudy their Prieſts are excellent in, and in which Satan inſtructs them; the better to oblige their gratitude, and to worſhip him as the *Apollo* of knowledge; which wee inculcate, and abominate, yea ſay with *Iſaiah*, *Is there any God beſides the Lord (Iehovah)? yea, there is no God, we know not any: hee maketh the diviners mad, hee turneth the wiſe men backward, and maketh their knowledge fooliſh. Let us not learne the way of the heathen, they are altogether brutiſh and fooliſh; his molten Image is falſhood, and there is no breath in them: they are vanity, and in the day of account they ſhall periſh. But in the Lord ſhall all true beleevers bee juſtified and ſhall glory.* Iſa. 44. Ier. 10.

Theſe people know better how to ſwim than navigate; yet are not ignorant in ſea affaires, nor want they veſſels to doe miſchiefe in. Their chiefe delight is hunting Tygres, Ounces, and ſuch beaſts as give chaſe and reſiſtance; They know *Mahomet* in ſome parts of the Ile, who as an infectious ayre is ſuckt by many people of remote Ilands. Friendly they are to Engliſh men and delight to ſerve them, eſpecially ſince the Duch forced *Iacatra* from them, betwixt whom is ſuch mortall variance that fifteen ryalls (is given by either) as a reward for each priſoner dead or alive, either people can take nor is there ever hope of true Amity with Barbarians. The Oran-kays or beſt ſort of people here, are laſie, ſociable, but not to bee too much truſted: they ſuppoſe themſelves deſcended from *China*; in a Iunck 700 yeares ago forced hither by Tuffon or tempeſt. They are proud, and weare their hayre pretty long, and about their criſpes wreath a valuable Shaſh or Tulipant; go naked to to the waſt, where they gird them with a parti-coloured plad or mantle, falling no longer than the knees; and are impatient if any offer to touch their heads. The ordinary food had here (not at eaſie rates) is ryce, wheat, pinange, betele, ophium, goates, egs, hens, coquos, plaintains, jacks, and rack-a-pee ſo cald Κατ᾽ ἐξοχήν; which drunck immoderately, accilerates Death; but temperately, exhilerates the heart, cures fluxes, kill wormes and helps digeſtion. To conclude.

Whence this great and noble Ile is called *Iava*, I confeſſe my ignorance. I dare not ſay from *Iavan* (*Iaphets* ſonne) grandſon of *Noah*; in that moſt agree, he planted *Greece*. But by reaſon his own brother *Tharſis* peopled theſe parts, why might he not from his brothers name (to eternize his memory) borrow the denomination. Nothing elſe ſave Pepper preſents itſelfe in this Ile, worthy our noting: Pepper is ſowne, and in the growth ſupported by poles or canes, about which it entwines and duplicates with many embraces, till by maturity it gets the ſhape and ſtrength of a buſhy, round, and pleaſant tree. The pepper hangs foure inches in length, and one about, in many cluſters; each yeelding fifty or ſixtie cornes, full, round and fragrant; the ſmooth is beſt accounted of. *Pepper.*

The Cotton (more common in *Perſia* and *Guzurat*) is no leſſe memorable and uſefull. The tree is ſlender, ſtreight, a yard high, and like a bryer; *Cotten.*

at the top it expands into many ſeverall branches; each, charg'd with many balls or cods conteining the Bumbaſt or Cotton: the ſhape is round, and equall in bigneſſe to a Walnut: at maturity the cod opens, & diſcloſes her treaſure; but being cropt, is put in an entire heap, and with flayles or ſuch like uſefull (though churliſh) inſtruments is forced out; and by the enriched owner cheerefully gathered.

The Malayan Tongue ſounds well, and may prove harmony to the ingenious obſerver; in theſe parts no leſſe muſicall & epedemic, than is (with us, and others) the Latine, Arabique, and Sclavonian.

Engliſh.	Malay.	*Engliſh.*	Malay.
A King	*Rutgee*	a Coat	*Naſſee*
a Nobleman	*Oran-kay*	a Needle	*Naroen*
a Lord	*Kay*	a Cuſtome	*Negry*
a Prieſt	*Cadda*	a Rope	*Tali*
a Merchant	*Phetor*	a Stone	*Batu*
an Interpreter	*Iorbiſſa*	a Ring	*Chinſim*
a Man	*Oran* (*Tadon*	a Wimble	*Alforees*
a Woman	*Paran-poan* &	a Shooe	*Apon*
a Child	*Buda*	a Sword	*Ita. Padang*
a Boy	*Catſion*	a Dagger	*Cryze*
a Youth	*Monda*	a Knife	*Pieſon*
a Father	*Babba*	a Javelin	*Tomba*
a Mother	*Mamma*	a Sheild	*Salvack*
a Brother	*Addal Ally*	a Gun (Gun	*Bedyl. Pitſil*
a Siſter	*Adda-paparas*	a barrell of a	*Sombo-bedyl*
an Uncle	*Niana*	a looking-Glaſſe	*Sarmi*
a Friend	*Marty-lowty*	a Glaſſe	*Lora*
a Stranger	*Oran-Leya*	a Lamp	*Pulita*
a Chirurgian	*Goething*	a warme thing	*Penas*
an Iron-Smith	*Goada*	a Cap or Turbãt	*Cayo*
An Elephant	*Catgha*	a marriage maker	*Coemodo*
an Oxe	*Cambi. Alomba*	a Command	*T'ſuyka*
a Goat	*Carbow*	a Yeare	*Tahwa*
a Sheep	*Domba*	a Day	*Aris*
a Dog	*Hanghé*	a Book	*Nimoda. Kitab*
a Bird	*Borron*	a Bed	*Bantell*
a Hen	*Ayam*	a good Day	*Tubea*
a Duck	*Bebé*	a Royall of 8	*Serpi*
a Muſk-Cat	*Catto-Dalgalia*	a Chriſtian	*Vranghy*
a Sow	*Babi. Sieleng*	All	*Samoanga*
a Fiſh	*Ican*	The Head	*Capell. Coar*
a Water-Pot	*Laude*	Hayre	*Ramboyet*
a Herb	*Oberbedil. Lancuas*	Eares	*Talinga*
a Muſk-Nut	*Palla*	Eyes	*Martic*
a Ship	*Capel. Iunck*	Eye-broowes	*Alys*
a Boat	*Praw. Paca-ſura*	Noſe	*Irotdon*

Neck

English.	Malay.
Neck	*Goulon*
Lips	*Lambider*
Tongue	*Ilat*
Teeth	*Auton*
Beard	*Tianga*
Back	*Balacca*
Shoulder	*Baon*
Arme	*Backeyen*
Hand	*Tangan*
Finger	*Iary-laree*
Belly	*Penot*
Blood	*Darno*
Privie part	*Perot*
Thigh	*Backy*
Legg	*Gula*
Foot	*Bhackhye*
Toe	*Ghoumo*
Fire	*Api*
Ayre	*Baya*
Water	*Eyer*
Earth	*Zam*
the Sea	*Chay*
Gold	*Maz. Cabo*
Silver	*Peca. Saloraa*
Braſſe	*Temba*
Copper	*Tambagle*
Lead	*Tyma*
Iron	*Negle*
Money	*Sarfi*
Scarlet	*Facca-lata-miera*
Death	*Mattu*
Merchandiſe	*Bayick Dimana*
Melancholy	*Chinta*
Silke	*Sabuck*
Paper	*Cartas*
Quills	*Cazamp*
Inck	*Mangſi*
a Book	*Khytab. Nymoda*
Wine	*Aracta*
Vinegar	*T'ſuka*
Strong Water	*Pinanghe*
Bread	*Sagu*
Boyld Ryce	*Braas*
Fruit	*Tacat*
Drink	*Larnick*
Sugar	*Gula*

English.	Malay.
Salt	*Garram. Matary*
Oyle	*Nuagia*
Fleſh	*Lalyer*
Fiſh	*Ivack*
Crabs	*Horna*
Plates	*Pienig*
Pepper	*Lada. Sihang*
Ginger	*Alia*
Mace	*Bengo*
Cloves	*Chocho. Sianck*
Cynomon	*Cajumayns*
Aloes	*Garro*
Tamarind	*Aſſa*
Ryce	*Braas. Paree*
Nuts	*Calappen. Palla*
Sweet Gums	*Daringo*
Sweet Spices	*Dingyn*
Plantaines	*Gardang*
Cocos	*Calapa*
Muſtard	*Sajani*
Egges	*Teloor*
Woe	*Saya*
Better	*Parma-*
Great	*Bazaer*
Sweet	*Manys*
Heavie	*Brat*
Strong	*Cres*
Needles	*Calvenettra*
Baggs	*Cormi*
Hard Wax	*Caju-lacca*
Friendſhip	*Pondarra*
I	*Manyr*
Thou	*Pekauera*
Hee	*Itowen*
Wee	*Dep*
Yee	*Pachauren*
They	*Itowe*
Shee	*Dya*
Sunday	*Ion-maheet*
to Day	*Mari*
Yeſterday	*Bulmari*
the other Day	*Bulmari-duha*
Early	*Pagi*
Night	*Malam*
to Morrow	*Tſouck*
What ſay you	*Abba-catta*

Is

Engliſh.	Malay.
Is he not here?	*Beef?*
Whats done?	*Bigimana?*
Well done	*Sooſa*
Where is it?	*Manauten*
Bring it back	*Combali?*
Now	*Bacabaren*
Howmuch?	*Barappe itu?*
Give place	*Lalan*
Require it	*Minta*
Regard	*Nanthy*
Let paſſe	*Ganga*
Neare hand	*Gila*
We will go	*Maree*
Leave it	*Iangemaſt*
I have	*Ada*
It is found	*Botonvum*
It is	*Dalan*
I will bring it	*Addadizano*
I ſee	*Green*
I thank you	*Terimacaché*
I underſtand not	*Tan* or *tyeda-tan*
I care	*Tage*
I have not	*Tyeda-da*
I deſire not	*Tyeda-mau*
I am ſick	*Bite-ſecata*
To eat	*Macan*
To remember	*Engat*
To ſtretch out	*Duſta*
To beat one ano-	*Baccalayo*
To aſhame (ther	*Malon*
To chooſe	*Damare*
To pay	*Chiny*
To give	*Bering*
To buy	*Bilby*
To live	*Iageva*
To poyſon	*Ampo*
To obſerve	*Doduer*
To be ſilent	*Djem*
To gaine	*Menang*
To deſtroy	*Ilan*
To cover the	*Kocodang*
To ariſe (head	*Paſſat*

Engliſh.	Malay.
To burne	*Baccar*
To kill	*Benue*
To ſpin	*Tuedda*
To ſell	*Iouwall*
To do	*Bretoon*
To ſweare	*Sempa*
To help	*Toulong*
To us	*Quia-bota*
To let blood	*Bewang-darner*
To queſtion	*Betangia*
To know	*Kynnall*
To dye	*Bantaren*
Take it	*Ambell*
Not good	*Tyeda-Bayck*
Sloth	*Checho*
Give thanks	*Tarima. Caſſe*
Farewell	*Tingal*
One	*Satu*
Two	*Dua*
Three	*Tiga*
Foure	*Enpat*
Five	*Lyma*
Six	*Nam*
Seven	*Touſiou*
Eight	*De lappan*
Nine	*Sambalan*
Ten	*Sapola*
Eleven	*Sabalas*
Twelve	*Dua-balas*
Thirteene	*Tiga balas*
Foureteene	*Enpat-balas*
Fifteene	*Lyma-balas*
Sixteene	*Nam-balas*
Seventeene	*Touſiou-balas*
Eighteene	*De lappan-balas*
Nineteene	*Sambalan-balas*
Twenty	*Dua-pola*
Twenty one	*Dua-pola-ſatu*
Twenty two	*Dua pola-dua*
Twenty three	*Dua pola-tiga*
Twenty foure	*Dua pola-enpat*
Twenty five	*Dua pola-lyma*

We muſt yet to ſea, and think us not a little happy, that we land ſo ſafely at the *Celebes*, not out of our way, to our intended places.

Our courſe from *Iava* hither, is North-Eaſt; from *Bantam* two hundred leagues or thereabouts.

Of the Celebes.

CELEBES, by ſome is cald *Makaſſer* Ile, from her beſt Citie ſo called: a place for quantitie and quality no way deſpicable; ſtretching from the Equator 6 degrees South: ovall formed, two hundred miles long at leſt; well peopled, but with bad people; no place ingendring greater Demonomiſts, well agreeing with the old name *Ptol.* gave them *Anthropophagorum regio. Mahomet* is not unknowne among them, but by him, *a malo in pejus*: for though he teach them, there is one and but one God; yet ſeeing Ieſus Chriſt is unknowne there, what does this their knowledge, but make them more capable of torment, than if they had been far more barbarous. From *Macaſſer* to *Cambyna* W. N. W. are foure and twentie leagues; to *Noſſaſeres* eightie.

The Ile is fruitfull, though under the moſt frying part of the burning Zone. The Son yeelds them day and heat enough; but Night, their complexion: the habit they weare, differs not from their grandfather *Adams*. a few fig or plaintan leaves tide about their middles, being elſewhere naked: the better ſort (to varie from the vulgar) are tulipanted, and ſhirt their coleblack skins with a pure white cloth, which does not lenifie the ſcortching ſonne, but ſerves for complementall difference. The women are Gods creatures, but have adulterated his holy ſtampe, by not only deforming their face and body, but by that vile lubricitie, their ſoules are ſpotted with. Impudence goes here unmasked: It is no novelтie for them to open the ſack they goe in, and intice a ſtranger to concomitate; her honeſty was loſt before, but now ſhe ferries two to *Barathrum*: if his body (by that voyage) leak not to death, the Tobacco ſhe proffers him will operate it; for ſuch is their damned Art in horrid venom, that theſe Syrens can ſing ſafety to themſelves, and by the ſame pipe and weed ſmoak him to death; a trick they will be perfect in, though the Divell owne them for it. *Pythagoras* made the wantons of *Crotona* modeſt and the men moderate: *Iam qui corrigat, alter erit.* And which is no leſſe infernall; the men uſe long canes or truncks (cald Sempitans) out of which they can (& uſe it) blow a little pricking quill, which if it draw the leſt drop of blood from any part of the body, it makes him (though the ſtrongeſt man living) die immediately; ſome venoms operate in an houre, others in a moment; the veynes and body (by the virulencie of that poyſon) corrupting and rotting preſently, to any mans terrour and amazement, and feare to live where ſuch abominations predominate. You cannot chuſe but think this a hell upon earth, though at our firſt approach upon ſight of ſo goodly an Iland, we thought it better than *Elyſium*: but remembring

Impia ſub dulci melle venena latent:

we will away for better places; the *Moluccoes* I meane, *Ptolomy* calls them *Synda*; than which, no part of the Univerſe gives more delight and

variety

varitie of refreſhments. But by the way caſt our eyes upon many ſmall Iles and (as we ſaile due Eaſt) upon *Baly* in 8 degr. 30. min. and on *Tymor* 10 degr. South 20 min. eaſterly from the laſt: both of them more rich in ſtones and ſpices than ſome greater Iles about them: leave we alſo *Conio* and *Serran* unſpoken of; not that they are unworthy, but becauſe we haſt to the *Moluccæ*, in view now, and where wee meane to reſt a while.

Of the Molucco Iles.

THey are numbred five. *Molucco. Gillolo. Ternate. Tidore.* and *Machan* (where *Magellan* after his long voyage *Anno* 1520 loſt his life by treachery of theſe barbarians.) The Engliſh were the firſt that ever traded to theſe Iles of any Chriſtians: and moſt of them have acknowledg'd our King their Sovereigne: but by the Duch it ſeemes our men are now thruſt out, as if all *India* were theirs by title from the Creation.

Of theſe *Gillolo* is greateſt; but in Cloves, Mace, Nutmegs, Ginger, Pepper, Oyle, Aloes, and Honey, all of them alike plentifull. All or moſt of theſe, have the Equinoctiall for their Zenyth, and by thoſe diurnall ſhowres, and breezes which faile them not, and *Apolloes* commorance, the the fruits ripen ſooner, the earth ſmells more aromaticall, and the Ayre ſeemes more nutritive than in other places. Let us reſt a little upon ſome fruit deſcriptions.

Cloves. The Clove tree differs in proportion according to the place it receives vigor in: ſome being comparable to the Bay, others to Box or ſuch like trees of humble ſtature; 'tis, moſt part of the yeere green and pleaſant, having leaves long and ſmall, diſtending into many branches: It bloſſomes early, and becomes exceeding inconſtant in complexion; from a virgin white palliating other colours; in the morne a pale green, in the meridian a diſtempered red, & ſleepes in blackneſſe. The Cloves manifeſt themſelves at the utmoſt end of all the branches in great plenty; and in their growing evaporate ſuch ſenſe raviſhing odours, as if a compendium of Natures ſweeteſt gums and delicacies were extracted and here united: they are thrice yeerly pruined, and gratefully retort a treble vintage: and though but perfected in 3 yeares, yet muſt be counted an advantage; for Phyſitians tell us, they are hot and drie in the third degree, corroborate the ſtomack, and benefit concoction.

Nutmeg. The Nutmegg (or great Nut) like thoſe trees moſt famous for their excellencies, is not very lofty in its heigth, ſcarce ſo proper as the Cherrie; by ſome, reſembled to the Peach, with which it varies in forme of leafe and graine, affecting more aſſize and compaſſe. The Nut is cloathed with a defenſive huſk like thoſe of baſer quality, but at full ripeneſſe diſrobs it ſelfe, and diſcovers her naked purity the Mace, which chaſtely intwines (with a vermilliion bluſh or colour) her endeared fruit and ſiſter, both of them breathing out moſt pleaſing ſmells and perfumes: the Mace in few dayes (like choiſeſt beauties) by *Apolloes* wanton flames becom's tawny and unlike her former braverie: yet in that diſſent, beſt pleaſes the ruſtick gatherer.

Neere

Neere the *Molucco's*, and neerer the Antartique, wee ſee many other Iles, noble in eſteeme, and rich in qualitie: but, for that more than barbarous baſeneſſe our miſerable Country-men ſuffered by the Dutch, we have no pleaſure to ſtand upon any thing ſave recitall; ſuch are *Amboyna*, (placed 'twixt *Banda* and *Molucco:*) *Banda*, (in 4 degrees 30 minutes, and (from *Amboyna* 24 leagues:) *Puloway*, (from *Banda* 3 leagues:) *Puloreen*, (from *Puloway* W. N. W.) *Lantore*, (the greateſt of the Iles of *Banda:*) *Betan: Labatacka*, *Nero*, *Ticobaſſa*, *Cumber*, *Salame*, and others: all of them, eſpecially *Puloway* and *Puloreen*, ſeeming continued wilderneſſes of Nutmegs and Clove-trees, Pepper, Vines, and Olives. Theſe two laſt named commerced firſt with our Merchants, and contracted a perpetuall Amity and Fealty to our King; but in deſpight of them and us, the uncivill Dutch (whom for their braving humours here, pride, hate, and bloody execution of our innocent men at *Amboyna* and other places in *India*, I cannot name with patience) have baniſht our Merchants, and entitle themſelves Lords of moſt of *Banda* Ilands, caring neither what right the *Ternatenſian* nor *Banda* Kings have over them.

From theſe, ſteer wee another courſe, to *Borneo* a great and wealthy Iland. We are ſoone in ſight of it, the gale is ſo proſperous.

Of Borneo.

BORNEO, or *inſula bonæ fortunæ* in *Ptol.* is Nadyr to the Æquator; and reſembles an ovall ſhield; the major part inclining North: Antartick elevation not mounting above 3 degrees; Artick, to 7 and odde minutes: & owes her firſt diſcovery (by any Chriſtian European) to one *de Bren*, who in the yeere of our bleſſed Lord 1523. anchored here. It groanes at this day, (for the moſt part) under Spaniſh bondage; who in any place where gold or other treaſure is to bee had, ceaſe not till they can maſter it; valewing neither ſoule nor body of any Inhabitant, (ſave for their luſt) with the leaſt weight of that too much ſoule-confounding creature. But let us conſider! *Nulla Cælum reparabile gaza.*

It has many Villages and people; but the one are poore in their materiall; the other more wretched in their infernall Religion, and late taught Idolatry: both, no way valewable; did not thoſe mynes of Gold and Dyamonds, and ſome other merchandiſes; as, Bezarts, Muſk, Amber, Lignum Aloes, Sanguis Draconûm, Wax, Rice, and Rattans or Canes make her moſt magneticall. Her marittim Townes and Ports exceed not for number. but *Pen & bon. Socodania*, (in 1 deg. 35 minutes South, from *Bantam* N. E. 160 leagues) and *Bewermaſſin*; Little, but good; if ſuch thou interpret, Safety and Satiety.

We are landed in ſo good a place, that wee will reſt our wearied feet awhile, and entertaine your curioſity with a few viands; friends (though ſimple food) to infeobled Nature. Bezar, Lignum Aloes, Muſk, Civit, Benjamin, and Amber.

Bezar, or (as the Perſians call it) *Pezar*, is of two ſorts; generated in *Perſia* and both the Indyes: the American is worſe than be theſe of *Aſia* and the Orient. The ſhape alſo is various; ſome reſembling a plum, ſome

a Date-ſtone, others like Egges of Doves, ſome like Cheznuts, and Goats kidnies; all agree in this, they are blunt ended: they are no leſſe inconſtant and diverſin colour; ſome being red, pale-greene ſome, other-ſome of a dark yellow, and ſome sky-coloured: the laſt are beſt, theſe conſiſting of many skales (like Unions and Onions) circumvolving one the other, and in which, Nature has expreſt farre more excellency, than Arts beſt ingenuity or perfection: for, each inferior skale (not unlike the glorious Orbes inverted) yeelds freſher beauty, and more celeſtiall ſplendor than the former: each skale diminiſhing & being of more vertue, as the Bezar is in tenuity or craſſitude. Many are counterfeit. They try them thus, either by pearcing them with hot bodkins; or after they have wayd them, to ſteep them in cold water foure houres; and if it crack not, tis not feyned: to know it good, they then wipe it, and ballance it againe; obſerving, if it weigh never ſo little above the firſt weight, 'tis baſe and deſpicable. Note alſo, that *Borneo* Bezars are not halfe ſo valewable as *Perſia's*.

Lignum Aloes, from diverſity of Countries, varie in their Nomenclations. The Javans and Malayans name it, Garroo: Indians and Portuguizes, D'Aquillha; the Chinæ, and Cochinchinæ, Calamba: fram'd of large round ſticks, of a cloody graine, commixt with aſhy veines; no leſſe pleaſant to the eye, than to the hand ponderous: the reliſh or taſte proves bitter, in its language telling you, It would be burned; for, hot coales of Fyre no ſooner touch it, but it incendiates, and (to the honour of its owne Funerall ſolemnity) expires and breaths out an odor ſo aromatick and comforable, that no other is uſed by the Indians, Malayans, Siamites, Peguans, Cambogians, and Borneans, when they incinerate the Carcaſſes of their moſt honoured Parents.

Muſk, is either yellow, browne, or black: the firſt is beſt laſt, is baſeſt: the choyſeſt yellow ſhews a deep Amber complection (not unlike Spikenard) cloathed with a reaſonable moiſt skin, ſweating out ſome briſtly hayres, without ſtones, lead, or like adulterate mixtures; of ſo ſtrong a ſmell as ſeemes offenſive; but taſted, penetrates a ſtrong braine by its fragor: ſweet ſpices dead it; and put in the mouth, if it ſuddenly diſſolve, or in the hand if it be long a melting; thoſe trialls diſcover it for bad and imperfect.

Civit, is diverſified in colour alſo: deep yellow (I have beene told) is beſt, the worſt is white, geraſie and ſophiſticat: howbeit, the new is pale, and ſoone after groweth yellowiſh.

Benjamin, by the Malayans call'd Menyan; by other Indians Benyan: is either pure cleare white, or yellow, ſtreaked or coloured; the gum iſſues from a tree high, ſmall, and furniſhed with fruitleſſe branches; the leaves are not unlike the Olive: *Pegu* and *Siam* yeelds the beſt; *Arabia* very good; that from *Sumatra*, *Priaman* and *Barrouſe*, courſe, and bad: better lik'd of at *Iava*, than in *England*.

Amber, is of ſo many formes; grey, browne, white, black: grey is beſt; black is worſt; the other two are indifferent. The beſt ſort of grey is pure, interlac't with aſhie veines, not ſubject to finck; and got (as Merchants informe us) in *Soffala*, *Magadoxa*, *Mombaſſa*, *Moſambique*, *Madagaſcar*, *Mohelia*, *Melinde*, and other parts of *Afrique*: found there at incertain hazards,

hazards, had at home at eaſie charge and leſſe danger : for Gems, I will ſum me up all in naming their proper places ; and though I borrow the report from Merchants, I never thought any many Notes or Language leſſe honourable ; ſo thereby they may in a decent way prove to the reader advantageous. We have Corrall, Amber, Emrald, Calcedon, Pearle, Onix, Sardonix, Sardis, Bezar, Hematiſt, and Turquoiſe from *Arabia*, *Indoſtan*, and *perſia :* Pearles, Berills, Saphyres, and Adamants from *Zeyloon :* Jaſper, Cornelion, Agat, Heliotrope, Jacinth, and Chryſolite from *Mallabar*, *Narſinga*, and *Cochin-chyna*. Diamonds from *Borneo*, and *Gulkundah* : Gold, Silver, Rubies, Saphyre, Granats, Topaz, Emrald, Smargd, Eſpinells, Cats-eyes, and Porcellan, from *Pegu*, *Siam*, *Bengala*, *Sumatra*, *Iapan*, and *Chyna :* enough to make a poore man rich, and rich men miſerable.

Let us now to Sea againe, and by a N. N. E. courſe in few houres view *Mindano*, an Ile (as big as *Cicely*) branching from 6, to above 9 degrees North. North of it, and neighbouring, are the Phillippinæ, ſo named from King *Phillip* 2, by *Lopez de Legaſpi* who firſt diſcovered and planted there *Anno Domini* 1565. Iles for the greateſt part nameleſſe and numberleſſe ; all of them wounded by avaritious men, and branded under Spaniſh ſervitude : of theſe, the beſt and greateſt in *Luconia*, under 14 degrees North latitude ; from whence in a direct azumoth Weſt, is *Cambogia* a rich part of the Aſiatique Continent. North of *Luconia*, are *Shyma* and *Shycoca* knowne (by coſtly neighbourhood) to *Chyna* and *Iapan*, as is *Corea* alſo ; a long narrow *peninſule*, famous in the ſcite, but infamous in her Pagan inhabitants ; ſaid to bee more ſubtle, cruell, and indomitable than be the Chyneſes.

Of Japan.

IAPAN, unleſſe *Mercators* fancie be true that it was *Aurea Cherſoneſus*, was queſtionleſſe unknowne to old Geographers : howbeit, the Name *Chryſe* is given it by *Niger* ; *Zipangri*, by *M. P. Venetus :* who would rather feigne a name, than that ſo great, ſo noble an Ile ſhould be ſo long innominate.

The primier diſcovery wee give to *Motus*, *Peſſotus*, and *Zeymorus*, baniſht Portugals ; who in the yeere 1542. were caſt upon this Ile by ſtorm and accident. Whether it bee an Ile or no, is diſputable : ſuch as make it one, give it in length 600, in bredth, 190 miles Engliſh : for my part, I hold it queſtionable. The moſt Southerly part is removed from the line 32 deg. the beſt Townes and Ports of ſtrength and trade are *Meacco*, *Ozacca*, *Tenze*, *Fyrando*, *Fuccate* (or *Falcate*) *Sacay*, *Cratez*, *Tenkeday*, *Oringaw*, *Voſuquis*, *Machma*, *&c.* Of theſe, *Meacco* (a mediterran City) is call'd the Metroplis, *Surunga* next, and next it *Ozacca*, honoured with the Court ſomtimes ; till of late *viz.* 1615. a rebellious fire ſubverted and incinerated not it only, but many other Townes in that wealthy Province. *Meacco* is as big as *Florence*, but not ſo beautifull : proud in a ſweet and ſpatious river, in many low, but comly houſes ; and memorable in abundance of ſtately Temples or Fotiquee's full of guilded Mannad'as or Idolls ; to which (above all other Nations) the Japonians are moſt addicted ; the Jeſuits

induſtries & ſeminaries there producing ſmall growth; inſtead of a happy harveſt reaping ſcorne and catholique apoſtaſie: Neither their grave aſpect, nor ſubtle ſophiſtry; neither their many miracles there, nor their collegiat bravery, having that force to make them thought other than ſedirious, vain-glorious, and avaricious: ſuch is the reward of Hipocriſie; in ſhew ſeeming deſirous to do others good, in truth ayming at their univerſality, gaine, and hope of Conqueſt.

The government is Monarchicall: above threeſcore petty Kings do homage, and proſtrate their maſſy Coronets to be encircled, and to illuſtrate the Emperiall Diadem; from whoſe frowne, a puniſhment and affliction worſe than common death uſually is darted: ſuch is his power, his awe; ſuch their vaſſalage, their opinion of their Governors. The Country is moſt part mountanous; but full of floods, trees, corne, graſſe, and mineralls: every way preſents Villages, ſwarming with heithen Inhabitants: the North and Eaſt parts of *Iapan* are leſſe peopled than the South and Weſt; and thoſe much more ſavage and barbarous; cruell, trecherous, idle, laſcivious, and awed by no Law, nor any way induſtrious. The old Roman way of execution is here uſually ſuffered; they faſten malefactors to Croſſes with foure nailes; whether in hate to the Jeſuits, or of Antique cuſtome I am not certaine; but ſure it is, the puniſhment is full of torture and ignominious: the civill Japonians are valiant, curteous, complementall, and great affectors of novelties; but beyond meaſure jealous, crafty, and revengefull, if injured; yea diveliſh, if exaſperated. They would, but cannot deny themſelves diſcended out of *China*, baniſht upon a heedleſſe rebellion ſix hundred yeeres ago; in memory of which, they hate one another mortally, no quarter being given to either Nation at any time, nor ceaſe the Ilanders to rob and piratize the Chyneſes at all advantages; at home alſo in their prayers abhominating them, and in all complements and ceremonies varying from one another to expatiate their wrath and unnaturall diſtempers. In any ſlight ſuſpect or accuſation, the very children are ſo jealous of their reputations, that in caſe you loſe a trifle and ſay to one of them; ſyrrah I beleeve you have ſtolen it? without any pauſe the boy will immediatly cut off a joynt from one finger or another; and ſay Sir, if you ſay true, I wiſh my finger may never heale againe: murder, theft, treaſon, and adultery, are puniſht with death; either crucified, or beheadded with a Cuttan; an Indian ſword which ſlices eaſily.

Towns of note and ſtrength are *Ozacca* (80 leagues from *Bungo*) a Port Towne of good note, and neare the Sea; ſtrong and beautifull: in nothing more famous nor obſervable than in the royall Caſtle, varniſhed, tyled, and burniſht over with flaming gold; rich and majeſticall: form'd of the beſt ſhape, of excellent ſtone; the walls, every where twenty foot thick, finely fram'd, well poliſht, curiouſly cemented, pleaſant, and durable: circled with deep trenches full of water; and for entrance and defence ſhewes above a dozen iron Gates, and drawing Bridges.

It has formerly ſuccoured many Kings, and ſecur'd them from the purſuit and heat of Rebels; in this as memorable, 'twas of late yeeres made the priſon of *Coja-zamma* Prince of *Tauzey* and eldeſt Sonne of *Tiquazamma* the late victorious Emperour; whoſe Father *Faxiba-zamma* ſubjected all

the

the petty Princes of *Iapan*; and made them by oath and pledge agnise him and his their Soveraignes: *Coja-zamma* upon his Fathers ſudden death was as ſuddenly ſeiz'd upon by *Ogoſho-zamma* one of the three Protectors, and by him compelled to betroath his daughter; and for portion was thruſt, and for ever damned to this hateſull Priſon. Againſt *Ozacca*, on the other ſide the river is ſeated *Sacay* a Towne well traded to by Chriſtians: *Edoo* is well wall'd and peopled: 15 leagues thence is *Oringoo* a Towne affoording good refreſhment and excellent harbouring or anchorage. *Fyrando* (300 leagues thence, to coaſt thither) is a Cherſoneſſe and elevates the Artick Pole 33 degrees, 30 minutes; var. Eaſt 2 degrees 50 minutes: where and at *Fuccate* the Engliſh had a reſidence or factory.

Fucate or *Faleate* is a pretty ſweet Towne, well watered, and ownes a ſtrong and defenſive Caſtle or Fortreſſe: a Forreſt of loftie Pines and ſpreading Sycomores for three miles ſpace environs it; with other Groves of force againſt the ſcorching Sun; delightfull to the eye, yea more grateſull than any other object: but (which renders them ingrate and baſely idolatrous) under thoſe greene trees, and in many ſmall but richly tyl'd Temples or Fotiques, they adore *Pan* and *Priapus*, yea Satan himſelfe in his uglieſt reſemblances: for where the Country is moſt inhabited and garniſht with moſt variety of trees, graſſe, corne, &c. (as, 'twixt *Edoo* and *Suringa*) there are erected moſt Fotiques, there the people are moſt idolatrous.

In *Meacco* are 70 Temples, wherein they number 3333 Chamætiræ or little guilded Devils, to which they give divine reſpect: they call them *Mannadaes*: But more notable than the reſt is that in *Meacco*; not unlike the Rhodyan Coloſſus, huge & wonderfull. This was built by *Tyco-zamma*, and without much paine and coſt was not finiſhed: 'tis of Oricalke or guilded Copper; its poſture is ſitting in a Chaire 70 ſeet high, and 80 broad: his head is capable to ſupport fifteene men, who may ſtand together without preaſing: his thumb is forty inches about; and his other limbs proportionable. This is the grand *Pagotha*: the other are *Dii minores*, or of leſſe adoration. No leſſe notable is the Monument adjoyning, in a Cloiſter within the principall Fotique of *Meacco*, where are gallantly interred (but to their ignominie) the eares & noſes of 3000 Coreans, a baſe, theeviſh people, vicinating & infeſting the Japonians. At *Dabys* is another Mannada no leſſe infamous and reſorted to: this Devill (or Molech) is of concave copper, vaſt, thick, and double guilded: its height is foure and twenty foot, and would be more but that they have form'd it kneeling, his buttocks reſting upon his leggs after the uſuall mode of the Eaſterne Pagans: his armes are ſtretcht to the utmoſt; and at ſolemne times is inflam'd within, and ſacrific'd unto by offering him a child, which in's embraces is fride to death in an infernall torture. But of more note is another at *Temchedy* Eaſt thence, where Sathan viſibly playes th'Impoſtor. The Fotique is of rare ſtructure, and daily ſerved by a multitude of helliſh Prieſts or Bonzees; not admitted to attend there, except they be young, well ſhap't, and as ſtrong in venerie as was *Hercules*. Every new Moon they ſolemnly betroth unto the Devill a Damoſell, whoſe Parents account the ceremonie happie and honourable: if any be more faire or ſingular than another,

another, ſhee is ſelected, by the luſtfull Prieſts devoted, and brought into the Temple, and placed right againſt the Mamada or Idoll: the roome is firſt made glorious with Lamps of burniſht gold, and a preparation by incendiating *Lignum vitæ*, or other gums and perfumes, ſuch as be curious and coſtly: by and by the Lamps extinguiſh by myracle, and in a groſſe darkneſſe the Prince of darkneſſe approaches and abuſes her; ſo ſhee imagines, and the rather credited, in that the Devill leaves behind him certaine ſcales like thoſe of fiſhes, an argument of no phantaſma: but, by this helliſh conjunction they ſwell not, unleſſe the Bonzee ſecond it: Sathan is no ſooner gone, but ſhe is ſaluted by the Bonzees, who raviſh her with ſongs and pleaſant muſique; which ended, ſhee acquaints them with her fortune, and reſolves them in ſuch queſtions, as ſhe by their inſtruction propounded to the Devill, and he had ſatisfied her in: ſhee iſſues with applauſe, and ever after is reputed holy and honourable: many other things I could preſent you from tradition, but I avoyd (as much as may be) to inſert incertainties: from hence therefore ſaile wee Weſt and land in *China*, where though the travaile be difficult, yet ſuffer me to glean a little, though it but expreſſe my induſtrie and care to offer you the trueſt Novelties.

Of China.

CHINA, is the moſt Eaſterly part of *Aſia*. A Kingdome, both great and wealthie: famous alſo, but ſcarce diſcovered. Their jealouſie and diſcourteſie to ſtrangers (they ſuffer any to enter, none to returne,) chiefly cauſes it.

It is ſubject to many ſeverall names: ſcarce any two ſtrange people accord in one Nomenclation: and no wonder, ſince amongſt themſelves they affect variety: the Kings new naming the whole Kingdome at their Coronation, as they fancie it.

Ptolomy long agoe call'd it *Sinarum Regio:* other Geographers, *Seres:* the Moores in *Induſtant*, call it *Cathayo:* the Arabians, *T'ſynin:* the Syamites, *Cyn:* the Malayans, *Tabenzo:* the Japonites, *Than*, and *T'ſyn:* the Tattarrs, *Ham: Albacen*, *Tangis: Paulus Venetus*, *Mangi:* the Inhabitants (if *Perera*, *Riccius*, and *Trigautius* ſay true) *Tamen*; and themſelves *Tamegines*. But how various ſoe're that be; this is not uncertaine: that it is a very ſpatious Monarchie: for it extends from 17 deg. to 43, of North Latitude: and to the South, *Cantam*; to the North, *Pequin*; two royall Cities, ſeeme to terminate it. But thus confined: On the Eaſt, it has the Sea of *Iapan* (*Corea* is part of *China*, no Ile, but to the North conjoyned with the Continent:) On the Weſt, the Deſarts of *Induſtant*; On the North, the Tattars: On the South, the *Philipinæ* Iles; and the South Weſt adjoyneth to *Cochyn-China*, and *Pegu*, with part of *Siam*. All agree that it is ſquare; and that from any one ſide to another is 1500 Engliſh miles: the circuit above 4000. the Country is generally champaign, & fruitfull; full of ſweet and navigable rivers; and which are no leſſe inhabited than the Villages and Cities be: of which, *China* has no fewer than 600 Cities; 2000 wall'd Townes; 4000 unwalled: 1000 Caſtles; and of Villages ſcarce to be numbred: and many they had need to be, ſince they give lodging

lodging to above threeſcore millions of men and boyes, beſides women; which be not inrolled. The whole Empire is divided into fifteene great Provinces: governed by ſo many Quon-fu and Lauſiæ; who have their Tutans, and Chyans, or Deputies under them. Each of thoſe Provinces has a Metropolis: full of people; fairely built; and very ſpatious. But every way more excellent than the reſt, are theſe foure, *Paquin* by ſome called *Paſquin*: *Nanquin* or *Nanton*: *Cantam* or *Canton*: and *Quinſay*, by them called *Ham-cen*: of which foure, at this day *Paquin* is chiefe or Emperiall.

PAQVIN elevates the North Pole 41 degr. 15 minutes; and by late Geographers is accounted that ſame Citie which ſome call *Cambalu* watered by *Poliſanga*; and *China* then muſt bee *Cathaya*: yea (if *Pantoja*, and *Di Canti* ſay true) the *Chyna* Monarch is that ſame great *Cam*, with *M. P. Venetus* and *Mandevile* afore him have famouſed. The Citie *Pequin* is queſtionleſſe the moſt ſpatious, and beſt peopled in *Aſia*, if not in the world: ſince it has 30 Duch leagues (ninety Engliſh miles) circumference: it includes many ſtately buildings; and Mauſoleas; 24000 are numbered of the Mandarins Sepulchers; the meaneſt of which, is not without beauty: and a no leſſe number of little guilded Chappells, beſide 3800 Temples devoted to Idolatry. It has as many Gates & Poſterns as be dayes in a yeer: ſixſcore Buzzars or Market-places: above a thouſand Bridges of ſtone: and ſuch water as is every where potable. This City is not above a hundred miles from that marvellous wall, which *Criſnagol* their King (*Zaintzon* the 117 King ſome ſay) built 1000 yeeres ago, to keep out the invading Tartarr: a wall 1200 miles long; ſix fathoms high; twelve yards thick; and ſuch as was ſeven and twenty yeeres erecting, by a continued labour of 750000 men.

NANQVIN (the ſecond Citie for grandeur and bravery, till of late,) was the *China* Metropolis. It elevates the Artick Pole 32 degr. and is diſtant from the Sea 8 leagues or there abouts. The City is 12 leagues about; circled with three ſtrong walls and ditches: the Kings Pallace is glorious and vaſt; the other buildings many (for 200000 are reckned) but meanly beautifull: the Temples are above a thouſand: the ſtreets fayre; the people induſtrious: from *Paquin* removed Eaſt, ſix hundred miles Engliſh: moſt part of the way is navigable.

CANTAM is at the South end of *China*, in 17 deg. a Towne both rich and ſpatious: our Ships came almoſt in view of it: from it to *Paquin* is two months travell.

QVINZAY or *Ham-cen* borders *Cochin-China*: of old, the greateſt, at this day the moſt admirable for variety of antick rarities in the Orient.

Theſe bee the moſt noted, but many other great and populous Cities this great Empire conteineth: generally of one ſhape and alike governed: None be without their Meani or Temples fild with Deaſtri or Idols. The Countrey is generally champaign and fruitfull; the husbandmans care and paines make it to fructifie and repay its thanks in various tribute: each Province there is well watered: and few of thoſe rivers but abound in fiſh, which the Chyneſes not only banquet on, but on Frogs, Snakes, Rats, Dogs, Hogs, and ſuch food as many other Nations abhominate: they fiſh with Cormorants.

The

The people are Olive coloured; more black or white as they vary from the Æquinoctiall: they weare their haire very long, and fillited; their eyes are commonly black; their noſes little; their eyes ſmall; their beards deformedly thin; and nailes often times as long as their fingers, ſerving as a mark to diſtinguiſh the Gentry by. The better ſort are habited in ſilke and a ſleight ſort of ſatten; the meaner, in black cloth made of cotton: their coats or veſts are long and quilted; made to tye under the left arme after the uſuall garb of *Aſia*; their ſleeves are alſo very long, and at the wriſt very ſtrait: their ſhoes are many times of ſuch ſtuffe as bee their coats; and ſoaled with cloth or callicoes: ſome have them richly imbroydered. The greateſt variety amongſt them is in their head attire: ſome knit their hayre in cawles of ſilk, of horſe-hayre ſome, and ſome with fillets of gold or ſilver: others weare high caps or felts made of fine twigs, round, and commixt with ſilk of divers colours; and other-ſome an antick ſort of hat, high crown'd, round, one halfe without brim, and tawny coloured. The women are commonly modeſt, and differ not in apparell; in that a like vaile of white linnen wholly couers them; ſhewing nothing but their polt-feet, which from their infancy are ſtraitned; ſo as to make them alla mode, many of them are maymed.

They tollerate Polligamy, and Sodomy; yea, what elſe their luſtfull idle natures can dictate to pleaſe their effeminacies. They are generally crafty, proud, laſie, jealous, complementall, and voluptuous. Muſick, Poetry, Painting, and Stage-plaies delight them exceedingly: they care not what they ſpend in luxury and fire-works: they eat in porcellane; and have their dyet in many but ſmall diſhes; their meat minc't, and which they take up with two ſticks of bone or Jvory; but ſome have their nailes ſo long as may excuſe them; for to touch their mouths or meat with fingers is held abſurd and impious: their drinck is commonly hot, and by its taſt and colour ſeemes to be ſuch a Coho potion as they drinck in *Perſia*; they drinck oft and little. The Louthya's are ſerved on the knee, and much regarded; they all ſit upon ſtooles and eat on Tables. And albeit no Nation in the world is more idle and glutrenous; yet are no beggars to be found there; if he be young and beg, the whip rewards him; if old or lame, or blind, the Hoſpitall releeves him. Murder they puniſh with death; theft and adultery commonly with the ſtrappado: their Juſtice is ſevere and impartiall; their priſons, ſtrong; their executions, beheading; or ſtarving them. The Mandarins are honoured; the Chyam's reverenced; the King adored: no Subject nor Ambaſſador ever ſees or ſpeaks with him, (ſave his children and Eunuchs) except by petition. They ſuffer Ambaſſadors (or others) to enter *China* ſo they bring preſents of valew; otherwiſe they ſuſpect them as ſpies and no way honour them. The Chynaes are curious in novelties: and love to ſee ſtrange Arts; which they alſo delightfully practiſe: few of them but has skill in ſome thing; either in tillage, making *China* diſhes or porcellane, to paint, ſing, or play well: the Mathematicks they affect, & the civill Laws: they uſe not letters but Characters, or Hyerogliphicks, of which they have above 40000: they write neither to the right hand nor to the left, as the Latin and Hebrews did; but right downe and ſimmetrically: they write with pencills made of horſe hayre,

ſuch

ſuch as they alſo paint with: their language is moſt part of monoſyllables: they be generally Poets and Muſicians: affected with Rhetorick and Divination. The Schollers and Merchants in this republique are much more honoured than the Souldiers bee: and ſome reaſon they have for it, They are ſo cowardly, laſie, and tyrannicall. No people in the world more honour their King than do the Chynaes: they ſuppoſe him too glorious for them to look upon; they obey his will in every thing; they fill his Exchequor yeerely with above a hundred millions of crownes; they call him The undaunted Emperour, and great Lord of the whole World; Son of the Sun; and beauty of the whole Earth.

No people whatſoever, expreſſe more filiall reſpect unto their Parents than the Chyneſes do: they obey them at all times, and every where: they do nothing to diſpleaſe them: they marry not without their aſſent: their childrens Names are at their diſpoſing: they honour them, bee they never ſo meane; releeve them, bee they never ſo poore; at their death, expreſſe all ſymptoms poſſible of their loyalty and duty: and ſeldome mourne leſſe (in white linnen, as did the Jewes) than two or three yeeres; the longer they mourne, they think they the better expreſſe affection.

They arrogate all ſorts of excellencies whether in Art or Science, as peculiar to their Nation: they think their Speech the moſt ſweet and rhetoricall of any in the world: what other people have, they judge deducted and borrowed from their tranſcendent Notions. They ſay they are the moſt ancient and immixt people in the Univerſe; and borrow nothing of any other Nation. They ſay they firſt invented Letters (or Characters,) Guns, Painting, Tillage, and Navigation: yet in none of theſe (for all their brags) can they parallell us of *Europe*. For their antiquity, I deny not but they may have continued their plantation and without much mixture (admirable if ſo, for the Tartarrs and Siamits have oft over-runne them) ſince the firſt ſeminary, begunne by *Sem* in thoſe parts: yet may others in that point compare with them; I might nominate the Bryttains: for I regard not their Lies and Hiſtories of ſuch Kings as reigned, or ſuch Conqueſts as the Chyneſes obteined (long before the birth of Time) a hundred thouſand yeeres ago; unleſſe wee qualifie it by the example of the Arcadians, whoſe yeare had but ninety dayes; of the Maſſagets, who had fifteen yeeres, or of the Ægyptians who had twelve yeeres in one of ours; following the courſe of the Moone, and not the revolution of the Sunne, nor regarding the *Dies intercalares*: an error, moſt of the Orientall Ethniques are plunged in. Their letters are not ſo ſuccinct as ours: their Hieroglyphicks come ſhort of the Ægyptians. Their Guns are not ſo ſerviceable: they have them not above a ſpan long; ſo that they rather reſemble Piſtols than Guns: nor are their bore not ſquaring ſo good as ours; ſo ſtrong, ſo near, ſo mathematicall. Their painting is of good colours; but their deſigning farre ſhort of our invention: they draw the poſtures filthily, and ſhadow meanly; which doubtleſſe in painting makes the perfection. Their husbandry is without Art or Reaſon: the graine is good, the ſoyle rich, the Zone moderate; and yet their corne is neither ſo various, ſo good, nor ſo certaine, as be our Harveſts. Their Na-

vigation is lame: they build many ſhips; but without beauty, or ſervice: nor have they much skill in ſayling, their Logarithms and Mathematick inſtruments to take the height of the Sun by ſailing them: their Compaſſe alſo is defective; for they have but eight or twelve points at moſt to diſtinguiſh by: nor is the Magnet (till of late) acquainted with them: for all which, they ſay they ſee with two eyes; we with one; and that all other people be more than purblind in ſottiſh ignorance.

They delight exceſſively in all ſorts of games, and voluptuouſneſſe: they can play at cheſſe, iriſh, paſſage, in and in, hazard; and not only play great games, but when they have loſt, care not though they ſtake their wives and children; whom if they loſe, they part with till they can advance ſo much money as they were ſtaked for. They are very hoſpitable one to another, and have ſo ſure a faith of the Reſurrection that they ſometimes lend money to be repayed them in the world to come. Inter-ludes, Maſqs, Fire-workes, and ſuch devices wonderfully take them: nor valew they what money they expend in ſuch ſport, ſo their expectation bee not deluded. Their houſes are meanly built, and as badly furniſhed. Their Meani or Temples have no ſuch grandeur, nor beauty, as in a Countrey ſo peacefull, ſo rich, and amongſt a people ſo ſtudious, ſo ſuperſtitious, might be chalenged: but though their outſides bee but ordinary, yet bee they many times lined with excellent good Marble, Prophyre and Serpentine.

They celebrate their Natalitia or Birth-daies with great ſolemnity: for fifteene dayes they rejoyce and play; and each night gormundiſe upon choice fruits, wines, and cates, with no ſmall voracity. The New yeere, which they begin in March, is no leſſe illuſtrated: at that time every man reares up his Pageant, and beautifies his door with paper Arches, and Images, and all the night long makes them viſible by ſtore of Lantherns.

Their Weddings have equal Ceremony: greater or leſſer after the quality of the Deceaſed. When any Chyna dies, they waſh him every where, perfume him next, and then apparrell him: they put his beſt cloaths on, and hate to let his head be naked: that done, they ſeat him in his chayre, and make him ſit as if hee were not dead but living. At a ſet time his wife enters the roome; ſhe firſt does him reſpect, kiſſes him, and takes her farewell by expreſſing ſo much love and ſorrow as is poſſible: at her departure ſhe takes her lodging, and her children next enter; where they kneele and kiſſe his hands, yea ſympathiſe, and ſtrive to out-vie each other in their ejaculations, and ſuch outward notions of ſorrow and piety as is imaginable; beating their breaſts, and powring out teares in abundance: next to them his kindred do their parts, and then his friends and other acquaintance: the third day they coffin him, in moſt pretious wood; cover it with a coſtly cloth, and over it place his Image: for fifteen dayes the corps reſt ſo; each day having a Table ſpread with dainty meats, but nightly the Prieſts eat it and burne Incenſe, & offer an expiatory Sacrifice: when they carry it to the grave (which is neither within any Town nor Citie) they have women that do accompany it, purpoſely hyred to howle, to reare their hayre, and to move others to compaſſion: ſometimes upon his coffin they place divers pictures of dead men, whom they intreat to

ſhew

ſhew him the beſt way to Paradiſe: that done, his wife and children for ſome dayes ſeclude themſelves from ſight of men: and when they go abroad, go dolorouſly habited: they put courſe ſack-cloth next their skin; have their cloaths made long and plain; and for three yeeres ſcarce laugh, or ſeeme to joy in any thing: but contrariwiſe indeavour to the utmoſt of their power to agrandiſe their Duty by a continued lamentation, abſtinence from publique feaſts, and paſtimes: yea in all their letters, inſtead of their Names ſubſcribe themſelves Such a ones diſobedient and unworthy Child,&c.

But for all this, the Devill has too great a ſoveraignty over them: moſt of their Colledges and Temples expreſſing by one or other invention, their infernall wiſdome, and familiarity with that old Magician; to whom they devote many enthuſiaſtick boyes, who with their long ſpread haire, proſtrate themſelves afore the Mannada or Idoll; and ſuddenly as if ſome Hag had terrified them, ſtart up and vibrate their ſwords, kept there of purpoſe: whiles the Idolaters with dejected lookes note their antick poſtures, and ceaſe not to warble out a ſoft Doriq' ſort of muſick, not departing till the vaticinating youths pronounce ſomewhat, poynting at his Worſhip and their Obedience.

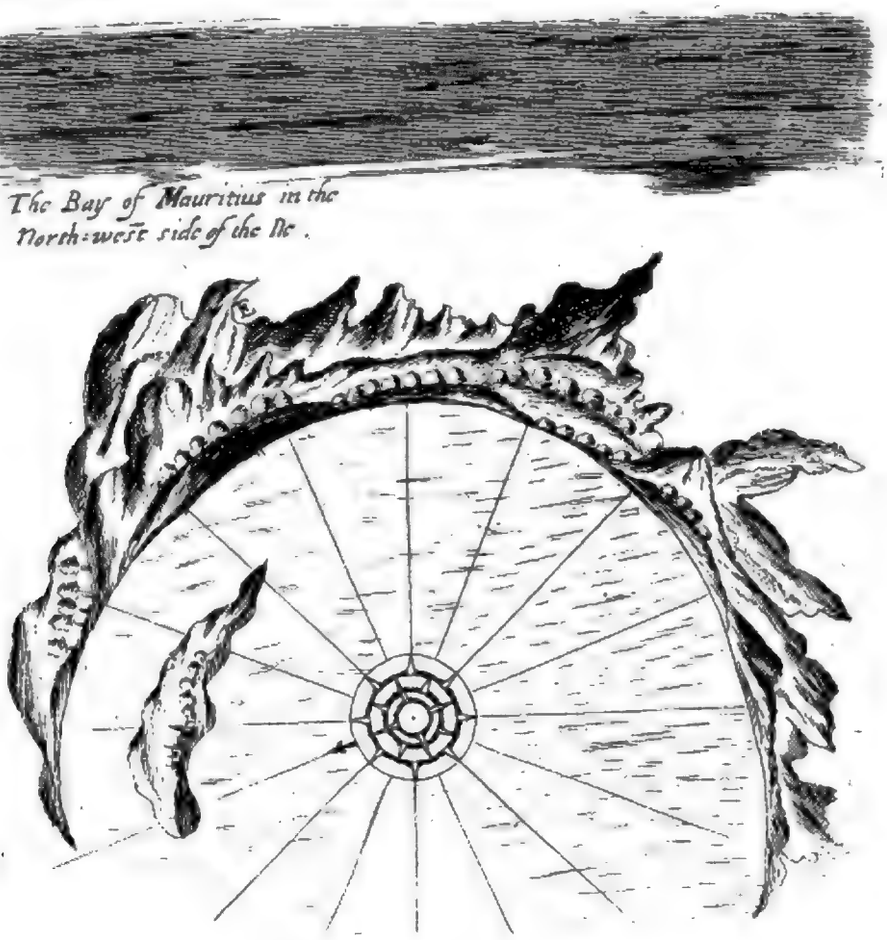
But we have ſaild too far. Tis high time to look homewards. Yet not till we have bid farewell to *Aſia*: into which when others adventure, let this Motto be remembred.

Mans heart comands as many wayes as Stars find reſting places:
Who travels muſt diſguiſe himſelfe each way with Ianus faces.

P &oribus mores tot ſunt,
quot in Or' e figuræ:
Qui ſapit, innumeris moribus aptus erit.

How delightfull & how magical the excellencies & riches of the Orient are, yet *Ovid's Neſcio qua natale Solum, &c.* was my ſong, and bleſt mee in my ſucceſfull wiſhes: ſo that upon the ſeventh of June (after long ſaile, ſome ſtormes, and much patience,) we againe deſcribed land: it bore N. N.W. from us, but at *Tytans* firſt bluſh the enſuing morning, we were aſſured it was *Digarroys*, a ſmall Ile, about fifty miles about, and in 20 degrees South latitude: there we anchored not, wee knew *Moritius* was but 90 leagues diſtant thence; the courſe W.N.W. a more hoſpitable place, and where we expected better welcome and refreſhment.

Digarroys (as Sea-men tell us) was firſt diſcovered by the Portuguiſe: but except ſome Welſh-man had the honour of naming it, I know not whence calld *Dygarroys*, for *Digarrad* in the Britiſh dialect fitly complies with it, An Ile ſo Deſolate: deſolate I mean in humane Inhabitants; other things 'tis Uberous in, as Wood, (choyce and ſtore) Tortoiſes, Dodos, and other Fowle rare & ſerviceable. To our view, it gave it ſelfe not very high at 6 leag. diſtance: and this remember, that at the South-Weſt-end are Syrtes or ſhoalds long and very dangerous. By benefit of conſtant winds, in few houres wee arrived at the *Mauritius*, a place no way deſpicable; but rather ſuch as in the Travelling over, deſervedly chalenges my paines, your patience.



The Bay of Mauritius in the North-west side of the Ile.

Of the Mauritius.

MAURITIUS (an Ile ſcituate within the burning Zone, not farre from the Tropick of *Capricorne*) has twenty degrees, five minutes Antartick latitude; longitude from the Meridian of Cape *Comorya*, twenty degrees and as many minutes; variation, foure and twenty degrees and nineteene minutes: In what part of the World, queſtionable; participating both with *America*, in reſpect of that vaſt South Ocean; as bending towards the Aſiatique Seas, waſhing *India*, *Iava*, and other Iles; and with *Afrique* alſo, if you ranck her with that Empreſſe of Iles, *Madagaſcar*, which ſeemes to ſhadow her, and from whoſe Eaſterne banks ſhe is removed above a hundred leagues or three hundred Engliſh miles: But, however doubtfull to which three it appertaines; of this I nothing doubt; that, for variety of Gods temporall bleſſings no part of the Univerſe obſcures it. I will not ſatisfie you by report of others, but by being an eye-witneſſe in part, and partly expert in the reſt, I may without much hyperbolizing, affirme the whole ſcarce to be parelleld. It was firſt diſcovered by the Portugall; whoſe induſtrious arme and ingenious fancie (ere *America* was diſcovered by *Columbus*) brought ſtrange things to paſſe, and gave Names to many places formerly innominate. Amongſt others, the name *Do-Cerne* unto this; improperly, if they allude to that which *Pliny* names in his

6. lib.

6 *lib. cap.* 31, for that *Cerné* of his is placed neere the Gulph of *Perſia*; ſome be alſo of this name amongſt the Azores and other places. After that, it varied into other denominats, as *Roderigo*; *Cygnea*; and now, by the Hollanders, *Mauritius*: but whither, borrowed from *Grave Maurice*, or in memory of a Ship ſo named, that by age or accident layd her bones here, I determine not; for, by equall authority and leſſe preſumption I may conferre the Nomenclation upon ſome adventurous Cambryan (the relicks of whoſe moſt auntient ſpeech and dialect is yet living in many of theſe remote and ſecret quarters of the world,) the word *Maur-Taiſus* or bigger Iland; fitly ſo named, if compared with thoſe other leſſer Iles, *Dygarrois*, *Englands* Forreſt, *Dozimo*, St. *Apollonia*, &c: and by a more euphoniacall conciſion now *Maur-iſius*. But grant it be ſo called by the Hollanders, yet it followes not that they have more right to it than the Engliſh; for they themſelves know that the Engliſh landed there a dozen yeares, before them: and no queſtion had new-named it, but that they knew the Portugall had done it before them. This alſo remembred, that in the yeare 1505, when *Franciſcus Almeyda*, of all the Portugalls the moſt excellent in conqueſt and diſcoverie, ſubjected many maritim parts of *Ægi-ſymba* or South-*Afrique*, in *Quiloa*, *Mombazza*, *Melindé*, *Mozambyc*, &c Hee reports that there and in ſome Iles (I ſuppoſe this one,) where hee erected Forts and Caſtles of defence, he found Croſſes and other ſymbolls of Chriſtianitie: whereby (as *Oſorius* in his 4. *lib.*) hee was ſure Chriſt had beene ſerved there, and therefore would not eſteeme himſelfe of any of thoſe parts, The firſt Chriſtian diſcoverer.

Mauritius is an Ile abounding with all good things requiſite for mans uſe, and require-able for the Zone 'tis placed in: the land (eſpecially where it reſpects the Sea) is high and mountainous: the ſhape ſomewhat round; the circuit not much above a hundred Engliſh miles: the greateſt extent is from the North Eaſt to South-Weſt: every where ſweet & flouriſhing. It procreates a healthie ayre; the blooming fragrant trees both lenifie the ſcalding heat ſuch time as *Don-Phœbus* wantonizes with the Goat; and fan the gentle Breezes wafted from the *Noto-Zephirus*, ſuch time as *Sol* reſides in *Cancer*. And here I ſhould ſet a full point to her commendations, did that ignorant opinion of our home-bred Seniors diſcourage me, affirming poſitively that the Torrid Zone was un-inhabitable: a conceit ſometime predominating; but now that miſt of error is diſpell'd, the vaile removed, and experience advanced: wee ſee it yearely, and plainly, that no place 'twixt the two Poles is more habitable, more young, more excellent. I grant; the Zone is twice every yeare ſubject to the Sunnes extreameſt Candor, that the ayre enflames, and that clouds doe not there ſo uſually as elſe-where in colder Regions generate: but, two Winters they alſo have, they want not clouds; (for, the benevolent heaven daily diffudes a gentle ſhower, whereby the earths ſiccity is mollified and made moſt uberous,) the ayre alſo is lenified by a conſtant breez or favonius which breaths ſweetly every day towards Sun-ſet, and ſo refrigerates, that no diſtemperature is perceived, no not when *Apollo* dimits his perpendicular raves and diveſts himſelfe in his moſt ardent ſplendour: yea, when the Dog-ſtarre rages, the people in this Zone find the ayre ſalubrious: the ground alſo in moſt

moſt places is enricht with delicious ſleepe-charming ſtreames, which by their infuſion not only fructifie the ſolid earth, but alſo by a harmonious progreſſe affoord an unreſiſtable magique to eaſe and meditation: the infinite ſtore of loftie and ſpreading trees, all the yeare condecorated with ſuch verdant beautie and fragrancie; their boughes never unapparrelled from their Summer liverie; the ground ever ſpread with Natures choiſeſt tapeſtrie; the ſap never exiled into the melancholy earth by Winters frigiditie; yea, the mirthfull Sunne (the provoker and reviver of decayed Nature) is ever pleaſed to re-enforce a continued vigour and activitie; ſo as an Epitome of all delight and plenty ſeeme contracted here, and to diſplay it ſelfe in her exact content, health, and braverie, Such as ſome have fabled of Elizium.

Hic, radiunt flores et prati viva voluptas
Ingenio variata ſuo, fulgentibus illic (herba
Surgunt ſtructa thoris: hic, mollis panditur
Sollicitum curis non abruptura ſoporem.
Turba ſalutantum latas tibi perſtrepit a des,
Hic avium cantus, labentis murmura rivi.

Here, radiant flowers, the Meadows vive delight
Vary their Nature, riſing to the ſight
In ſhining Beds: here, ſpreads the tender Graſſe
Not breaking careleſſe ſle pe o'th' dainty Laſſe.
The atten dant Troops make thy large Houſe reſound,
But here Birds chirp, Streams murmur on the ground.

And as that body is beſt compounded which pertakes indifferently of all the Elements; for either to want or ſuperabound, begets defect: ſo, to be bleſt in all, this place (humane ſocietie excepted) is abortive in none. For, water is here in plenty; nor is its goodneſſe and ſweetneſſe excell'd by plentie: but, as it gently drills it ſelfe from the ſtupendious rocks; ſo it trickles along the pleaſant valleyes, as it were beſotted at the delightfull murmur it liveth in: in ſome places it ſpreads into Meanders, till (too ſecure in its owne mildneſſe) it commixes, and is ingulpht by that vaſt and brinie Ocean. It alſo abounds in divers ſorts of Trees: ſome, good for timber; others for food; all for uſe. I cannot tell you the halfe of them, I want names to ſpeake, and Art to deſcribe them by. There, is ſtore of Box (as they firſt appeare, ſo I remember them) whoſe growth and greenneſſe affoords profit and delight: here is alſo great ſtore of Ebony, of all ſorts; black, red, white, and yellow: the tree is high, ſmall and ſtraight, the out-ſide is covered with bark; the in-ſide lyned with Ebony: black is the beſt, and good for many noble uſes: for frames of pictures, Mathematique inſtruments, Cheſs' and playing tables, bowles, &c. ſo rich, ſo valuable, that few yeares paſſe but either Dutch or French Ships came to this Ile of purpoſe to load away with nothing elſe but Ebony: than which, no wood is better; than which, no Ile in the world has more, more ſorts, or leſſe chargeable: and if *Virgil's* conceit may carry it, we may conclude this Ile a member of East *India*.

——— Sola India nigrum
fert Ebenum. ———

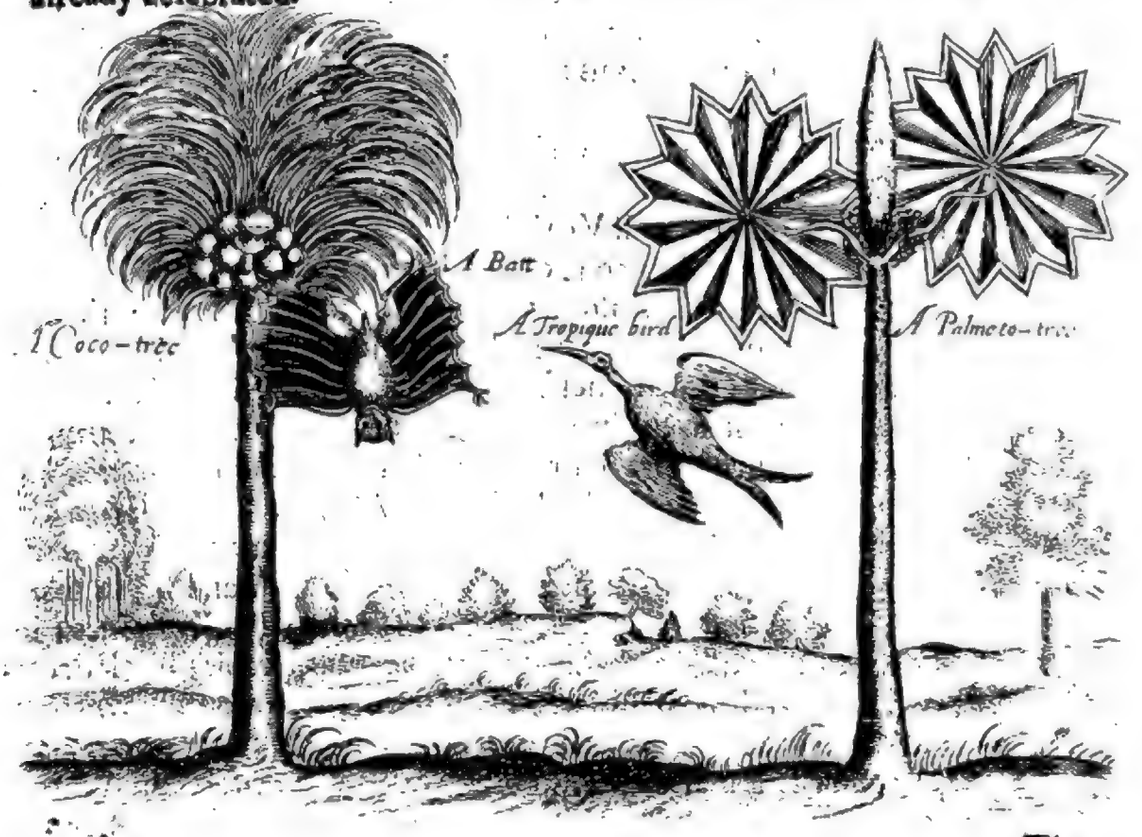
——————*No where but in India*
Black Ebon wood doth grow men ſay.

And as in moſt things it is plentifull (*Non tellus eadem parit omnia,*) ſo no one thing in plenty exceeds the wood, which is ſo thick, that in moſt parts

I could

I could hardly beget paſſages. The Palmeto is a remarkable Tree and moſt beneficiall to Travellers: 'tis like the Coco or Date in growth, ſave that her boughes are large and rounder: the Palmeto is long, and ſtraight, and round, and ſoft; without leafe, bough, or branch, ſave at the very top; and thoſe are few, and greene, and ſedgie: under the branch appeare certaine codded ſeeds: both trees (male and female) bloſſome, but the ſhee is only fruitfull; and not ſo neither, unleſſe a flowring branch of the male tree be yearely innoculated or incorporated, that by a commixture of ſeed the female may fructifie; no miracle in Nature: the leaves ſerve for many uſes; wee made them cover our Tents, to ſhade us from the Sun and the ſerenes which fall nightly, and are dangerous: at the top of the Palmeto tree is a ſoft pith, in which conſiſts the ſoule or vegetative vertue, for being cut out the tree dyes; the pith is in bigneſſe like a ſmall Cabbage, in taſte like a Nut, but boyld eats like a Colli-flory. Of more value is the Palmeto wine; it is muſt or ſweet, pleaſant and nouriſhing; in colour and taſte not unlike new Muskadine. It is intoxicating, but cold in the digeſtion; it purges and helps obſtructions, kills wormes, and let ſtand two dayes in the Sun, becomes good vinegar. The wine is thus gathered: we peirce or cut ſmall holes in three or foure trees that grow together; the ſap or liquor effudes preſently, and all the holes or veſſells are quickly filled: impatience forbids to bring wooden barrycoes thither, our bellies were prepared to receive it; by help of a Cane or Quill we ſuck and ſuck againe, from one tree to another, two or three trees in leſſe than an houre repletiating the greedieſt appetites, though they bowze their bellies full.

The ſhape of which and Coco, after my rude way I thus preſent thee: Their excellencies I cannot more elegantly expreſſe, than *Silveſter* has already celebrated.



The

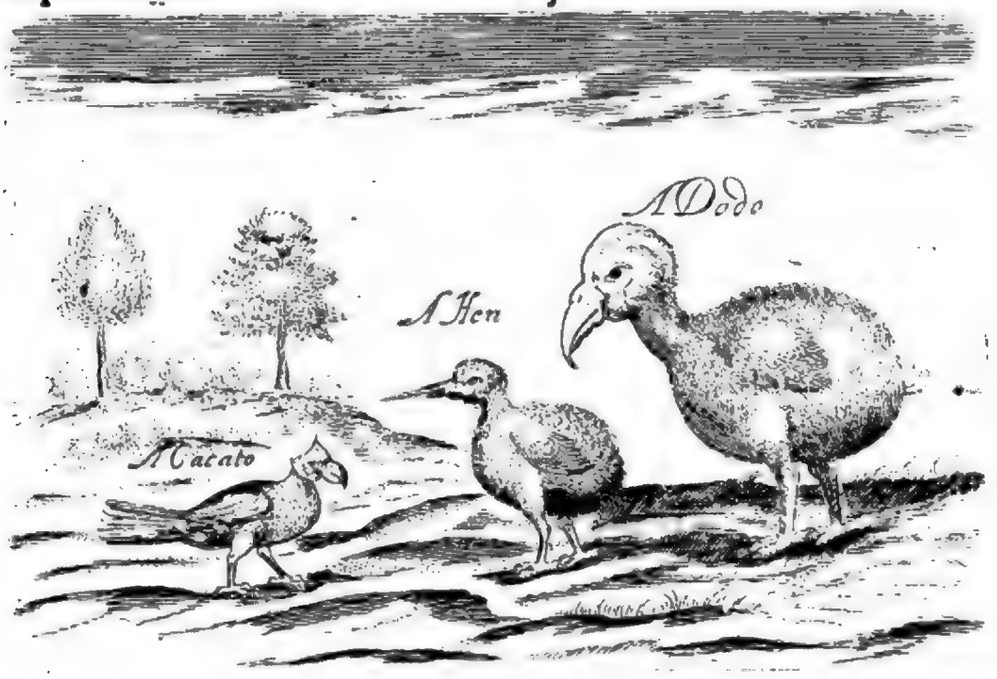
The Indian I'les moſt admirable be
In thoſe rare fruits call'd Coquo's commonly:
The which alone farre richer wonder yeilds
Than all our Groves, Meades, Orchards, Gardens, Feilds!
What, would'ſt thou Drink? the wounded leaves drop wine.
Lack'ſt thou fine Linnen? dreſſe the tender rine,
Dreſſe it like flax, ſpin it, then weave it well:
It ſhall thy Cambrick and thy Lawne excell.
Long'ſt thou for Butter? bite the poulpy part.
For, never better came to any Mart.
Do'ſt need good Oyle? then boult it too and fro,
And paſſing oyle it ſoone becommeth ſo.
Or Vinegar? to whet thine appetite.
Why, ſunne it well and it will ſharply bite.
Or, wants thou Sugar? ſteepe the ſame a ſtownd,
And ſweeter Sugar is not to be found.
Tis what you will, or will be what you would:
Should *Mydas* touch it, ſure it would be gould.
And God (all good) to crowne our life with Bayes,
The earth with plenty, and his name with prayes,
Had done enough if he had made no more
But this one plant, ſo full of choiſeſt ſtore.
Save that the world (where one thing breeds ſatiety)
Could not be faire, without ſo great variety.

For indeed, ſuch is the life and pleaſure of this Ambroſia, that (I often noted it) wee were no ſooner parted from theſe trees (no not three yards ſpace) but divers birds, as Parrats, Kites, Thruſhes, &c. and Lizards (here abounding, and not a little curious in their ſhape and colours) would ſpeed to ſuck the diſtilling Nectar.

Divers other Trees here are, various in their ſhape and nature: one, out of curioſity I bit and taſted of, but for halfe an houre it ſo malignantly wrongd my mouth and lips, as if Vitriol had beene imbrued with Sulphur: it procreates nothing that is greene or good, deſtitute of ſhade and beauty, wholy naked, without leafe or flower; the bole or body is ſoft and penetrable, ſuch as a Muſquet bullet can make way thorough though the Tree be of five yards circuit; the ſoftneſſe of it invited my knife to carve my name in, and which, it as eaſily performed, as with a ſtick you can write in ſand; I have no name for it. Nor for another very frequent there, but by its likeneſſe the ſame which the barbarous Africans at *Sierra-leon* call *O'gou*, with which they invenome their Darts and Shafts: the Tree is not high nor bungie; the branches ſpread to a great length, and beare many Cods (not unlike the Indian Beanes) arm'd with many ſharp prickles: by ſuch a defence one would think the fruit or kernell valuable, but it deceived us; the fruit (or kernell hid within thoſe Cods) is round, ſcarce ſo big as a Doves egge; the ſhell, and colour very like a Bezar ſtone; hard to crack, but crackt it may be; within, it has a Nut, taſted like an Acorne, the quality (if not the ſame) little better than poyſon. Many other rare

Tree

Trees there are; ſome, like unto Pines; like Aſhes, ſome; ſome, Box; ſome like to Cypreſſes. The fruits are alſo variable, ſome like Pine-Apples, like Artichoakes ſome, others like Plums, and Nuts, and Berries: whoſe ſeverall names or vertues, my ſmall skill in that Theory apprehends not. This I tooke notice of, that what the Birds eat not, the Tortoyſes doe eat; and what the Tortoyſes refuſe to eat, the Hoggs devoure: ſo, as by one or other, all is taſted of. Againe, as this noble Ile is prodigall in her water and wood, ſo ſhee correſponds in what elſe a fruitfull Parent labours in: not only boaſting in that variety, but in feathered creatures alſo; yea, in the rareneſſe of that variety: I will but name ſome of them; you ſhall lick them to perfection. The Dodo comes firſt to our deſcription: here, and in *Dygarrois* (and no where elſe, that ever I could ſee or heare of) is generated the Dodo (a Portuguize name it is, and has reference to her ſimplenes,) a Bird which for ſhape and rareneſſe might be call'd a Phœnix (wer't in *Arabia:*) her body is round and extreame fat, her ſlow pace begets that corpulencie; few of them weigh leſſe than fifty pound: better to the eye than ſtomack: greaſie appetites may perhaps commend them, but to the indifferently curious, nouriſhment, but prove offenſive. Let's take her picture: her viſage darts forth melancholy, as ſenſible of Natures injurie in framing ſo great and maſſie a body to be directed by ſuch ſmall and complementall wings, as are unable to hoiſe her from the ground, ſerving only to prove her a Bird; which otherwiſe might be doubted of: her head is variouſly dreſt, the one halfe hooded with downy blackiſh feathers; the other, perfectly naked; of a whitiſh hue, as if a tranſparent Lawne had covered it: her bill is very howked and bends downwards, the thrill or breathing place is in the midſt of it; from which part to the end, the colour is a light greene mixt with a pale yellow; her eyes be round and ſmall, and bright as Diamonds; her cloathing is of fineſt Downe, ſuch as you ſee in Goſlins: her trayne is (like a *China* beard) of three or foure ſhort feathers; her legs thick, and black, and ſtrong; her tallons or pounces ſharp, her ſtomack fiery hot, ſo as ſtones and iron are eaſily digeſted in it; in that and ſhape, not a little reſembling the *Africk* Oeſtriches: but ſo much, as for their more certain difference I dare to give thee (with two others) her repreſentation.



Here are also sundry other fowle, yea birds of highest quality; as Goshawkes, Hobbies, Lannars; and also Reer-mice or Bats as large as Goshawkes, Passe-flemingoes, Geese, Powts, Swallowes, Kites, Black-birds, Sparrowes, Robbins, Herons, white and beautifull; in their flesh good, in their feathers more valewable: Cacatoes, a bird somewhat like a Parrat, but may seeme to borrow his name from κακὸν ᾠὸν, he is so fierce, so ravenous, and so indomitable, Bitters, Hens, and many other; which I forbeare to name to avoyd impatience: But I must give the Parrats a peculiar salutation, they made mee so admire their feathers, and are so catholickly beloved and pointed at; Such are their curious liveries, and such their language, not unaptly thence cal'd Ανθρωπογλοττοὶ a good Epithiton.

Psittacus, humanas depromit voce loquetas
Atque suo Domino Καῖρε valeque sonat.

The Parrat, humane language knows right well,
And to his Lord, saies Save you, and Farewell.

Here are also as great variety of fish, as in any other part of the world, I thinck: such as wee took and tasted of I noted. The Man-atee or Cow-fish was best and rarest; for taste and shape equally can appose both feeder and beholder. They use both elements; those very fins which steare them in the Sea, serve as stilts on shore to creep along, and to support them; their paps also in their land travels do befriend them: and though a fish, yet differ little from Veale in tast, save that it is somewhat waterish; the ribs and entralls resemble a Cows, so do their face, and thence have their denomination: for doubtlesse the land has not that creature which the watery citizens resemble not. This fish is of a great length, and swims but slowly; they affect shoald waters, and to be neare the shoare to graze on; *Andrew Evans* our honest Captaine, struck one of them with a Trident or Fis-gigg, and (here in this Bay) leapt upon her, wounding her above fifty times with his steletto, but ere hee got the victory, she crusht him by incircling him with her taile, enraged by sharp pangs of death, so that his conquest was dearly bought; for though at that present he spat blood without feeling other torture, yet so mortall was his bruise, that he bade this world farewell, within three weekes after; as in my description of *Saint Helena* is remembred. The head of this fish is like an Elephant (save that the proboscis is wanting:) but to a Cow most liken her: her eyes are very small; her bulk, about three yards long; and in bredth halfe so much: 'tis famoused for a gentle fish; yea in their love to the visage of a man, are ranckt with Dolphins: most certaine and most valewable is the stone consolidated in their heads: for, being pounded, put in wine, & drunck fasting, it is (as are the brains of Sharks, some call them Tuberons) most soveraigne against the stone and collick: questionlesse of more prise than his other six great teeth, which yet to him are farre more usefull.

Give mee leave to name what fish wee took, 'twill ease my memory: Dolphins, Bonetates, Albicores, Cavalloes, Whale, Porpice, Grampasse, (or *Sus-marinus*,) Mullet, Bream, Tench, Trout, Soles, Flounders, Tortoyses, Eeles, Pikes, Sharkes, Crabs, Lobsters, Oysters, Crafish, Cuttle-fish, Rock-fish, Limpits, and a speckled Toad-fish or poyson fish, as the Sea-men from experience named it: This came first to net and was eaten

too

too greedily by the heedles Sailers; an error which coſt ſome their lives, others their ſences; a deere rate, a bad reckning: It is not unlike a Tench, but farre more black, meazled, and deformedly painted. Other ſtrange made Fiſhes we had there, who met with ſome ſtrange ſtomacks, who in a dangerous curioſity would needs taſt them: ſome of them had the ſhape of Hedg-hogs, of Cats ſome: ſome were bungy, others briſtly and trianguler; ſuch as *Gorræus* calls *Lepus marinus*, of which and the reſt this caveat may be inſerted.

The poyſonous Sea-fiſh drinck, learn to beware:
Whom the deep Channells of the Seas prepare.
Her Scales have bane, her Oyles like purging are.

Diſce venenatos Leporis cognoſcere potus
Peſtiferi, mediis peperit quem fluctibus æquor
Viroſi Squammas et purgamenta marini
piſcis olei.

The Torpædo or Cramp fiſh came alſo to our hands, but were amazed (not knowing that fiſh but by its quality) when a ſudden trembling ſeazed on us; a device it has to beget liberty; by evaporating a cold breath to ſtupifie ſuch as either touch, or hold a thing that touches it: heare *Oppian.*

Along her ſtretched guts two branches riſe
With fraud (not ſtrength) endued; they patroniſe
The Fiſh: whom who ſo wounds, his joynts decay
His blood congeales, his limbs move not, they ſay
His powers diſſolve, he ſhakes, and falls away.

At duo ſe tollunt diſtenta per Ilia rami,
Qui fraudem pro robore habent, Piſcemq; tuentur:
Quos ſi quis tractat, perdit per membra vigorem
Sanguine concreto, rigidos nec commovet artus,
Solvuntur ſubitò contracto in corpore vires.

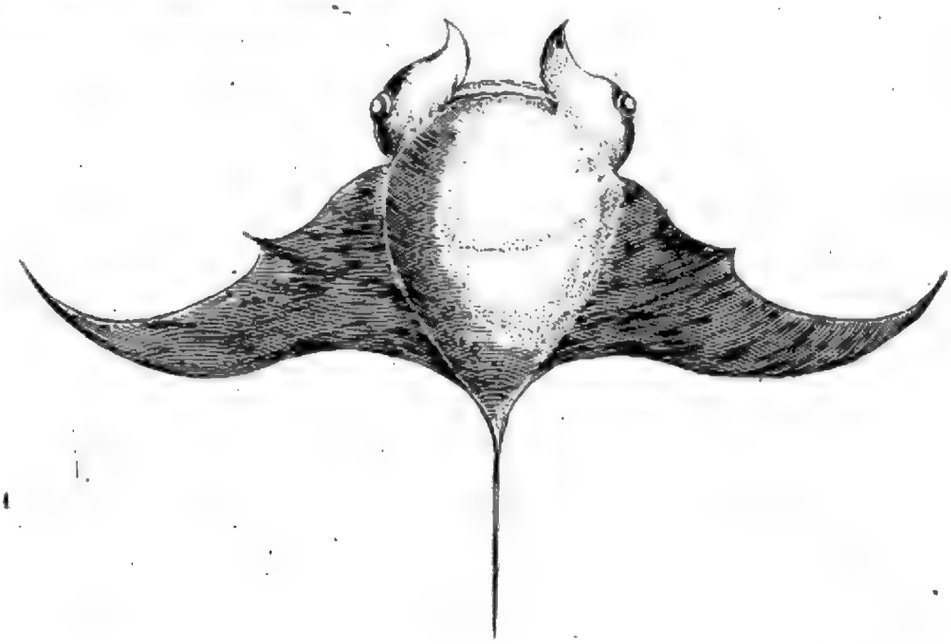
Moreover, this Ile affoords us Goats, Hogs, Beeves, and land Tortoiſes: ſo great, as ſuffer two men with eaſe to ſit upon them; ſo ſtrong, as they can carry them: yea (in Portugall reports,) fifteene men have altogether ſtood on one of them: Sailers affect to eat them; but are better meat for Hogs, in my opinion: they make pretty ſport, but are odious food; and ſo are their Rats, Bats, and Monkeys: moſt of which uſefull and unuſefull creatures were firſt brought hither (men ſay) by the Portugall to refreſh them in their returne from *India*, but at this day dare neither anchor there (fearing the Engliſh and Dutch,) nor owne their firſtlings. The Birds, had here at no charge and little labour, are Hens, Bats, Herns, &c. The Hens flock together twenty and forty in a company; if you catch one, take all: the ſureſt way is to ſhew them a red cloth; that colour exaſperates their ſpleen, they ſhew it by flying out-ragiouſly at it; and when wee ſtruck downe one, the reſidue budgd not one jot till all were vanquiſhed: they eat like parcht Piggs if you roaſt them. The Herons alſo through a long continued ſecurity (ignorant of the deceits of men, and unuſed to the villany of powder) are as eaſily gotten: wee have come in ſhot of ſix, and when wee had killd one, the other took not wing but ſuffered us to ſhoot and take them all, one after another; neither knowing nor valuing danger, but quicken deſtruction to themſelves by a ſtrange condoling their late dead aſſociates. All ſorts of fiſh are eaſily taken. The Bats are innumerable, and admirable in their bigneſſe: Some of them are not leſſe than Goſ-haukes: Sea-men caſe them like Rabbets, but (if my ſtomack deceive me not) worſe meat cannot be taſted of: a fierce ilfavo-

red carrion it is, ever ſqueaking, and in moſt hidious and offenſive noiſes calling one another: they hang in ſwarmes upon the boughs of trees, by clawes fixed at the extreame part of their wings; their monkey faces turned downwards.

Tectaque cum ſilvis celebrant, lucemque peroſæ Noctè volant, ſeroque tenent a veſpere Nomen. *Houſes and Woods they haunt, hate Day, and game In Night time, and from twi light have their Name.*

Their ſhapes which I have formerly put upon the Coquos, beſt ſpeaks 'em.

A day afore wee parted thence, wee took a Fiſh, an Eagle-fiſh I imagin'd it: the eyes were five quarters aſunder: from one fin end to another, were above foure yards: its mouth and teeth reſembled a Port-cullice; a long ſmall taile it had: a creature (take it altogether) rather made to wonder at, than to juncket on.



A word now of the Soyle it ſelfe.

The Ile has many good places to anchor in: two are well knowne; the one, at the North-Weſt ſide, which beares the forme of a Hemi-cicle, and elevates the Pole Antartique, 19 degrees, and 30 minutes: the other, at the South-Eaſt is directly oppoſite, and in 20 degrees, 15 minutes; in longitude from Cape *Comryn* the utmoſt promontory of *India*, 20 degtees, 20 minutes: and from the Lizard the extreameſt part of England, 99. both Bayes ſeeme land-lockt, the ground is oazy, the depth in 5, 10, 15, or 20 fadoms, as the Sea-man beſt affects: No where dangerous. The Soile it ſelfe; is ſtony and troubleſome towards the ſhoare; howbeit the inland parts are fat, and pleaſant, full of ſhadowing trees, and drilling rivolets, reciprocally benevolent, equally delightfull to the eye and taſte: ſome few places excepted; which either ſtorming at the aſpiring height of ſome adjacent Mountaines, or efflated in their owne noiſe, deſcend ſo violently that they become Cataracts in their violent and precipitious fluxes;

fluxes: but, though the eare be angry at it, the other ſences derive much happineſſe; for hereby the earth is mellowed and made fruitfull, which otherwiſe would bee too full of ſtones and ſand; yet ſuch is the richneſſe of it, as rather commands us wonder at, than deſcribe it. Ambergreaſe is often found flooting about this Iland: how generated, whether in the Whale, or froth of Seas, or other wiſe, is yet doubted of. Corall, white and pleaſant to look upon, grows here in abundãce: but how that ſtincking weed Tobacco came thither I know not: whether by Art or Nature queſtionable. To conclude, this pleaſanteſt of Aſiatick Iles is un-inhabited, unleſſe you pleaſe to intitle Beaſts and Birds Inhabitants: thoſe live here without dread of Lyon, Tygre, Wolfe, Fox, Dog, or ſuch offenſive creatures; and have it upon this condition, to pay a gratefull Tith or Tribute to ſuch ſhips as famine or foule weather direct to ride here: a fit place for Sir *Thomas Moore* to have ſeated his Utopia in. But his conceits were forged: this merits the beſt of people.

If I have ſtood too long in her deſcription, excuſe it in the ſurpaſſing delight I took in it, ſuch as without *Circe's* ſpells had a magick force To wiſh wee dwelt there. But home we muſt; the wind blew faire, the Sea was calme, and all our company fully refreſhed. So, aboard wee went, and in three houres ſaile loſt ſight of that Eliſium; wiſhing ſuch an Optick glaſſe as every where would ſhew it us: but our ſtrong imaginations repreſent it.

The fift day we deſcried land; it bore South-Weſt from us: by its height, ſhape, and poſition, wee knew 'twas that our Captaines called Englands Forreſt: next day we attained it. The name was *Anno* 1613. impoſed by Captaine *Caſtleton* Commander of the Pearle (a ſhip I meane:) ſome ſay the errant Potugall firſt ſaw it, and by Seignior *Maſcarenas* from his owne name was denominated: yet other-ſome go further and call it *Pulo-puar*, an Indian name, but by whom or when, darkly writ in the miſtique Character of Oblivion. The Ile has above fifty Engliſh miles circuit: the South Pole is elevated in that place, 20 degrees, and 55 minutes, South from the Æquator: in longitude from *Mauritius* 1 degree and a halfe: (but diſtant thence, ſeven and thirty Duch leagues:) and variation of the Compaſſe 23 degrees: an Ile exceeding lofty, madeſying her aſpiring forehead within the middle Region: every where greene, and ever floriſhing; pleaſantly apparelled in various liveries; eſpecially in ſtore of trees, branching gallantly, and mounting to a rare ſublimity. It had no Creature in it, ſave birds; till our Captaine landed ſome Hogs and Goats of both kinds, that by a happy multiplication and encreaſe the future Paſſenger might be releeved and bleſſe the Planter. It wants not water, ſweet and plentifull: the freſh ſtreams are Magazeins of watry Citizens, ſuch as ſport themſelves in that liquid Element: 'twere prolixity to name halfe of them; the Eeles are notable; many there be, and moſt weigh thirty pounds; not odious in their corpulency, for to the taſt they render themſelves ſweet, moiſt, and excellent: the birds are many, rare, but moſt of them ſuch as are ſpoken of in the *Mauritius*.

We muſt to Sea againe, but not without a gratefull farewell to thoſe healthy

healthy and well-plac't Ilands, prepoſſeſt with a felicitated memoriall, yea enricht with ſo great choice, ſuch plenty of victualls, that the vaſt and churliſh Ocean became leſſe diſtaſtfull to us; contemplating the jocund exerciſes and pleaſures we were ſo late poſſeſſors of.

In few dayes (by benefit of propitious windes) we lancht farre into the *Mare del Zur*, the Antartick conſtellations more viſibly diſcovering themſelves, and to approach our Zenyth. But, long thoſe happy Favonii continued not: the wind veered into other (our contrary) quarters; the Skie ore-ſpread with black and lowring clowds, the Sea roar'd and labour'd in many dreadfull tumors, threatning ſpight, and no ſmall danger: for ſeaven whole dayes and nights the Tempeſt raged, and forced us all that while to lye by the Lee (to ſpeake Sea language) no ſaile but the mizzen daring to oppoſe, the reſt made proſtrate to a ſenceleſſe furie: howbeit, the old ſong *Venit poſt multos una ſerena Dies* revived us, by a continued patience begetting freedome and victory.

For many hundred miles we had nothing but Sea and Ayre to feaſt our ſights with: ſomwhat bettered by many ſhoales of fiſh every where concomitating us, now and then by too much greedineſſe proffering themſelves to the deceitfull bait of the cunning Marriner. In this vacancie, I may remember; *Ariſtotle* 2 *lib. Meteor* is of opinion, that no great blaſts of wind blow from the South; meaning, that the burning Zone is without much raine, and clouds, ſuch as conduce to exhalation and vapours: or, that before they can exceed the Tropicks, and enter the temperate Zone, the Sunnes vehement and continued heat and rays diſpell, annihilate, and make them unforceable. Doubtleſſe he retracted; for who ſees not, that *Phœbus* in his attractive power (ſo, the matter be alike) equally co-operates towards a generation of wind and raine in his progreſſe unto either Tropick. Experience, the Miſtreſſe of Knowledge taught it us; we found it ſo: for from the South many guſts and ſtormes aſſailed us. *Ovid* in his 4 *lib. de Ponto* is of *Ariſtotles* opinion (to be granted in our Hemiſpheare.)

Hic oritur Boreas Otæq;, domeſticus huic eſt,
et ſumit vires à propiore loco.
At Notus adverſo tepidus qui ſpirat ab Axe
eſt procul, et rarus, languidiorq; venit.

Rough Boreas *our Domeſtique, ruleth here,*
And takes his vigour from a place more neere.
But the mild South, from adverſe Quarter ſent,
Comes farre, blowes gently, and more impotent.

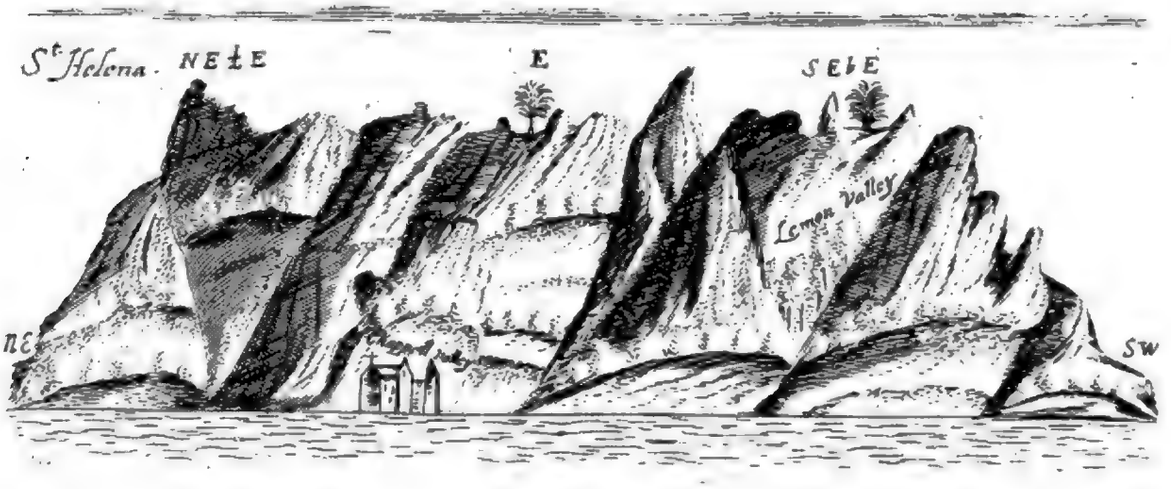
After threeſcore and ten dayes further ſaile, wee came in view of Saint *Helena*, (ſo long were wee with faire winds 'twixt that Ile and the *Mauritius*;) a very little Ile and ſtrangely founded. The ſpatious Ocean bellowes on every ſide ſo fretfully, as it might feare an inundation, had not the extraordinarie height, but chiefly a Supreame providence (which hath ſet the Sea its bounds) ſafe-guarded it. It has no neighbour Iles, neither great nor ſmall; but ſeemes equally removed from thoſe two famous Ports *Rio Grandi* and Cape *Negro*; the one in *Brazelia*, th'other in *Congo*: in *America* the firſt; in *Africk* the laſt: both, in one elevation, and in the ſame parallel with Saint *Helena*: from that in *America*, diſtant above 400 leagues; from this in *Africk* 300. But let us a ſhoare, and ſearch what ſhe aboundeth in.

Saint

Of Helena.

SAINT HELENA is an Ile,& was in-nominate till *John de Nova* gave it one, in the yeare after th'incarnation of our Saviour Christ 1502: and ſo named, for that he diſcovered it (in his returne from *India* to *Lisbon*) the third of May; a day conſecrated to the memory of *Helena* the Empreſſe: She that firſt found the Croſſe, ſhe that was the moſt religious of Ladies in her time, ſhe that was mother to the firſt Chriſtian Emperour, great *Conſtantine:* both of them glorious to the world; *Brittans* both; both bright Jems of this our Nation.

S^t. *Helena* is removed South from the Æquator ſixteene degrees: has longitude from the utmoſt promontory of South *Africk*, two and twenty degrees: the needle varies there, five degrees and thirteene minutes. From the lands end of *England* it is diſtant 1500 leagues, or 4500 Engliſh miles: From the Cape of *Good hope* 580 leagues, or 1740 miles. From *Madagaſcar* 1000 leagues, or 3000 miles. From *Surat* 2200 leagues, or 6600 miles. And from *Bantam* in *Iava* 2300 leagues, or 6900 miles, or thereabouts. The Ile has this front in that Bay which takes name from the Chappell, nigh which we anchored.



To what part of th'inhabited world it appertaines, is doubtfull; the vaſt Æthiopique Ocean ſo largely circles it. To *Afer* I imagine (becauſe its neereſt to that Continent,) rather than *Veſputius*. The Ile is ſmall; it exceeds not thirty Engliſh miles in circum ference: exceſſive high; it wraps its head for the moſt part in the clouds, where it opens its wide mouth, and gulps down ſufficient moiſture to coole its heat, and fatten it: and but for that affinity it has with the middle Region which invelops it with a chil-cold Tulipant, the extreame heat wanton *Phaeton* darts conſtantly in that Zone, yea twice every yeare perpendicularly upon this Ile when hee is Zenith, would doubtleſſe incinerate, and make the entralls enflame (for it has Sulphur) like another *Veſuvius*. The land (I told you) is very high, but not more eminent in its height, than the Sea (cloſe by the Ile) is admirable in the depth; ſo deepe that it admits ill anchoring (a place, N. W. from the channell where is riding at 20 fadoms, excepted;) where-

by,

by, Marriners are forced to carry their anchors a ſhoare, if they would ride ſecurely: and with good cauſe too; for, by reaſon of the abiſſe, I could hardly diſcerne any flux or reflux, as if wee had beene neere no land, but rather in the body of the Sea, where neither ebb nor flow can be diſcovered: the ſalt water indeed continually plaſhes and froaths with rage to ſee it ſelfe ſo ſuddenly reſiſted; but, the moiſt breath uſually vapring in or upon the Seas occaſions it, and makes it turbulent.

The Ile is hard to be aſcended; not that the paſſage is craggie, but precipitious: the Sailers Proverb of it is, A man may chooſe whither he will break his heart going up, or his neck in comming down; a merry jeaſt, but let them chooſe it. Once up, no place yeelds a more delightfull object. It is even and plaine above, ſwelling no where to a deformed riſing; cloath'd with ſweet graſſe, long and curious; every where it gives a large proſpect and horizon into the Ocean. The Springs above are ſweet, but below are brackiſh; the reaſon is, they participate (in their drilling diſcent) of the ſalt hills, through which it cuts a paſſage; ſalt both by their owne compoſition, and the ſalt breath the Sea perpetually evaporates. There are but two rivolets in that Ile: the one bubbles down into the Chappell, th'other into the Lemmon Vallyes. They take their names frõ a Lemon tree whence it ariſes, and an old Chappell built at the very bottome by the Spaniard *Anno* 1571, and delapidated by the Dutch; a place once intended for Gods glory, but by malice of rude man made ruinous and a prophane neſt of uncleane avarice. The ruines of a little Towne demoliſht lately ſhew themſelves, and ſerve to teſtifie a like Fate makes men and Villages dye, Death and deſtruction makes both mortall and miſerable. Some ſay the Spaniſh King ſubverted it, in that it became an unlawfull Magazein of Sea-mens Traffick, turning and returning out of both the Indyes: thereby loſing his tribute in too apparent meaſure. It is but lately made ſociable: the world is but beginning there; no Monuments, no Antique rarities are there found. You ſee all, if you looke upon the ſhatterd ribs of an old weather-beaten Carrique, and ſome broken peeces of great Ordnance left there againſt the Owners good liking, and ſerve now in ſtead of Anchors. The Ile is deſolate of reaſonable Inhabitants: Hoggs and Goats dwell there: they agree well-favouredly, and multiply in mighty numbers; happy in their eaſe and ſafety, till ſhips arrive there to baniſh hunger: wee got alſo other good refreſhment; Pheſants, Powts, Quailes, Henns, Partrich; and (which were as acceptable) divers ſorts of graſſe & roots, Wood-ſorrell, three-leav'd-graſſe, Baſil, Parſly, Mints, Spinage, Fennel, Annys, Radiſh, Muſtard-ſeed, Tobacco, and ſome others, which by a willing hand, directed by an ingenious eye, may ſoone be gathered: brought hither, and here ſowne by *Fernandus Lupius* an honeſt Portugall, in the yeare of our Lord 1509. whoſe Country-men at this day dare hardly land there to over-ſee their Seminary, or owne their labours; leſt the Engliſh or Hollander in the churliſh language of a Cannon queſtion them. *Anno* 1588 *Candiſh* our Country-man landed here in his circum-navigating the earth: I name him in this reſpect; he reoorts, he found here ſtore of Lemmons, Orenges, Pomgranads, Pomcitrons, Figgs, Dates &c. but now are none of theſe fruits growing there that I could ſee or heare of, a Lemmon tree excepted;

to

to conclude, here wee buried in the old Chappell our honeſt Captaine *Andrew Evans*: his deaths wound (as I have told you) was given him by a fiſh at the *Mauritius*.

Saint *Hellena* was a pleaſant place, but bad for us to ſtay too long in: after ſix dayes commorance, wee paid our reckning in a hearty Farwell, and by benefit of a happy gale cut ſwiftly the yeelding billowes in a North-weſt courſe; whereby, on the ſixteenth of October wee made our ſelves Nadyr to the Sunne, at that time in his Progreſſe towards the Antartique Tropick: our latitude was 13 deg. and 13 min: the third day after that we got ſight of *Aſcention Ile*, nam'd ſo by *Iohn de Nova* in the yeare 1502: 'tis removed South from the Equinoctiall Circle ſeven degrees, 40 minutes: in circuit it is 30 Engliſh miles; from S^t. *Hellens* Ile removed ſeven hundred and twenty: little in it ſave wood and water, obſervable.

On the ſeven and twentieth day we croſt under the Æquator; whence, to nine degrees North latitude wee were peſterd with continuall Tornathes; a variable weather, compos'd of lowd blaſts, ſtinking ſhowers, and terrible thunders. The eleventh of November we were parallel to *Cape de Verd*, and with the GORGADES, Iſles famouſed by antient Poets, who ſay, that the three Gorgons, *Meduſa*, *Stenio*, and *Euryale*, the daughters of of King *Phorcys Neptunes* ſonne here lived, and by the tranſcendent excellencie of their beauties (their yellow haires curling like Snakes, and deſhevelling about their naked ſhoulders) turn'd the beholders into a ſtupid admiration, and by *Perſeus* his report of that their faculty gave Poets ſome ground whereon to build their fiction. Leaving thoſe, wee ſteered Weſtward, and paſt by many parts of the New found world (as ſome men call it) *Guiana*, *Florida*, *Virginia*, *Nova Anglia*, (parts of *Norumbega*) and the gulph of *Mexico*: where I have ſeated my ſelfe a while, and will defraud the Reader of ſome patience, by travelling to find out the firſt Diſcoverer: a Queſtion not a little controverted.

Madoc ap Owen Gwyneth *diſcovered* America *above three hundred yeeres before* COLUMBUS.

ALbeit I have formerly in a line or two vindicated the honour of our Country, loſt in the greater part by protract of malitious time, and want of well-willers to defend it; I deſire to ſpeak more largely here, and give you the ground of my conjecture, That *Madoc* (ſonne of *Owyn Gwyneth*) diſcovered the Weſterne world now call'd *America*, three hundred and odd yeares before *Columbus*: not to detract from that mans worth, but that the truth may prevaile, and the memory of our Heroick Countryman revive; having gaſpt too long in hatefull ignorance and oblivion: for, if analogie of language and authority of good Authors may be credited, it may peradventure be accepted of, yea amongſt Critticks gaine entertainment.

In the firſt place it may be asked whence *Madock's* reſolution came. I anſwer. From an innate deſire to travell, and to avoid domeſtique broiles he put that in action which ſome old prophetique ſayings gave him light and encouraged him in. 'Tis very like he had read *Plato* (for what part of the world has ever more affected learning than the *Brittans*) who in his Dialogue 'twixt *Tymeus* and *Cricias*, diſcourſes of a great vaſt Ile, Weſt from the Atlantique Ocean, and named ATLAS: as bigg as *Aſia* and *Africa* put together. Some illumination hee had alſo out of *Ariſtotle* and *Theophraſtus* their Books of Raritids writ two thouſand yeares agoe, relating how ſome Merchants paſſing thorow the Straits of *Gibralter*, were by tempeſt driven whither wind and Sea compelled them, ſo farre Weſt that they finally diſcried land, but un-inhabited: It may be 'twas ſome of the *Azores*: but what ere it was, it proved a Magnet of encouragement to illure future Ages to diſcover Weſtward, and doubtleſſe was a prime cauſe of finding out the Weſterne Continent. *Hanno* alſo is ſuppoſed to have landed there. Queſtionleſſe he adventured farre (far in regard they had no Compaſſe to returne by) into the Atlantique Seas; but which way he ſail'd is diſputable: Weſt, ſome ſay; ſome ſay, Southward. *Pomponius Mela* and *Lampridus* affirme the land was South from *Carthage* hee diſcovered; if South, then no part of the Weſt-Indies: the Canary Iles perhaps, the *Atlantiades*, the *Gorgades*, *Aſcention*, or Saint *Helens*; who though they carry not the Epithite of Great, yet the Novelty conſidered, and the Diſtance, the word great may be affected. Some (but I beleeve them not) carry him to *Madagaſcar*: if that, hee diſcovered a great Ile indeed; But then ſure he would have found out the Red Sea (not comparable to the dangers he had paſt, in doubling Cape *Tormentoſo*) and made his journey home, leſſe dangerous. *Virgil* the beſt of Latine Poets, from ſome vaticinating Notion ſeemes to point at it, in the 6. *lib. Ænead.* where hee propheſies the vaſt extent of *Cæſar's* Dominions.

——— Iacet extra ſydera Tellus
Extra Anni Soliſq; vias, ubi cœlifer Atlas
Axem humero torquet, Stellis ardentibus aptum.

——— *A Land beyond the Stars doth ly,*
And the Sunnes way; Atlas that beares the Sky
The fire fit Star-fraught Pole doth wheel therby.

Which though *Servius* underſtand of the Sunne-burnt *Æthiops*; others otherwiſe interpret it: inconſiderat *Laudinus* is one of them; who cannot be perſwaded that any part of *Æthiopia* exceeds the Tropicks: an idle conceit; and which in *fol.* 15. I have refuted: but ſee his reaſon for it, the word *extra* he moderates to *pene extra*, a witty comment. But *Donatus* parodically takes *Solem pro Die*, and *Annum pro Nocte*; the Sun for Day, the Yeare for Night; which granted, *Virgil* has neither prophecie nor wonder. The truth is (as *Lod. de la Cerda* notes) the Poet meanes thus, *Auguſtus Cæſar* ſhould conquer beyond Mount *Atlas*, a famous part of *Afrique* (*Morocco* now, of old *Mauritania*) not included within the burning Zone, out of which *Apollo* never wanders, *Extra ſydera, nimirum Zodiaci*; whence we gather that *Virgil* meant not of *America*.

But, in a more perfect way, *Seneca* (*Nero's* Maſter) fore-tells the diſcovery (he concealos the place) in his Medæan Tragedy.

Venient

——The Time will one day be
(Guided by providence) when you ſhall ſee
The liquid Ocean to enlarge her bounds
And pay the Earth a tribute of more grounds
In ampleſt meaſure; for the Sea-gods then
Shall ſhew new worlds and rarities to men.
Yea; by his leave, who all great acts commands
See Thule leſſe North by farre, than other lands.

——Venient Annis
Secula ſeris, quibus Oceanus
Vincula rerum laxet & ingens
Pateat Tellus, Typhiſque novos
Detegat orbes, nec ſit terris
Vltima Thulè.

Madoc from theſe lights diſcerned it: And leaſt any may thinck the man to whom we erect a Trophy of ſo great honour, an obſcure or illiterate man, not worth a memory; let's in a line or two ſpeak his diſcent and quality, and then the particulars of his voyage.

He was brother to Prince *David*, ſonnes of that famous *Owen-Gwynedd* Prince of *Wales*, who for above thirty yeeres governed wiſely, with great courage and good fortune: his Father was *Gruffith ap Conan* that did homage for ſome lands in *England*, to *William* the Conquerour at S. *Davids*: and deſcended lineally from King *Rodri* Mawr (or *Roderic* the great) glorious in many conflicts and victories againſt the ſavage *Saxon*; in thoſe foure great battells eſpecially, at *Berthen*, *Bangelu*, *Monegid*, and *Angleſea*; in the yeere from *Adam* 4820: from the nativity of our Bleſſed Saviour 846. ſuch time as *Burchred* King of *Mercia*, *Athelwolfe* King of the Weſt-Sayſſes, *Meiric* and other valiant Princes by ſad tryall found him fortunate: which ſuffice to illuſtrate *Madock's* quality, every way exceeding honourable.

It followes why they put to Sea upon diſcovery. The Annalls of thoſe times (to this day happily preſerved) tell us, That ſo ſoone as *Owen Gwynedd* (or *Venedotia*) was dead; the cuſtome of Gavelkind (which has confounded *Wales*) became a Subject of implacable hate amongſt his ſonnes, *Iorwerth* (or *Edward*, ſirnamed *Dwrynawn*, from his broken noſe) *Howel* and *David*; whoſe peculiar ambition baniſht all generall kinds of love due amongſt friends and brethren. *Iorwerth*, albeit he was eldeſt, was held incapable of the Crowne in reſpect of his lameneſſe and other deformities: *Howel* alſo was thought unworthy by reaſon his Mother was an Iriſh Lady, with which Nation they had then ſome difference: *David* had leaſt right by law of Nature and Nations, being youngeſt; howbeit, by his comly perſonage, his skill in Armes, but principally by marrying *Emma Plantaginet*, ſiſter to King *Henry* the ſecond, hee got the Scepter into his hands, and ſwayed it as beſt liked him: yet the Crowne tottered upon his head, till in a victory againſt his brethren wherein *Hoell* was ſlaine, hee fitted it better and faſtned it. But a ſupream power and Juſtice would not eſtabliſh it againſt right and reaſon, for ſo ſoone as *Llewellyn* (*Iorwerths* ſonne and right heyre) was capable to graſp it, hee drew many of *Davids* men to his party (ſuch is the vulgars levity) promiſing them great matters; and ayded by *Howell ap Meredith* and *Conan ap Owen* his active kinſmen, *David* unwillingly deſcends from his Princely Seat, and *Llewellyn* is ſeated *Anno Domini* 1194; not without much blood-ſhed and diſtraction of the wiſeſt.

Madoc ap *Owen Gwyneth* perceives the Normans ready to ſwallow them

(for nothing more deſtroyes a Nation than diviſion:) and that his advice nor propoſitions of peace were harkned to, but rather by ſuch good offices made himſelfe the object of their furie; he thence-forth ſtudies his owne preſervation, but ſees no part of his native home-glance any happineſſe, but every where horror and deſtruction: his genius therefore prompts him to adventures, yea to haſt aboard, in ſome remote place or other to eſtabliſh his preſent ſtate and future happineſſe; no ſhew of feare, no improbability in reaſon, no peradventures any whit diſaminating his well-temper'd ſpirit, to Sea therfore he meant to go and prepares ſpeedily: for at that inſtant hee ſaw that Prophetique ſong penned by *Ambroſe Teleyſſen* a noble Bardh fulfilled; writ in the yeere 490, ſuch time as *Aurelius Ambroſius*, brother to *Vther-pen-Dragon* arrived here (from *Armorica*) to revenge them upon the uncivill Saxons: the Bardh vaticinating that when they fell to Idolatry, to diſcord, or to admit ſtrange people among them, that then the Brittiſh glory ſhould be Eclipſed.

Eu Nar a ſolant
Eu hjaith a gadwant
Eu tir a gothlant
ond gwyllt Wallia

In Latin this

Vſque laudabunt Dominum creantem
Vſque ſervabunt idioma linguæ
Arvaque amittunt ſua cuncta
præter Wallica rura

Whiles *Cambrya's* iſſue ſerve the Lord their maker,
Whiles with no other Language are partaker,
Whiles ſo, with glory they their own ſhall keep,
Whiles other Nations in oblivion ſleep.

Teleyſſen at the ſame time and in the ſame ſong joynd this other invective, reproving the pride and avarice of the Clergie, who to deſpight the Welſh had given out that *Auſten* the Monck, ſent hither by Pope *Gregory* the great, was their firſt Converter; ignorant it ſeemes, or rather wilfully malitious, that our Country-men had embraced Chriſt (long before *Auſten's* time) by the preaching of *Ioſeph* of *Arimathæa* and *Symon Zelotes*; and thence came that religious boaſt, that they excelled all the world for three things, having the firſt Chriſtian King, Emperour, and Monaſtery in the world; *Lucius*, *Conſtantine*, and *Bangor*. The Song is this.

Gwae'r offeiriad hyd
Nis angreifftia gwyd
ac ny phregetha
Gwae ny cheidw eygail
Ac eſſyn Vigail
ac ny's areilia
Gwae ny theidw ey ddefaid
Rhac bleidhie, Rhufeiniaid
a' i'ffon g'nwppa

Woe be to that Prieſt Y-borne
That will not cleanly weed his corne,
and preach his charge among.
Woe be to that Sheepheard I ſay
That will not watch his fould alway
as to him doth belong.
Woe be to him that doth not keep
From Romiſh Wolves his ſilly ſheep
with ſtaffe and weapon ſtrong.

Madoc the rather confirmed his intentions for travell, when hee ſaw ſuch diſtraction at home, ſuch apoſtaſy in all callings; alſo his life every day

day in danger: all things therefore being fitted, he put to Sea without bidding his kindred farewell, leaſt too much love or hate might have withdrawne him. The yeere he ſet forth in, was from *Adam* 5140. from *Chriſt* 1170. the wind and ſea ſeemed to favour him (Omens of good fortune:) ſo as, after ſome patience and weeks ſaile due Weſt, hee deſcried land, a land where he found ſtore of good victualls, ſweet water, freſh ayre, gold, (and which was beſt) where they were a good whiles healthfull: ſuch, as over-whelmed him with joy, but moderated when he conſidered how Almighty God was alike powerfull and gratious in all places: his exile now turned into comfort. In leiw of ingeminating his owne miſery, hee joyes himſelfe, and ſees his brothers moſt unhappy Princes; who ſo eagerly emulated one anothers greatneſſe: a Territory cauſing it, which compared which this, God had directed him to, was but as a handfull of earth, and which he had poſſeſſion of without oppoſition or bloodſhed. Here *Madoc* planted (in *Florida* or *Canada*, ſome part of *Mexico*) rais'd ſome fortifications for defence, left a hundred and twenty men (I follow the old Copie, in this Storie) and directly by Gods providence (the beſt compaſſe) and benefit of the Pole ſtarre after long ſaile arrived ſafely at home; where, hee recounted his mervailous ſuccesfull voyage, the fruitfulneſſe of the ſoile, the ſimplicity of the Savages, the great wealth abounding there, and facility of Conqueſt: a diſcourſe that fill'd them with joy and admiration; and whereby hee drew many willing minds to returne with him. In ten good Barques, loaded with all neceſſary proviſions they advanced back, and moſt fortunately re-attained the ſame place they hoped for. Great rejoycing was among them at that their happineſſe, but no leſſe ſorrow followed: for, being come to the Plantation, they found few of thoſe they left there, living: cauſed by too much eating, the indiſpoſition or Novelty of that ayre and climate, (which though never ſo excellent, yet cauſes ſickneſſe and alteration in new Inhabitants) by ſome trecherie of the Barbarians. *Madoc* digeſted it with a Chriſtian fortitude and patience, and forth-with bettered the Colony, by help of *Eneon* and *Edwall* his brothers contriving every thing with ſo good order, that they were ſecure from any Enemie, and had all things conducing to eaſe, plenty, and contentedneſſe: they threw away the too indulgent thoughts of their Native homes, by this reaſon, that if they died there, they were in the ſame diſtance from heaven, and had as eaſie a journey thither: what moſt afflicted them was the breach of promiſe, many of their friends had made but not performed. The cauſe was not in them, but in the overture of that ſtate turn'd topſie-turvie by the *Brittaine* Princes, and totally by the indiſcretion of that unhappy Prince *Lluellyn ap Gryffith*, (lately married to *Eleoner*, daughter of *Monteford* the bold Earle of *Leceſter* and *Eleoner* daughter of King *Iohn*) which *Gruffyth* was ſlaine *Anno* 1282 at *Buelht* by *Frankton* an Engliſhman in an unmanly faſhion. So that *Madoc* and his Company returned no more, nor did the Welſh ſaile thither afterward, whereby one of another in ſmall time were in ſome ſort forgotten and never remembred.

But although *Madoc* and his Cambrian crew are dead and their memory moath-eaten; yet the foot-ſteeps and reliques of their former living there are to be traced; and ſuch, as deſerve to be revived clearly: the lan-

guage

guage they left there, the religion they taught the Savages, manifeſted it; otherwiſe how come thoſe many Brittiſh words (not much altred from the dialect) amongſt the Mexicans? whence had they the uſe of Beads, of Crucifixes, of Reliques &c? all which the Spaniards (as we read in *Lopez de Gomera* and others) confeſſe they found amongſt the Canibals, and thoſe of *Acuſano*, and *Culhuacan* at their firſt landing in *America*. Yea, ſome tradition and reports amongſt the Mexicans, that (about the time that *Madoc* was there) a ſtrange people came thither in Corraughs or Ships, who taught them ſome knowledge of God, and by whoſe examples they became more civill and induſtrious: teſtified by *Columbus*, *Franciſcus Lopez*, *Cozteszo*, *Poſtellus* and other Caſtilians of quality; that of *Fernando Cortez*, (*Anno Domini* 1519 Ambaſſador and Generall for *Ferdinand* and *Iſabell*) is alſo remarkable. In ſome diſcourſe betwixt him and *Mutezuma* (ſecond ſonne of *Antzol*, and Father of *Quahutimoc* laſt King of *Mexico*,) the Ambaſſador obſerving the Indians to have many ceremonies the Spaniards uſed, demanded of the King who firſt inſtructed them, who anſwered *Cortez*; That many yeeres ago a ſtrange Nation landed there, a civill people, and from examples of piety they received them; but how they were called, or whence they came he could not ſatisfie him. Another time, in an Oration of thanks which *Mutezuma* returned them for ſome favours, hee thus told them. One chiefe cauſe of my eſpeciall affection to your Nation is this; I have many times heard my Father ſay, hee heard his Grandfire ſeriouſly affirme (out of a continued tradition) That not many Deſcents above him, his Progenitors came thither as ſtrangers by accident, in company of a Noble man, who abode there a while and then departed, but left many of his people behind him; and that upon his returne, moſt of thoſe he left, died: and that from him or ſome of them they thought they themſelves diſcended. A ſpeech agreeing with our Narration: and that this people were Welſh rather than Spaniards, or others, the Records of this voyage writ by many Bardhs and Genealogiſts confirme it; memoriz'd alſo by thoſe learned Poets *Cynwric ap Grono* and *Guten Owen* (who lived in *Edward* the fourths time) and by Sir *Meredith ap Reeſe* a valiant and learned man, living in the yeare 1477. and of *Madoc* in this Eulogie.

Madoc wiſ mwydic wedd;
Iawn genau Owen Gwynedd
Ni funnum dyr, fyenaid oedd
Nada Mawr, ond y'm oroedd.

Madoc ap Owen *was I call'd*;
Strong, tall, and comly; not inthrall'd
With home-bred pleaſure, but to Fame,
Through Land and Seas I ſought the ſame.

Made more orthodoxall by Welſh names given there to birds, rivers, rocks, beaſts, &c. as *Gwrando* (with us and them,) ſignifying to give eare unto or hearken: *Pen-gwyn*, referd by them to a bird that has a white head, and to rocks of that reſemblance: the Iles, *Chorrhoeſo:* the Cape of *Bryttain: Gwyndowr*, white-water: *bara*, bread: *Mam*, Mother: *Tate*, Father: *dowr*, water: *pryd*, time: *Bu* or *Buch*, a Cow: *Clugar*, a Heathcock: *Llynog*, a Fox: *wy*, an egg: *Calaf*, a quill: *Trwyn*, a noſe: *Nef*, heaven: and others, Welſh words, and of the ſame ſignification: whereby, in my conceit, none ſave detracting Opinionatiſts, can juſtly oppoſe ſuch modeſt teſtimonies and proofes

proofes of what I wiſh were generally allowed of. Nor is it a phantaſie of yeſterday, many worthy men of late and antient times have revived it: ſuch are *Cynwric ap Grono*, *Meredith ap Rhyce*, *Guten Owen*, *Lloyd*, *Powell*, *Pris*, *Hackluit*, *Broughton*, *Purchas*, *Davys*,&c. Enough to ſatisfie the wel-willers of truth; too much for Zoiliſts and ſuch as delight in oppoſition. This, no doubt had it beene ſo deſervedly knowne and Catholiquely beleeved as it merited; then had not *Chriſtopher Columbus* (a man in truth, honourable and induſtrious) *Americus Veſpuſius*, *Magellan*, nor others carried along with them all the honour in ſo great an enterpriſe: Nor had Prince *Madoc* beene defrauded of his memory, nor our Kings of their juſt right and Title to the Weſt Indyes (a ſecret fate as it were miraculouſly renuing their claime by *Columbus* his proffering the diſcoverie and wealth of thoſe Countries to our King *H. 7.*) nor then had his Holineſſe, nor his Catholique Majeſtie had that plea nor immediate Intereſt grounded upon the Genoans diſcovery, as many Jeſuits and State-politiques have ſo vehemently, ſo late diſputed for. Farre be it from me or any honeſt man to detract *Columbus*, or to derogate from his deſerved glory: It may be his diſcovery was (as *Madocks* was) meerely from his owne skill, genius, and magnanimity, without knowledge of *Madocks* former being there,or of encouragement from old conjectures: his greateſt reaſon I know, was that ſo much of the 360 degrees could ſcarce be Ocean.& that he might as well diſcover Weſtward as the Portugalls had done Eaſt to the other Indies. But this I would withall have alſo granted; That this his voyage was after the other (of our Country-man) three hundred and two & twenty yeares; and that the Spaniards have not ſo much right to thoſe Countries (I meane of *America*) as our King has; ſo long as they arrogate their claime from a primier diſcovery.

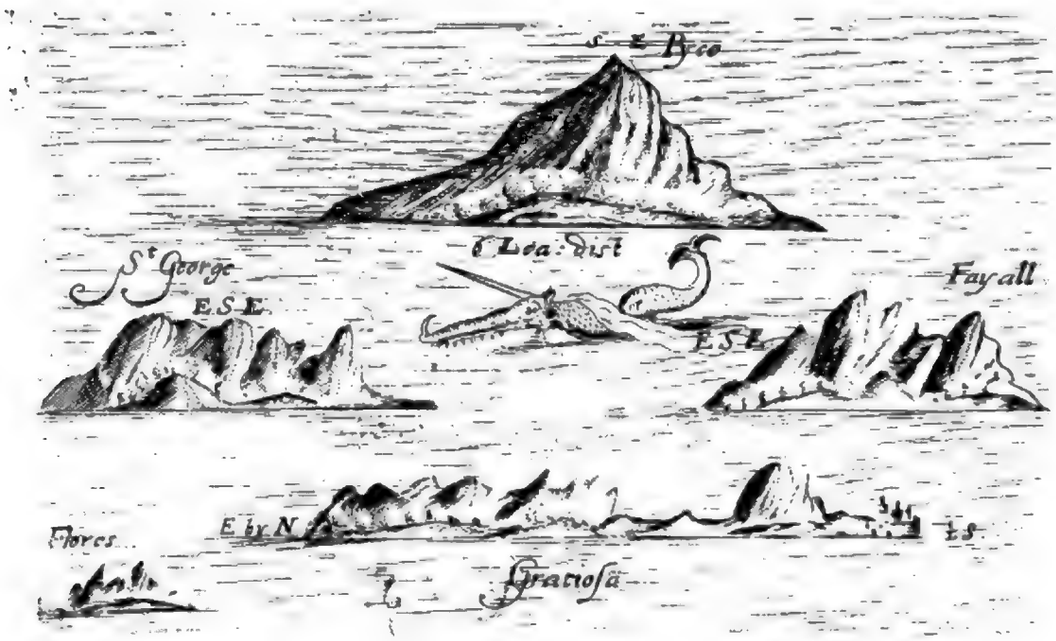
Columbus was borne at *Cugureo* (at *Nervi* ſome ſay) not far from *Genoa*: a man of a modeſt nature, ſtudious, and well read in the Mathematiques: and of that, chiefly in Navigation: His firſt encouragement of going Weſt upon diſcovery, grew (as ſay the Spaniards) from his peruſing an Ephemerides writ by a Spaniſh Mariner, who had beene forced into the Weſt Indies by tempeſt, and died at *Columbus* his houſe upon his arrivall: this is a Spaniſh lye, invented meerely to derogate from his worth, and that an Italian ſhould not maſter ſo much glory. Whither *Columbus* had any illumination from old Poets,or that he had ſeene or heard of *Madocks* journey Weſtward, who knowes: for, what Nation formerly knew not the acts of Engliſh-men better than themſelves: otherwiſe, *Polidore Virgil* that craftie Monck had not undertooke to illuſtrate (to his and our ſhame) the Engliſh Cronologie, nor *Verſtegan* (alias *Rowley*)dar'd to make us all Teutonicks; from both which wee ſuck too many egregious falſhoods. *Columbus* armed with much confidence, ſends his brother to our King *Henry* the ſeventh, the wiſeſt in his time and moſt noble, if too much avarice had not ſwayed him: whoſe ill hap it was to ſlight the Meſſenger and his Meſſage, from his incredulous heart and the poverty of *Columbus*, who in his paſſage had been impriſoned by Raſcalls, and nakedly (after much intreaty) delivered. Upon the Kings refuſall, he deſired the French King to Patronize it, but hee (hearing that King *Henry* had refuſed) derided him; who had

had beene for ever diſcouraged, had not *Ferdinando* the Spaniſh King (after long ſuit) accepted of the motion, and truſted him with two hundred men in two ſmall Ships, at the earneſt ſuit of *Iohn Perez de Marchena*, at that time Rector of the Monaſterie of *Rabida*, a great Mecenas to induſtrious men: with which, after threeſcore dayes ſaile, much impatience, and no leſſe ſtirre to quiet the diſcontented Spaniards, *Columbus* deſcried land, that part call'd *Guanahami*, but by *Colon* new nam'd Saint *Salvador*, a part of *Mexico*, (very neere where *Madoc* had firſt landed;) a diſcovery no leſſe joying them, than as if thereby they had got the Conqueſt and Empire of all the world: a Prize ſo worthy, that from that yeare 1492 to this, they have brought home no leſſe gold and ſilver, than all *Europe* enjoyed formerly. *Columbus* died in the yeare 1506, in his fourth returne out of the Indyes. But of his ſorrowes afterwards, and of the Spaniards ingratitude to him; their pride to all the world, and cruelty to the miſerable Indyans; thou mai'ſt ſatisfie thy ſelfe at large in their owne and other Hiſtories.

An. Dom. 1497 *Americus Veſpucius* a Spaniard (before his Voyage into the Orient) adventures South; where with ſmall toyle or ſtudie hee found land enough (but part of the Continent formerly diſcovered) to glut his ambition: howbeit, as if *Colon* had done nothing in reſpect of him, conceiting his endeavours more tranſcendently meretorious, hee dares to call the whole Continent (reaching almoſt from one Pole to another) from his own name, *America:* injuriouſly aſſumed, and unwiſely followed by other Nations; who if they had given every man his due, had more reaſon to have called it *Madocya*, *Nova Brittania*, *Colonia*, or *Columba* (for to *Noah's* Dove he may be likened:) but we ſee, by Epidemic aſſent the ſupercilious Spaniard has got the honour of it: yea, thrives better than did *Bathillus* the Poetaſtor, who thought to have defrauded *Virgil* of his elaborate Poem; and ſome there be (yet thoſe not envious) that wiſh his reward agreeable: for, they are *Furtivi colores* (*Americus*) you are cloathed with. *Magellan* ſailes more Southerly than *Veſpucius*, in the yeare 1519 thorow that *Fretum* or Strait, with good reaſon called *Magellane*. A hundred Others have ſince that laboured in the like harveſt, and reaped ſeverall Epethites of honour, memorizing (and not unworthily) their Names in freſh diſcoveries of Ports, hills, rivers, rocks, &c. Only hee that moſt of all deſerved it, is diſerted, left out, *Madoc*, who ſleepes in reſt, more happy in his laſting quiet than the bubble of vaine-glory. Howbeit, ſuch as love his memory cannot paſſe by ſuch living monumens of his deſervings (of which number I am one) in the Indyes, without ſome ſmall Eſſay of their affections: But I am neither able nor worthy to ſpeake in ſuch a ſubject: and therfore wiſh a better Author, who in a better method may revive him clearelier. *In magnis, voluiſſe ſat eſt.* Let's homewards now, for we have too farre wandred; tired in a double Travell; of ſcorching and intemperate Zones, and of too great preſumption in your patience.

Being off at Sea, the beginning of December wee got ſight of the *Azores*, Flemmiſh or Weſterne Ilands, (by ſo many ſeverall names they are call'd by ſeverall Nations:) but wee got not thither without much ſtrugling with adverſe winds, and ſome tempeſts. The Flemmings challenge

lenge them for theirs, and ſay, That a Merchant of *Bruges* intending *Anno* 1449 to goe for *Lysbon*, was by force of ill weather driven upon theſe Ilands; that they peopled, & named them. At this day, they are commanded by a higher power, the Portugall: they are nine in number, *Tercera*, *Saint Michael*, *Saint George*, *Saint Mary*, *Pyco*, *Fayall*, *Gracioſa*, *Flores*, and *Corvo*, all of them included 'twixt 38 and 40 degrees: Nam'd *Azores* from the many Ayeries of Goſhawks found there. *Ortelius* (in the behalfe of his owne Country) wreſts the name from *Eſſorer* to dry or wither: the old one (knowne to antient Coſmographers) was *Vxiana*: the Ilands alſo have their peculiar denominate; *Tercera*, from a three-fold partition: *Fayall*, from Beach trees: *Flores* and *Corvo*, from Flowers and Crowes: *Pyco*, from its piramidall ſhape and height. The reſt are named from Saints, ſuch as the Portuguize then thought on. Of theſe, *Tercera* is the greateſt, if not the fruitfulleſt: it abounds with Oyle, Wine, Corne, Oade, Fruits, &c. Her beſt Towne, is *Angra*; beſt Fort, *Brazeil*; her Haven, bad to anchor in. This Ile is moſt famous for a defenſive warre the Prior *Don Antonio*, Titulary King of *Portugall*, commenc't, and a good while held out againſt the inſatiate Spaniard, who finally got that and the reſt of *Don Antonio's* Territories; by ſword they forced them, but claimed both by blood and Conqueſt; as *Cuneſtagio* in his Union of the two Crownes *Spaine* and *Portugall*, treats of.



Pyco is higheſt, though not greateſt; above five miles (ſome ſay) it mounts into the ayre, and is ſo oft invelloped with foggs and clouds, that but ſeldome her head or peake can be diſcovered: it exceeds not ten miles circuit, is for the moſt part compos'd of Sulphur; which many times conſtagrates; for, within are ſome concremated vaſt Caves, where the ayre inflames, and from thence evaporate ſmoke and flame, and belch out Brimſtone: below, are umbragious ſhades, and chil-cold rivolets, into which when the vomited fire is forced, thoſe oppoſite elements eccho forth their

diſcontentments not in ſilent murmurs: ſome of theſe Iles have taſted adverſe fortune; yea, became proſtrate to the Engliſh bravery: ſuch time as that valiant Earle of *Eſſex* (Generall and Admirall of her late Majeſties Forces) to retaliate the Spaniard for his intentions in 88, arrived here in the yeare of grace 1597, landed in their deſpight, and did what pleaſed him; he alſo made *Flores* and *Corvo* to curſe the ambition of the Spaniard; Saint *Michael* alſo; and out of *Villa Franca* tooke what was valuable; ſo much as amounted to foure hundred thouſand Duckets and upwards: moſt of which, had eight yeere formerly yeelded to the mercie of that never to be forgotten Heroe, *George* Earle of *Cumberland*: *Fayall* alſo in the yeare after 88 enobled his good fortune and victory; and in the yeare 1597 was ſackt by Sir *Walter Raleigh*, whiles *Pico* became a prey to other Engliſhmen: ere wee loſe ſight of theſe Iles, remember wee that the antient account of the firſt Meridian is transferd hither from the *Canaryes* or fortunate Ilands; for, 'twixt *Flores* and *Corvo* the Needle feeles no Variation, in all other parallels encreaſing. From theſe Iles, by an Eaſt courſe wee quickly entred the Cantabrian Seas, where (when wee thought all danger paſt) a violent ſtorme threatned us with no ſmall danger, for thrice foure and twenty houres bluſtering with ſuch rage that we could make no ſaile, but in deſpight of Helme and Miſen forced us upon Uſhents point in *Brittany* (a marittime part of *France*, *Armorica* of old; but now (in memory of their deſcent from us) call themſelves *Brittans*, *Brittanauts*: ere long the ſtorme abated, and in few watches we attained ſight of our long-lookt for *Ithaca*: the rather that theſe Relations (the iſſue of youth and haſte) might find acceptance from that moſt noble Lord the Earle of *Pembroke* Lord Steward, &c. (now with God,) and my Lord of *Ponys*; from whoſe encouragements I affected Travell; whoſe memory I honour, and whoſe love merits my acknowledgement.

To conclude, wee got ſafe to *Plymouth*; where (not without great cauſe) wee gave God thanks for our ſafeties.

Reditu q, ſuo ſingula gaudent.

FINIS.

AN ALPHABETICALL TABLE: WHEREIN THE NAMES of Men are diſtinguiſhed by a different CHARACTER.

A

ABbas, *King of Perſia, takes Candahor,* fol 81. *his rigour at Spahawn* 160. *Curteſie to the Engliſh Ambaſſ.* 171. *His ſevere Iuſtice* 171 & 172 *His cruelty to his ſonne, from* 173 *to* 176. *he conquers Larry-Ioon* 187. & *Sbeervan* 200 *His letter in favour of ſome Engliſh Gentlemen* 205. *deſcribed* 205. *depoſed* 207 *his Titles* 208. *paralleld with other Monarchs* 209. *his Revenue* 225, 242. *domeſtique policie, &c.* 242, 24

K Abdalla *ſlaine by the Portugall* 315

Abdul-cawn *an Indian Vmbrave enters Decan* 76. *expulſt by ſtratagem* ib. *is made Vice-Roy of Kalpi and Kboor* 77 *deſtroyes the Coolyes* ib. *ſerves Sultan* Currown *in the warres of Decan* 79. *paſſes Bellagate* ib. *his ſonne married to the great Moguls grand-child* 81. *made Generall againſt the Perſians* ib *and Governour of Gonjurat* 84. *his Eunuch baffled* 85. *himſelfe vanquiſht by* Saffycawn 87. *his ſonne impriſoned* 88. *he takes Ioonpore* 90. *diſſention 'twixt him and* Radjè Rhyem ib. *he is beaten from Elabaſs* ib. *and at Brampore* 93 *forſakes* Currowne 96. *is diſgraced* 103 *reſtored to grace againe* 107

Abdulcheries *Tragicke end* 202

Abdul-Fazel *ſlaine* 71

Abubocr *ſucceeds* Maomet *at Mecca* 280. *his young daughter marries* Maomet, *and hee* Maomets *daughter* 252. *dyes poyſoned* 280. *accurſed by the late Perſian reformation* 269

Abulghar 55

Acheen in Sumatra 298. 323

Aden 31. 110

Ad'ſmeer 60, 61

Aderbayon 56, 57, 192

Aelcama 286

Æquator 9

Æthiopia 15

Agamia 224

Agra 59. *the Caſtle built* ib. *and* 62. *deſcribed* 60. 153

Ahaſuerus 167, 271

Ahawaz 280

Aladules *K. of Anti-Taurus ſlaine* 288

Alborrs 186

Albuquerq 108, 121, 114

Alcabam Mecca 135, 280

Alcanzar 266

Alexander *the great* 129, 181, 201, 216, 218 220, 271

Alexandria 271

Alliavar 167

Amadavad 61, 62, 77

Amazons 11

Ambaſſ of Perſia poyſons himſelfe 35

Ambaſſ of England lands in Perſia 120

Ambaſſ. of the great Mogul 104

Ambaſſ. to the Perſian. 77

Ambaſſ. of Chyna into Perſia 209

Ambaſſ. of England dyes 204

Amber 332

Amboyna 331

Aminda 273

Amnadagar 67 69 79, 82

Amnobant 148

Amurath *the grand Seignior invades Perſia* 200, *is forced thence* ib.

Anamogery 86

Ancira 277

Angels 264

Angola 9, 10

Amewar 69

Annanas 298

Antipodes 6

Anti-Taurus 137. 287

Auzar 57

Anzigui 11

Arabia 110. 270

Arabique 111

Aragus flu. 177. 180

Ararat 151. 185

Araxis 147.177.180.222
Arbaces 270.196.224
Archan 280
Ardaveil 285.292
Arecca 298
Argaric Gulph 315
Aria 281
Armagun 311.313
Armenia whence named 151, *how devided* 152. *their religion* ib. *when converted* 274
Aro 56
Aru 323
Artaxerxes 271.272.273
Arzan 184
Arzenion 285
Aſaph 210
Aſcenſion Ile 355
Aſharaff 167.177
Aſſempore 86
Aſtiages 270.271
Aſſepoſe 148
Aſtra-can 179.180
Attack 98.100
Atlantiq' Ocean 2
Atlantiades 8.15
Atlas 2.4
Atlas Maurus 223
Atropatia 192
Auguſtus Cæſar 271
Avicennaes *birth-place* 184
Aurdenagar 76
Author's *ſickneſſe* 222
Aurea Cherſoneſus 314 333
Auva 319.320
Aydar 286
Aygar 55
Azemia 224
Azfacher 286
Azores Iles 463

B

Bab-mandel 31
Babur *great Mogul* 69
Babylon 216.224.271.273
Bactria 192
Bacu 177
Badaſhan 58.65
Badur's *Pilgrimage* 58
Baezd 177
Bagdat 218. *whence named* 219.280. 283
Balaam *the Edomite* 306
Balk 58,184,281.286
Balſorac 110.113.290
Banda 331
Band-Ally 124
Bander-Gumbrown 121
Banges 73.78
Bannians deſcribed 38. *their religion from* 41 *to* 47. *opinion of the ſoule* 122. 46. 303.304
Bannian tree 122
Bannaras upon Ganges 89.90
Bannarow 131
Bannaſoed 73
Bantam 324
Barag. 111
Barfruſh-de 177.181
Barnagaſſo 30
Baroch 61.82.87.88
Barongo 318
Baronta 210
Barute 323.332
Baſhra 280
Baſſoweer 84.100
Battacala 299
Batan 331
Batts 347
Baut 163
Baze-bacow 133.148
Bebey *a Lady beats the Mogul* 67. *poyſoned* 70
Bedar 76
Behar 69
Bebat *fl:* 66 69
Begun 210
Belgian *Mount* 55
Bellagnate 76.79.94
Bellizarius 274
Belochus 270
Belſhazzar 193
Bemermaſſin 331
Bengala 63.89 90.94 99.312
Benjamin 332
Benomotapa 9
Berar 68. *ſubjected* 77.79.82.103
Berry 130
Berodach Baladan *King of Aſſur* 193
Beyramghano. *cawn ſlaine* 59
Bezarr 331
Bildith 177
Bimbetry *high mountains in Indoſtane* 66.74
Bindamir *fl.* 134
Binny and Guinea 8
Bipilipatan 309
Biſcay 2
Biſnagor 312
Bizabda 273

Bizanth 275. 178
Bizdebode 215
Bobbaw-hodgee 132
Bochar 184
Bombyca 273
Bonaviſta 8
Bonay 101
Booby 11
Borneo 312. 314. 324. 331
Bowbentalow 86
Boyall 148
Brachmans antiquity 40
Brama 316. 319. 320
Brampore 60. 67. 70. 93. 82
Brin-Iohn 299. 305
Brodera 86. 87. 88. 107
Buccary 90
Buckor 79. 90
Buldat 215
Bullochy *eldeſt ſonne to Prince Curſeroo impriſoned* 98. *relieved* 100. *crowned Emperour of Induſtant* 105. *murdred at Lahore* 107
Bundama fl: 177

C

Alajate 109
Calamba wood 297
Calderan plaines 137. 287
Caleture 311
Callamina 310
Callicut 299. *deſcribed* 302
Calpi 69
Cambaleck 56
Cambalu 337
Cambaya 59. 61. 82. 103. 108.
Cambogia 312. 316. 333
Cambyna 329
Cambyſes 270
Camelion 23
Campſon Gaurus 109
Canaria 3. 4
Cananore 299
Candaces *Eunuch* 306
Candahor 81. *beſieged* 134. 224. 290.
Candu 306
Cangra taken 78
Canoo 29
Cantam 336
Can Aſſem *goes Ambaſſ. from India to Perſia* 77. *bravely intertained ib.*
Capeſſa 276
Cape Comory 108. 299. 308
Cape of good Hope 12. 10 19
Cape de Aguilhas 19
Cape falſo 19. 14
Cape Roma 21
Cape Rozelgate 109. 113
Cape Verd 8
Cape Palmas 8
Carraculia 152
Carcaſh 224
Carravans raw depicted 194
Caſhan 213
Caſpian Sea 180
Caſpia 177
Caſpian ſtraits 165
Caſſimeer conquered 65. *deſcribed* 66. 89. 78. 90
Caſſon 177
Caſta 313
Caſtle Iland 25
Cathaya 337
Cattatinga 323
Caucaſus 55. 66. 185
Cazbyn 196
Celebes 329
Ceſarea *Queene of Perſia baptiz'd* 276
Chacoporo 177. 181
Chandis 68. 103
Chara 194
Chatighan 90
Chedorlaomar 217. 233. 269
Chery 69
Cherſam 69
Cheſel fl: 180
Chilmanor 144. 146
Chiulpha 137
China 312. 306. *pride of their Kings* 209. 299
Chiraef 143
Chiringin 324
Choul 34. 67. 108. 295. 296. 299.
Chriſtians *in Socotora* 31
in Perſia 152
in India 304
Chryſoborca 65
Chyter 60. 102
Conſtandel-cawns *villany* 290. 291
Cingis-cawn *his birth and fortunes* 55. 56
Cinnamon 308
Civit 332
Cloves 330
Co-Araxes 147
Coat-armour of Perſia 230
Coaſpes fl. 232
Cocos 29. 318
Colchis 152. 167
Columbo 307
Columbus 361
Colume of heads in Spahawn 161
Commeſhaw 148

Coome described 212, that it was Hecatompylon, rather than Spahawn. ibid
Conny Ile 12
Congo 352
Conio 330
Coraſan 55, 58, 183, 184, 281.
Carca fl. 177
Connack 177
Cormandell 65, 308, 312, 345
Corranda 215
Corbet and Corryn ibid
Corea 333
Coriats error 132. his grave 35
Corvo 364
Coſtack 113
Coſumbay 87
Cotton 325
Conghton 132
Cawreſtan 125. 280
Cowlam 299 303
Cozrhoe King of Perſia 192, his Titles 208
Cozrhoes a Tyrant of Perſia breakes faith with the Chriſtians 274. raviſhes a Chriſtian Lady, and the Nymphs of Daphne ib, ſpoiles Armenia ib. is vanquiſhed by the Chriſtians 275.
Cozrhoes King of Perſia, a parricide flies to Bizanth 275. is reſeated by meanes of the Chr. Emp. 276. he and his Court are baptized ib. he ap ſtatiſes ib. takes the Croſſe from Ieruſalem 277 is beaten by the Rom. Emp. who burnes his Idols ib. his 3 Armies are confounded 278. he dyes deſperately 279
Craſſus vanquiſht by the Parthians 211
Cranganor 299
Crater 333
Crocodile 313
Cteſiphon 275. 279
Cuface 111
Cumber 331
Cuncam 56. 290
Curiate 111
Curroon (youngeſt ſon to Sha-Selim late great Mogul) to make his Nephewes incapable of the Crowne makes them be chriſtned 75. hee changes his name 79. is made Generall againſt the Decans ib. ſubjects Berar and Chandis 79. rec. Tribute from the King of Gulcunda ib. his ambitious deſignes 80. rebells 81. indeavours to rob his Fathers Exchequer, but is fruſtrated ib. fights with his fathers Army at Delly ib. is vanquiſht by Mahobet-cawn 83. flies to Mewat 84. by Aſſaphcawns means is pardoned, but rebells againe ib. is beat by his brother Sultan Perwees at Mando, and flies into Decan 88. he forrages Bengala, Purop, and beyond Ganges 89. eſcapes a great danger 90. he takes Rantas and Tzinner ib. is wounded and his army put to flight 91. flies to Potan 92. to Gulcunda 93. to Decan ib. beſieges Brampore 93. flies into Decan 94. hearing that his father was impriſoned he marches to Aſmeer and is baniſht Agra 99. expulſt Tutta ib. again flies into Decan 102. receives joyfully Mahobet. cawn 105. under whoſe conduct hee ſpeeds to Agray and challenges the Crowne 106. by foule murther obtaines it and alters his Name to Sultan-Sha-Bedin Maomet, &c. ib. Ambaſſ. ſalute him ib. plague, famin, and rebellion purſue him 108. his coronation celebrated by the Engliſh at Surat. 108
Curricurre depicted 314
Curſeroon or Guſhroo ſonne to the great Mogul aimes at the Crown 72. is pardoned but flies away ib. is beaten 73. flies to Labor ib. taken and impriſoned 74. his miſeries 73. looke to by Aſſaphcawn and cawn-Iehan 78. murdered 80 much lamented ib.
Cuſcuzar 148
Cuſiſtan 56. 290
Cut-bobbau 132. 133
Cyrapolis
Cyrus King of Perſia 134. 270
Cyrus fl: 177. 180

D

Dabul 34. 67. 295. 299
Dabys 335
Daeck 77
Damky 35
Damarcana 111
Damiadee fl: 69
Damoan 183. deſcribed 192
Damon 34 67. 295
Danda-Radjeporee 108. 299
Darghan 286
Darius Medus 193
Darius Nothus & Codomanus 271
Daultabat 76. 88 93
Dayta 106
Deacow 129. 133

Decan 55,67,68,70,79,299
Decans vanquisht by the Mogul 67. beaten againe 76. they recover their losses 93. and beat the Moguls Lescar 103
Debaca 89
Degardoo 133,148
Delly 58,60,68,99.
Delphins 24
Demyr Cape 179
De-Moxalbeg 148
Derbent 177,196, described 201
Deylan 192
D'hast 55
Dia and Darn 323
Diarbec 56,208,224,287,290
Digarroys 23,341,343
Dilemon 281
Dilementhes 288
Diu 108
Diul 82
Doab 59
Dodo's 347
Dover 2
Drake 8
Duradura 318
Duroyen 298
Duz-gun 125

E

EAst India 84
Ecbarr, crowned great Mogul 59. conquers Doab ib. goes on a Rummery or Pilgrimage to Asmeer 61. Subjects Bengala, Kantam-pore, and Patan 63. divers Kings doe him homage 65. hee conquers Casmeer 66. and Hassarr 69. pardons the insolence of his sonne Shaselym 70. afflicted with the death of his two sonnes Amurath and Dhaen-shá 67 71. buries his mother 71. beats his rebellious sonne 72. unhappily poysoned ib.
Ecclissar 102
Ecmeazin 152
Edissa 276
Ebberam in Armenia 262
Elabass built 65. 89. besieg'd 90.
Elam 223
Elcadisia 280
Elephant 322
Elmudin in Caldea 262
Elsheer sacks by Ben Abi-Vakez 280
Eltarch 111
Emangoly-cawn Arch-duke of Shyraz triumphs over Ormus 115. and Lar 126. his Titles 136. Acts 137. pride ib. he feasts the English Ambassador 139. his revenue ib. visits the Ambass. 140. is beheaded 206
Emir-Hamze-Mirza, sonne to King Maomet Codabanda, vanquishes both Turks and Tartars 201. enters Casbyn in triumph ib. his valour and many victories 289 is poysoned 290
English Ambassador lands in Persia 120. entertained by the Sultan of Gumbroon 121. feasted at Shyraz 138. gallantly welcommed at Spahawn 150. hee visits the Prince of Armenia 151, has his audience at the Caspian Sea 168. injur'd by Maomet Ally-bogg 202. discontented ib. at Cazbyn dyes, and is solemnly buried 204
Englands Forrest 343. 351
Encon & Edwall sonnes of Owen Gwyned, saile with Madoc their brother into Mexico 356
Eree 177 289
Earles of Cumberland 5,364
Of Pembroke 364
Of Essex ibid
Escar-Mecron 280
Estacher 148
Etamon Dowlet accused by his slave, and disgraced 74 by his daughters high advancement he is pardoned: restored 75. and buried 80
Etnizaria 224
Euphrates fl. 56. 217. 218. 221. 222. 278. 282

F

FAlcata 333. 335
Farghan 184. 286
Farrabaut 177. 178
Fatima's Sepulcher 212
Fayall 363
Faza 134
Pettipore 60. 62. 73. 90
Ferro 3
Firando 333
Fitz-Herbert 16
Florida 355
Flores 364
Flying fishes 32
Flemmish Ilet 363
Forte-Ventura 5
French K. Charles the great sends Ambassadors into Persia 283
Frons Africæ 8
Funeralls of the Canarians. 4
Of the Anzigui 21
Of the Sabaniars 17

Of

Of the Bannians 45
Of the Perſees 53
Of the Gowers 162
Of the Perſians 237
Of the Indians 309
Of the Kormandelians 313
Of the Iapans 335
Of the Chyneſes 339

G

Gacheen 125
Gambra, not Ophyr 314
Gandetzin in Decan 70
Ganganna an Indian Vmbraw ſides with Sultan Curroon 84. his deceit deceives him 88. is impriſoned 90. hee and his family are put in chaines and ſent to Agra 91. ſorrowes the death of his children 92. exaſperates the great Mogul againſt Mahobet-cawn 95. is made Generall of the Queenes Army 101. dyes and is buried 103
Ganges fl: 59. 60. 99. 222. 229. 309. 316
Gardon-Achow 148
Gaſſany in Tartary 89
Gazacot 277
Gaznehen 56, 57, 58, 281, 184, 284, 286
Gentfro. 76
Georgian man and woman 151
Georgian Tragedy contracted 290 by ſtratagem revenge themſelves upon the Perſians 291
Ghabor 129
Ghanotts and Ghaſtampore 69
Gheer 167
Ghelac 184. 192
Ghezz 165
Ghezzimeer 104
Ghillola 330
Ghylan 192. 286. 290
Giach a fruit 297
Goa 33. 67. 299. 303
Gega 82
Gomera 3
Gorgades 355
Gonjuras 61. 90
Gouro 90
Gowers in Parthia 162. 186
Goyeome 131
Gozan 129
Gratioſa 363
Greece 324
Guader 214
Guiana 355
Golcunda 67. 68. 70. 99. 89. 93. 299. 312
Gulph of Arabia 31
Of Bengala 309
Of Argarica 315
Of Perſia 110
Gumbazalello 148, 212
Gumbrown in Perſia 180, 121
Gundawee 34, 295
Gunet of deſcent from Mortis Ally 284, by Tamberlains reſpect to him, dares breach his reformation 268, he marries the K. of Armenias daughter 285. conquers Tripizond, and is murdered ibid
Gurges 152

H

Habyn fl. 180
Haleen 152
Halvary 166
Hamadan 56, 197
Hambyer 84
Hanimant, the Apes-tooth-god, burnt 307
Hanſot 87
Harran 192
Haſſar taken 69, 94
Heaven and Hell in the Alcoran 263, 265
Hecatompylon, not Spahawn but Coom 154, 212
Hegira 253
Hemoometzar 215
Heraclius the Rom. Emp. proſecutes the warres of Perſia 276, hee vanquiſhes Coſrhoes and burnes his Idols 277, his great courage 278, reduces the holy Croſſe to Ieruſalem 279. dyes, and is ſucceeded by Conſtantine 281
Herbert's Mount 14
Hery 184
Heſperide 8
Hiblin ſlaine 283
Hiero 3
Hieropolis 276
Hiſpaniola, not Ophyr 314
Hiſtory of the Moguls 54
Of the Perſians 269
Hodgè-Nazar the Armenian Prince 150
Homayon the great Mogull his ſudden death 59
Hony-ſhaw 136
Hormiſda King of Perſia rages againſt the Chriſtians, who beat his army 275 diſgraces Baramis his Generall, but looſes by it, ib. in a viſion a ſees 12 Turrets, and in them the overture of Perſia 279

Hydero fl: 177
Hyerac 56. 286
Hyrcania whence named 177. *habit of the inhabitants* 178

I

IAarown 129. 280
Iackatra 324. 325
Iackalls 14. 124
Iacup, Vſan Caſſans *ſonne; envies his brother in lawes good fortune* 285. *gets him murdred and his children* 285 *one of them miraculouſly is ſaved, who kills* Iacup *in his fathers revenge* ib.
Iamahoy 316
Iambee 323. 324
Iambulus 323
Iamſhet 146
Iangheer *rebells againſt his father* Ecbar 69. *is pardoned* 70 *breakes out againe* 71. *and is againe pardoned* ib. *crownd great Mogul* ib. *in danger of conſpirators* 74. *ſuffers his grandſonnes to bee baptized at Agra* 75. *marries faire* Noor-mahal *ib. curſes his ſonne* Perwees *for loſing the conqueſt of* Decan 77. *ſends* Mahobet-*cawn thither, and an Ambaſſ: to* Abbas *K. of Perſia* ib. *laments the death of his eldeſt ſonne* Curſeroo 80. *comforts his ſad widow, and entailes the Crowne upon* Bullochy *his ſonne* ib. *loſes Candahor* 81. *rejoyces at his victory over his youngeſt ſon* Curroon 84. *captivated by* Mahobet-*cawn* 98. *eſcapes* 100. *much troubled at his ſonne* Perwees *his death* 102. *receives a famous Tartar Ambaſſ:* 104 *dyes* 105. *and is royally buried* ib.
Iangomar 319
Iapan 312. 333
Iaparra 324
Iaſques 113. 114
Iathryb 110
Iava 312. 324, 325
Iazirey 290
Idolatry of the Africans 9. 17
Of the Angolaſes 10
Of the Madagaſcars 22
Of the Mohelians 28
Of the Bannyans 40
Of the Indians 88
Of the Perſees. 48. 52
Of the Malabarrs 302
Of the Gowers 162. 186
Of the Perſians 251
Of the Cormandelians 309. 310
Of the Zeylonians 306
Of the Siamites 317
Of the Iaponians 333
Of the Narſingans 313
Of the Iavans 325
Of the Chyneſes 341
Iehũn fl: 180
Ieloor 64
Ielphi 150. 151. 161
Iengapore 106
Iemina-Bahrim 110
Iemini fl: 59. 60. 61. 71
Ieruſalem 211. 270. 274. 277. 279
Ilment fl: 180
Imaus 185
Imbum 110
Indus fl: 66. 109. 222. 224
Ioanna 25
Ioonbaſſer 82. 88
Ioonpore 60. 61. 90
Iortan 324
Irack 280. 224
Judgement in the Alcoran 265
Iupiter *Babylonicus* 193
Iupiter *Belus* 217
Iulian *the Apoſtats death in Perſia* 273
Izmael-*Sophy his birth and pedegree* 284. *revenges his fathers death* 285 *flies into Arzenion* ib. *returnes and is crowned Perſian King* 286. *mortally hates Turks and Iewes* 286. *vexes the Tartars* ib. *chaſes the Turks* 287. *recovers Bagdat* ib. *dyes* 289. *and is ſucceeded by* Tahamas *his ſonne* ib.

K

KAblai-*cawn* 56
Kablan 319
Kaboncara 177
Kabul 58. 78. 83
Kalpi and Khoor 77. 79. 90
Kalſiſtan 224
Kanchri 86
Kandahor 66. 224. 290
Kapper bemizz 85
Karizath 177
Katighan 90. 99
Kavilan 319
Kaviſe 86
Kazz 184
Kazeron 148
Keldhan 224
Kennaugh 286
Kerman 56. 286. 290
Kerchy 76. 77. 94
Kerry 86
Kheleat-pherusky 286

Ketoa-Kotan 55.56
Khoemus 58
King James & *King* Charles *Mounts* 16
Kings of Induſtant 55
Of Ormus 115
Of Lar 126
Of Shyraz 141
Of Perſia 269
Kiſhmy Caſtle 113.114
Koraſan 56.184.281
Koſtac in Mogheſtan 113.114
Kufe, why ſo named 280. *the buriall place of* Mortis-Ally ib. *and where the Perſian Kings are crowned* ib. *and* 282

L

Labatacca 331
Lackary 215
Lackaon 60.69
Lael-Cooly *ſlaine* 76
Lael-Sod 84
Lahore 68
La Gomera 3
Lampon 323
Lancerota 3
Lantore 331
Language of the Savages at the Cape of Good Hope 18
Of the Mobelians 27
Of the Arabians 111
Of the Perſians 245
Of the Malayans 326
La Palma 3
Larr 126.127.128.129.280.290
Larack 113.114.115
Larry-loon 165.178.183
Latyr ſl. 74
Lawran 319
Lazarrs 274
Lantan-de 125
Leventhibeg *Tribute* 242
Lignum Aloes 332
Loore-Bander 108
Lopez-Gonzaloo 8
Luconia 333

M

Macaſſar 329
Machan 330
Machma 333
Macron 113.224.286
Madagaſcar 20,21,22,23
Madara 3
Madoc ap Owen Gwineth *diſcovers America* 355
Magadoxa 23.30.332
Magellan 362
Magi 134 213
Mahobet-*cawn is made keeper to Prince* Guſhroo *eldeſt ſonne to the Mogul* 74. *fights with* Ranna *Radgee* 75. *is call'd home* ib. *goes Generall into Decan* 77. *returnes with victory, and is made Governour of Brampore* ib. *of Cabul and Banges* 78. *he defeats Sultan* Currons *Army at Delly* 83. *and at Mando* 88. *he relieves Elabaſſ and impriſons can-*Canna 90. *vanquiſhes* Currown 91. *purſues him to Patan* 92. *in diſcontent leaves the Army & goes to Rantampore* 95. *griev'd by* Normall *the Empreſſe* 96 *his ſon in law is baſely abuſed by* Normall ib. *the Leſcar* 97. *takes the Mogul and* Normahal *priſoners* 98. *affrights* Currown 99. *receives great ſums from his ſon, out of Bengala* ib. *ſorrowes the death of Prince* Perwees 102. *is perſecuted by the Empreſſe* 104. *flyes to* Ranna *Radjee* ib. *is perſwaded to ſerve* Currown 105. *who receives him joyfully* ib. *he marches with* Currown *to Agra* 107 *and at his Coronation is advanced* ib.
Mahomet-*Ally-begs Juſtice at Cazbyn* 198. *his diſcourſe touching Sir* Robert Sherley 22. *his barbariſme to the Lady* 204. *his originall* 206. *his great eſtate and power* ibid.
Mahomet Codobanda *King of Perſia in danger to have bin ſlaine* 289. *flies into Georgia* ib. *returnes* 199. *is crowned King* ib. *commands his ſiſter to be beheaded* 200. *the miſerable end of his children* 289
Mahomet *his birth & breeding* 251. *ſerves* Heraclius *the Rom. Emp.* ib. *and* 278. *compiles his Alcoran* 252. *marries divers women* ib. *is expulſt Mecca* 253. *dyes, and at Medina is buried* ib. *his law* 254. *his Sectar es* 267
Malacca 298.312.314.315.324
Maldive 306
Mallabar 299 300
Mallabars drowned 299
Malva 55
Manancabo 323
Mandoa 77 82.86
Mandow 82.215
Mangolore 296.299
Mangerelpore 82
Manicongo 9.209
Mannatee 26
Map of Madagaſcar 21
Of the Perſian Empire 149
Of Hircania 180
Of India intra Gangem 300

Of

Of India extra Gangem 321
Of the Mauritius 342
Maqueron 280.290
Mardaſh 147
Marrah 323
Martavan 320.322
Martiropolis 276
Maſcarenas 351
Mattacala 307
Mattaran 324
Maurenahor 55.58.184.224.281.286
Maurenahor King ſlaine 286
Mauritius 342
Mavi *Lord of Damaſcus perſecutes Ally* 281. *over-runnes Aegypt and the Rhodes* 281. *beaten by* Ally *ſends* Sufindus *againſt the Chriſtians* 282. *maſſacres eleven of* Ally's *grandſons, and dyes of the plague* ib.
Mayo 8
Mazeras fl: 177.180.69
Meacco 333.335
Mecca 110.253.259.262.267.280
Mecpore 69
Media 192
Medapore 82.88.92
Medina Talnabi 110.253.262.267.280
*Melec-*Amber *crowned K. of Decan* 67. *hee fights with the Mogulls Army* ib. *expells them by craft* 76. *by force* 93. *receives* Curroon *ib. gives his men liberty* 99
*Melec-*Bahamans *Tragick end* 187
Meliapore 309.310
Meliotalek 319
Mengrellia 153.274
Meragah 56
Merent 56
Meſopotamia 222.270
Meſulipatan 89.311.312
Methridates 271
Mewat 84
Meyottey 25
Mexico 359
Midan in Spahawn 157
Mindano 333
Miſcarroon 215
Mocrib-*cawn drowned* 103
Mogulls pedegree 55. *Empire* 54. *coigne* 38. *revenue* ib.
Moffa 118
Mohack 132
Mogheſtan 113
Mohelia 26
Molthan 90
Moluccoes 312.330.331
Mombaſſa 30.332
Momodabat 86
Monomotapa 9
Moneths how ſeverally named 112
Montingue 299
Monym 318
Mouzoon 9
Mortis-Ally *marries* Fatyma 212. *is by* Mahomet *nominated Calyph* 251. *put by by* Abubocr 280. *perſecuted by* Omar ib. *ſaluted K.* 281. *ſlaine by* Mavi *ib. buried* 282. *his Emblem* ib. *Stet* Gunet *revives him* 268. *the Kings of Perſia at this day from him deſcended* 265
Moſquet-Ally 111
Moſquit-Zulzimen 148
Mount Taurus 183.185
Mount Taurus conquered 187
Moyeebaw 132
Moyeore 149
Moyeown 147
Mozambique 23.24.332
Mozendram 56.177.224.290
Municpore 90
Multhan 90
Muſcat 109
Muſk-cat 322
Muſk 332

N

Nabandyeen 148
Nabuchadnezzar 193.217
Nagor 107
Nayſarie 82
Nahodabegs *rare bracelet* 318
Nancery 52
Nantam 336
Narſinga 299.309.311.312
Narſinga-patan 309
Narvar fl: 87
Naſſor Thormet 88.102
Natave 215
Nayro 301
Nazareil 215
Nazivan 56
Necanpore 106
Negapatan 309
Nekaw 167
Nerebede fl: 69
Nero-roade 331
Nicubar 306
Nogomallo 318
Normahalls *firſt husband ſlaine* 74. *ſecondly married to the great Mogul* 75. *her hate to* Mahobet-*cawns ſonne* 94. *to* Mahobet-*cawn ib. impriſoned by*

Mahobet 98, *releaſed ib. fights with* Mahobet-*cawn* 99, *ſcoulds at* Aſſaph-*cawn* 101, *intercepts* Mahobets *treaſure ib. labours to diſgrace his ſonne* 103, *affrighted at* Mahobets *journey to* Currowne 105, *ſorrowes her husbands death ib. labours to make her ſon King* 106, *vanquiſht by Sultan* Bullochy, *and pardoned ib. her ſon ſlaine* 107, *ſhe and her daughter impriſoned by Sultan* Currown *ibid.*

Noſſaſeres 329
Nova 191
Nowbengan 148
Nutmegs 33
Nycaphtac 184
Nylus fl. 4, 222
Nimrod 134, 193, 216, 269, 270
Nynus 193, 217
Nyriaed 86
Nyſhapore 184
Nyzabur 281

O

Ob-cawn fl. 69
Obſell fl. 177, 180
Ob-ygarmy 164
Ocem 285
Ocen-*beg Gelohy ſlaine* 286
Odjea 92, 361
Ogg 55
Ogorlu 283
Ogtai-cawn 56
O-jone 147
Olympus 4
Omoall 177, 182
Omar *or* Homer *ſucceeds* Abubocr *at Mecca* 280, *he perſecutes* Ally, *and is ſlaine by treaſon ib. is accurſed by the late Perſian reformation* 269
Onnepore 82
Onor 299
Ophyr 306, 314
Orders of Mahomitans 267
Orcan 287
Orenges 297
Orfaza 109
Oringaw 333
Orixa 64, 65, 89, 90, 96
Ormus how called 113, *when firſt planted* 114, *her Kings* 115, *ruined by the Engliſh and Perſians* 116, 118
Oſacca 333
Oſman *ſucceeds* Homer *at Mecca* 280, *ſubdues divers parts of Africk* 281, *regulates the Alcoran, and is poyſoned ib. accurſed by the Perſians* 289
Oſman *Baſſa vanquiſht* 289
Oudepore 75, 77, 82
Ourmanghel 125
Oxus fl. 180, 184, 270, 286
Ouzbeg Tartar 65, 89, 184, 286

P

Paces 323
Paddar fl. 69
Palamban 324
Pantado birds 19
Paquin 326, 337
Paradiſe, the ſeverall conjectures about it 221, *where placed* 222, *what the Perſians think of it* 266
Parthia 149, 164
Paſagard 270
Patania 315
Patan 65
Pathan 63, 90, 99
Pathang 59, 63, 79, 82
Pedyr 323
Pegu 312, 314, 316, 318, 322
Pengab 55, 69
Pengran of Bantam 324
Penguin 13
Pepper 325
Peria-Conconna *Princeſſe of Perſia, her maſculin ſpirit* 198, *makes* Aydar *her younger brother King* 199, *by her eldeſt brothers command ſhe is ſlain* 199
Periaw 87
Periſcow 166, 177
Periſſophoon 210
Perſees in India 48, *their Idolatry* 49
Perſia, her ſeverall names 223, *ſubjected by the Aſſyrians and Medes* 270, *by the Greeks* 271, *recovers freedom* 272, *conquered by the Arabians* 280, *by the Turks and Tartars* 284, *and by the Armenians ib. gets her liberty againe* 285, *and at this day is victorious* 290
Perſians depicted 123, 162, 207, 229. *deſcribed* 226, *their habit* 227 *Armes* 228, *coat Armour* 230, *ſuperſtition and forces* 233, *exerciſes ib. Mathematicks* 234, *diſpoſition* 235, *circumciſion* 236, *marriages* 237, *burialls* 238, *reverence to their Kings* 208, 239, *Dyet ib.* 242, *revenue of the Crowne ib. myneralls* 243, *language* 245, *Religion* 251, *Monarchs* 269, *Idolatry of old* 277
Perſepolis deſcribed 148, *ruines depicted* 145, 272.

Perſian Ambaſſ. poyſons himſelfe 35
Perſian Court 169
Peru, not Ophyr 314
Perwees *ſonne to the great Mogul, has victory over his brother* Currowns *armie* 83. *and at Mando chaſes him* 88. *arrives at Elabaſſe* 90. *reliеves Brampore* 93. *fights with* Currown 91. *wounded, but victorious* ibid. *falls out with* Mahobet-*cawn* 95. *dyes at Brampore* 102. *lamented by* Mahobet *and* Iangheer ibid.
Petepoly 311
Phaſis fl. 167
Pheruzabat 148
Phillippina Iles 312,333
Piramall 306
Pila Caſpiana vel Semeramidis 167
Perſides vel Suſiana 129
Cauca ſia vel Iberia 201
Plantains 28
Policat 311.313
Poligundy 323
Poliſanga fl. 337
Porto Santo 3
Pourmandell 75.77
Prage 65.96
Preſter Iohn 30.209.
Priaman 323.332
Primero 23,24
Puloveen and Pulway 331
Pully-Potſhaw 132
Purop 65.89
Pyco 363
Pyree *of the Perſians* 52. 186. *burnt by* Heraclius 277.278
Pyſon 222

Q

Qvabutimo 360
Quiloa 23
Quinzay 336,337
Queene of Perſia baptized 276
Queene Nannangalla 28

R

Rabayon 56
Racan or Arrachan 320
Radgeè Cottz 74
Radgee Mahal 74.89.92.
Radjee Rana Mardout *loſes* Chyttor 60, *ſubmits to* Iangheer 77. *dyes grieved* ibid.
Radjeè Ranna 102
Radjepore 88.106.107
Rantas 90.74.92
Rantipore 63.96.101.102
Raſſanweer 96
Raſtack 280
Ravee fl. 67,69.73
Red-Sea 31
Rehen 69
Reigne 163.215
Religion of the Socotorans 31
Of the Armenians 152
Of the Chriſtians in India 304. 305
Rha fl. 180
Rhazunda 193
Rhyadago fl. 180
Rhogomana 147
Rhoſi 55
Rhumeſtan 286
Rhyphean hills 20
Rhyvan 152
Rotas 63 64
Ruc 20
Ru-Friero 117
Ruſtan 146. *his Tombe* 159

S

Sabber-cawn 215
Sabuz 280
Sableſtan 224
Saint Azmukt 268.283
Saint George 148.151
Saint Hellena 353
Saint Iohn de Vacas 34.295
Saint Maria 363
Saint Michael ibid
Saint Thoma 31.205.310.318
Sacalkand 286
Sal 8
Salamo 331
Sally 2
Salamander 23
Salmanaſſar *K. of Aſſur* 129.152.184
Salt and ſandy Deſerts 164
Samarcand 58.184
Samoreen 302.308
Sanball 59.60
Sancazan 289
Sangurrabaut 196
Sapores triumphs over the Roman Emp. 272. *rages againſt the Chriſtians* 273
Sarracens conquer Perſia 280. *and Spaine* 282. *in France* 200000 *are ſlaine* ib.
Sarcaſh 184
Sardahan 163
Sardanapalus 270

Sarle-

Sarlochia 152
Savages at the Cape of good Hope described 17.18.19
Sanghtar 99
Saway 210
Saxons issued from Persia 244
Scorpions 213
Scyths depicted 185.270
Seleuchus 271
Semiramys 165.193.217.220
Seonargant 99
Serebaya 324
Sergiropolis 274
Serran 320
Sharck 7
Shawmet 56
Sha-Saffee *in danger to be slaine by his Father* 176. *crowned K. of Persia* 292
Shervan 192.197 200.224.286.290
Shicoca and Shima 333
Shushan 220
Shyraz 133
Siam 314.316.319.
Siavend 75
Sianpere 69
Sierra-Leon 8
Siet Ghunet 269.285
Sigamus *slaine* 311
Sigestan 224
Sighelmus *an English Bishop goes Pilgrim to Saint Thomas his Tombe in India, and returnes safely* 311
Sinca-pura 315
Sinde fl. 69
Sindery fl. 155
Singara 273
Sir Dodmore Cottons *death* 204
Sir Robert Sherley 113. 120. 148. 202. *dyes* 203
Sirhenakar 66
Sis'meer 75
Soar 109
Socodania 331
Socotora 30.306
Soffala 23.30.332. *not Ophyr* 314
Sogdian 66.184
Soldania bay in Æthyopia 13
Solomon 144.146.148.306.323
Sondiva 99
Soor 71
Sophy whence derived 286
Spahawn described from 153 *to* 163. *its antiquity* 154. *greatnesse* 155. *circuit* ib. *Market-place* 157. *walls* 158 *pleasures* 159. *Aqua-duct* 160. *misfortunes* 170. *Suburbs* 162.283
Spahawnet 150
Spoots of raine 9
Stork 135
Straits of Sunder 323
Stygias 224
Suffedow 164
Suhan fl. 320
Sultania 192
Sultan Sheriar *made Viceroy of Gonjurat* 75. *hee rescues his Nephewes* 100. *at Lahore expect* Normall 101. *baffled there* 106. *is made blinde* ibid. *and slaine* 107
Sumacan 291
Sumachy 177.200
Sumatra 312.314.322
Sumbrero 306
Sunda-Calapa 324
Surat 35.36.60
Suzuuga 333
Swally road 35.295.299
Syacow 164
Sybilla Persica 134
Sycamest 184.286
Syr 152

T

Tabb fl. 128.134
Taproban 306.322
Tabriz 194.289.290
Tabrizian 192
Tahamas Shaw *K. of Persia, his twelve sonnes* 198
Tallapoy 316
Tama-Cozrhoe 275
Tamas, *King of Persia his birth* 288. *hee repells the Turks and Tartarrs out of Persia* ib. *dyes* 289. *and is succeeded by* Maomet ibid.
Tamberlains *Conquests and buriall* 57. *his modesty* 59.210.212
Tanda 90
Tanghe-Dolon 125
Tanghu 320
Tangram 319
Tangrolipix *aydes the Persian* 283. *subjects that Country* 155.213.284
Tappee fl. 70.87
Tarnasseri 311
Tartangh 147
Tattarrs pride 209. *Prince slain represented* 185
Tauris 194
Taurus 183
Tawgebant 163

Temerisk K. of Georgia his Troubles 291
Tenchedai 333
Teneriffa 3.4
Tenze 333
Tephlis 201.289.290
Tercera 363
Teresia *Lady* Sherleys *adversity and courage in Media* 203.204
Ternate and Tidore 330.331
Tesel 102
Thalan 184
Thalican 281
Theobatman 277
Thermopilæ 271
Thezican 192
Thonec 91
Thymar 148
Tico 323
Ticoa 323
Ticobassa 331
Tidore 330
Tiglath Pilezar 191.129
Tigranocerta 210
Timore 330
Tiroan 193
Tochares 184.281.286
Tocharistan ibid.
Toddy 29
Togrulbeg 284
Toman 225
Tom Coriat 308. *his grave* 35
Tornathos 7
Torpedo 349
Tortoyses 25
Trabanzor 303
Triglipton 318.322
Tropick of Cancer 5.110
Of Capricorn 11
T'satsa 60
T'seray 86
T'sogd 286
T'senob 74
T'sinner 90
Tuban 324
Turq's *sonne strangled at Casbyn* 288
Turq'stan 184.281.286
Tutta 67.99.102
Tuttan-Cory 399
Tuzz 286
Tygris fl. 56.219.222
T'zecander 62.72
T'zicury 61.73

V

Vaspracan 162.224
Valdac 134.220
Valerian *the Roman Emperour slavishly used by the Persian King* 211.272
Van 289.290
Vararanes 272.273
Vastat in Ægypt 262
Versably 285
Vespusius 362
Visapore 67.68 70.79
Vlacuck-*cawn* 56
Vlai fl. 134.221
Vlembegs *treason against the Persian* 288
Vloches 130
Vnghee 132
Vlogheses 272
Vologocerta 210
Vosquis 333
Vlan Casian *the Armenian King conquers* Persia 284. *his daughter married to a Persian Saint* 285
Vshent in Brittany 364
Vstres-Oglan 287
Vvaceek 283

W

Wasitt upon Diglatt fl. 86.280
Welsh 213.25.341.360.363
White-Sea 30
Whomg' 163
Whoomghesh 148
Whormoot 125.133
Wight 2
Wihi fl. 69.109
Wives that burne themselves at their husbands Funeralls 309.310
Wine affected by the Persians 242

X

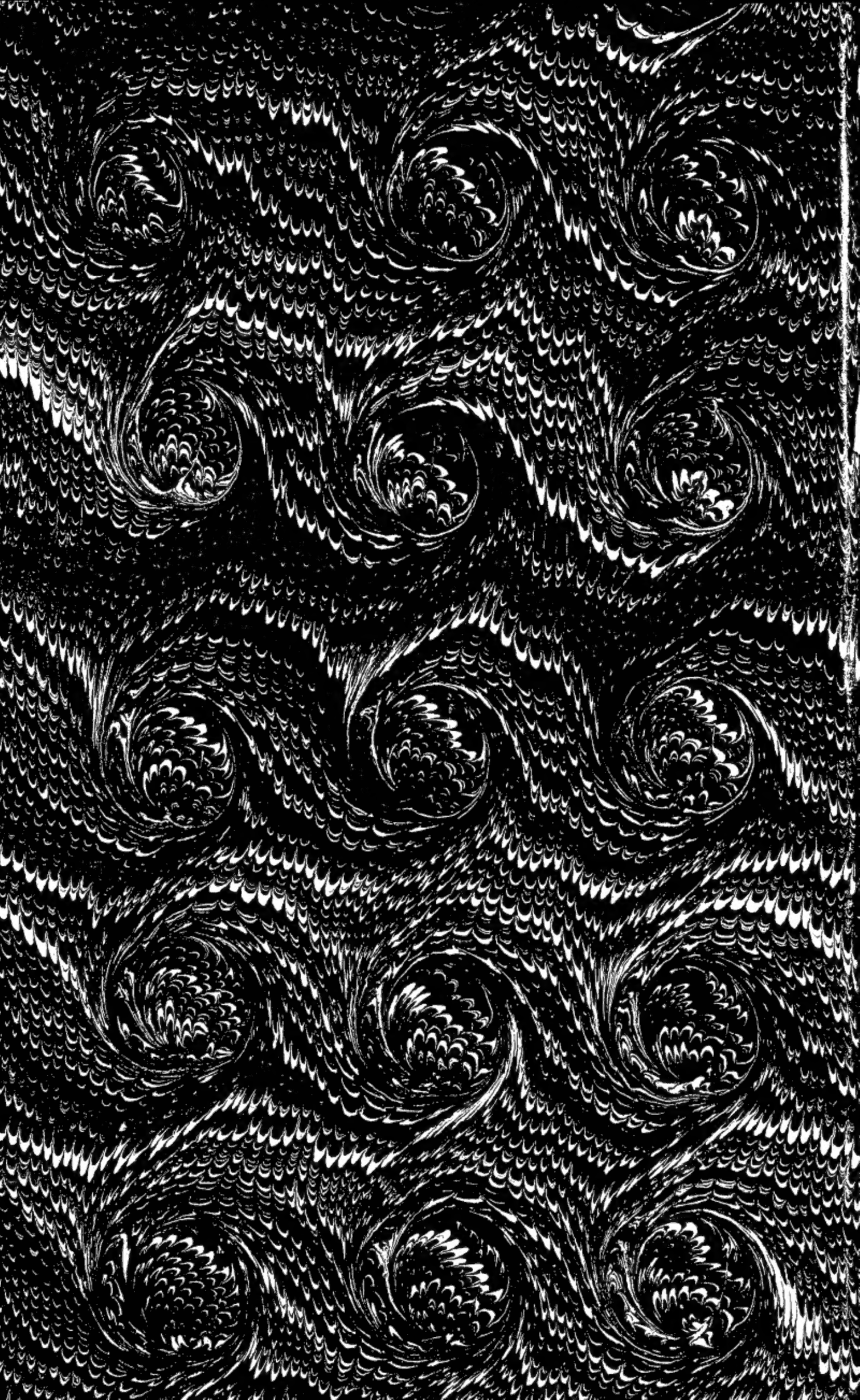
Xabur-Xabulchetaph 272
Xenophon 173
Xerxes *invades Grecia* 270. *is overthrowne at Salamys and Thermopilæ* 271.181

Y

Yezd 53
Yezde-Kawz 148
Yezd-ghyrd 113. 148. 272. 273. 279
Yhezyd 282
Yowmachama 113
Yssuff 284

Zados-

Z

ZAdoc-*cawn* 63
Zaed-*can*, Maobet-*can's ſon is made Generall againſt the Tartars* 89. *Vice-Roy of Kabul and Bengala* 94. *his men ſlaine treacherouſly* 101. *depoſed from his government, and derided by* Normall 104. *who falls in love with him* ib. *reſtored to favour* 107
Zagathay 270
Zagrian Straits 167
Zanitzon 337
Zama 110
Zamaen 60.74
Zanzibar 30
Zarama 181
Zatus *King of the Lazarrs* 274
Zayre lacus 212
Zel-Ally 66
Zenal-*cawn's diſcourteſie* 193
Zenyth 5.296
Zenzen 213
Zerbind 73
Zertooſt 48.162.186.270
Zeyloon 306.312
Ziagrum 108
Zialor 102
Zidim 110
Zieth 110
Ziet Borka 104
Zioberis fl. 180
Zoack 269
Zopirus 291
Zulcaderin 285
Zulzimyn 282
Zipangri 333
Zyrmol 102.104

FINIS.